

Studies in the Book of Daniel

By Nyron Medina



Daniel in the Lions Den

Published by Thusia Seventh Day Adventist Church

INTRODUCTION TO THE BOOK OF DANIEL

1. God had warned Israel that obedience to His law would bring blessings. Deut. 28:1-14.
2. But disobedience would bring retribution (retributive judgment). Deut. 28:15-48.
3. God sent Nebuchadnezzar as judgments upon Judah because they (the Jews of Judah) were in much iniquity and had profaned the temple. (2 Kin. 23:34-37; 2 Kin. 24:1-5); 2 Chr. 36:1-7.
4. The nation was captured and put to tribute. There were three captivities of the Jews. Daniel and the three Hebrews were in the first captivity (606 B.C.B.).
 - i. 1st. Captivity– Dan. 1:1,2.
 - ii. 2nd. Captivity– 2 Chr. 36:8-10; 2 Kin. 24:6-17.
 - iii. 3rd. Captivity– 2 Chr. 36:11-20; 2 Kin. 24:17-20; 2 Kin. 25:1-11.
5. Ezekiel and others were in the second captivity. Eze. 1:1,2.
6. Under the third attack the nation was destroyed and its sanctuary (586 B.C.B.). See the third siege No. 4.
7. God placed Daniel as His minister of the gospel in the courts of Babylon (while Ezekiel was by the captives of the Jews in the land where they were placed, and while Jeremiah was yet in Judah before it was totally destroyed.).
8. God showed to Daniel what would be the future. Would Gentile kingdoms rule the world forever or would His eternal kingdom be set up? His judgment would cause kingdoms to rise and fall until the final judgment which will establish the eternal kingdom.
9. The theme of the book of Daniel is “Judgment” it shows general (retributive) judgment upon nations until the final pre-advent judgment (the Investigative Judgment) is to determine the setting up of the final eternal messianic kingdom. Dan. 2:29-45. This is the key text.
10. There are nine judgments. One is Retributive Judgment. Ps. 103:6.
11. Another is the Investigative Judgment. Rev. 11:18,19; 1 Jn. 4:17; Jam. 2:8-13; Jam. 5:20; Gal. 5:5.
12. The book of Daniel is primarily about the final pre-advent judgment. The Investigative Judgment. This is the high point of all its prophetic events parts. Dan. 2:44,45; Dan. 7:9,10,13,14,22; Dan. 8:14,26; Dan. 12:1,12.

DANIEL CHAPTER ONE

1. A translation of Daniel chapter one.

[1] In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. [2] And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. [3] And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; [4] Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. [5] And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. [6] Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: [7] Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego. [8] But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. [9] Now God had brought Daniel into favour and tender love with the prince of the eunuchs. [10] And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. [11] Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, [12] Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. [13] Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. [14] So he consented to them in this matter, and proved them ten days. [15] And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. [16] Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. [17] As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. [18] Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. [19] And the king communed with them; and among them

all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. [20] And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. [21] And Daniel continued even unto the first year of king Cyrus.

2. [1] In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. [2] And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.
3. The overthrow of Judah was predicted in Jer. 25:1,2,8-11.
4. [3] And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; [6] Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:
5. Daniel, Hananiah, Mishael and Azariah were captured in this captivity. 2 Kin. 20:12-18.
6. The meaning of their names are:
 - i. Daniel: God is my judge (judge—God).
 - ii. Hananiah: Gift of Yahweh.
 - iii. Mishael: Who is what God is.
 - iv. Azariah: Whom Yahweh helps.
7. [7] Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.
8. The meaning of their heathen names are:
 - i. Belteshazzar: Prince of Bel.
 - ii. Shadrach: Servant of sin (moon god).
 - iii. Meshach: Who is what Aku is (Sumerian god sin).
 - iv. Abed-nego: Servant of Nebo.
9. [8] But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince

of the eunuchs that he might not defile himself.

10. Daniel had three reasons why the king's meat would defile him. They were:

11.[12] Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

12. The source of Daniel's vegetarianism is in Gen. 1:29; Ex. 16:1-3; Num. 11:4-35. Hebrew (pulse) Zehrohgeem. Hebrew Zehrag derived from Gen. 1:11,12,29.

13.[20] And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

14. The source of Daniel's wisdom (Vs. 17,20); Ps. 119:66,98-100; Pr. 8:4-17,22,23.

15.[21] And Daniel continued even unto the first year of king Cyrus.

16. Daniel lived up to ninety (90) years. $18 + 70 = 88$ years—Dan. 9:1,2; Jer. 25:11; Jer. 29:10; Dan. 10:1 = 90 years.

THE END

DANIEL CHAPTER TWO PART ONE

1. A translation of Daniel chapter two.

[1] And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. [2] Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. [3] And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. [4] Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. [5] The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. [6] But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. [7] They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. [8] The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. [9] But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. [10] The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. [11] And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. [12] For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. [13] And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. [14] Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: [15] He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. [16] Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. [17] Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: [18] That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. [19] Then was the secret

revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. [20] Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: [21] And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: [22] He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. [23] I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter. [24] Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation. [25] Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. [26] The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? [27] Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; [28] But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; [29] As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. [30] But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. [31] Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. [32] This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, [33] His legs of iron, his feet part of iron and part of clay. [34] Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. [35] Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. [36] This is the dream; and we will tell the interpretation thereof before the king. [37] Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. [38] And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. [39] And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule

over all the earth. [40] And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. [41] And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. [42] And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. [43] And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. [44] And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. [45] Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. [46] Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. [47] The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. [48] Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. [49] Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

2. Daniel chapter two is an introduction to the whole book of Daniel. It begins with the captivity of Judah in 606 B.C.B. and ends with the Second Coming of Jesus Christ.

3. High points in Daniel chapter two:

- a. The heathens (Chaldeans) were not able to reveal nor give the interpretation of the dream because they did not believe in the doctrine of the incarnation nor the reincarnation—God did and does dwells in a temple of flesh.
- b. God has judged all world empires and is about to set up His world empire.

4. Qualities of Nebuchadnezzar:

- a. He did not care about his citizens.
- b. He trusted in science falsely so called.
- c. He was very proud.
- d. He was a very skilled architect.
- e. He was a health fanatic in the perverted sense.
- f. He was a great warrior.
- g. He was a perfectionist (he desired perfection in duty or else the punishment of death).

5. [1] And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

6. God gave Nebuchadnezzar this dream for him to repent of his sins and be saved. Truly God is love in Nature. Job. 33:15-18.

7. [4] Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

8. Syriack (Aramaic).

9. [10] The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

10. God condemns witchcraft. Deut. 18:10-12; Mal. 3:5.

11. [11] And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12. The spiritualists did not believe in the doctrine of the incarnation/reincarnation.

Nevertheless the Bible teaches that God did and does dwell in a temple of flesh. Matt. 1:23; Jn. 1:1,14; Rom. 8:3,9-11; Heb. 1:5; Rom. 8:9-11; Eph. 3:16-19; (Col. 3:15,16; Rom. 5:1); 1 Jn. 4:12,13,15,16; Rev. 21: 3.

13. [15] He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. [16] Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

14. Hasty decree. Daniel knew that a hasty decree is the result of wrath, that is the carnal mind. He also knew how to gain the victory over wrath (carnal mind) which was manifested in his relation to Arioch and the king. Pr. 16:14.
15. [18] That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.
16. Mercies of God is given unto the merciful. Ps. 103:1-4; Matt. 5:7.
17. [19] Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.
18. God reveals His secrets unto His servants—the righteous. Ps. 25:14; Amos. 3:7.
19. Night visions: Num. 12:6; Jer. 23:28.
20. [20] Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:
21. ‘Blessed be the name of God’ had something to do with what Daniel saw in the vision concerning the name of God. Ex. 34:4-8.
22. Wisdom: 1 Cor. 1:29,30.
23. [22] He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.
24. ‘The light dwelleth with Him’ Jn. 1:4,9; 1 Jn. 1:5.
25. [25] Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.
26. Arioch did not found Daniel for the king. Verses sixteen and twenty-four shows that Daniel by the grace of God placed himself in that situation.
27. [28] But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;
28. God gives dreams and the interpretation thereof. Gen. 40:8; Gen. 41:16.
29. [29] As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to

pass.

30. God gives the revelation and understanding of dreams that man may know the will of God towards himself—thereby becoming accountable to God. Deut. 29:29.

DANIEL CHAPTER TWO PART TWO

1. [36] This is the dream; and we will tell the interpretation thereof before the king.
2. Who is the “We” referred to?
3. The Godhead and Daniel—Gen. 40:8; Gen. 41:15,16,38, 39.
4. [37] Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.
5. Why was Nebuchadnezzar addressed by Daniel as “King of Kings”?
6. Daniel addressed Nebuchadnezzar as “King of Kings” because of the authority that was given to him by God to rule over the other nations. Moreso as Daniel understood what was meant by Christ being called “King of Kings”. Rev. 17:4; Rev. 19:11-16.
7. [38] And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.
8. The captivity of Judah by Nebuchadnezzar ushered in the time of the Gentiles reign. Dan. 1:1.
9. “Thou art this head of gold”.
10. Referred to the Babylonian empire which reign over the world between 606 B.C.B.—538 B.C.B. Jer. 25:9-11,38.
11. [39] And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.
12. Which was the other kingdom after Babylon inferior to it?
13. It was the Media-Persia kingdom. 538 B.C.B—331 B.C.B. Dan. 5:24-31; Ezra. 1:1; Est. 1:1-3.
14. Which was the Grecian Kingdom. 331 B.C.B—65 B.C.B. Dan. 10:20.
15. [40] And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

16. Which was the fourth kingdom?

17. Rome was the fourth kingdom. It ruled after Greece. Lk. 2:1; Lk. 3:1. 65 B.C.B.—476 A.C.B.

18. "... Shall it break in pieces and bruise" is a prophecy of the division of the Roman Empire. Also in verse forty-one [41] is this prophecy mentioned.

19. [41] And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

20. The Roman Empire was divided into ten nations.

- a. Anglo Saxons.
- b. Franks.
- c. Visgoths.
- d. Suevi.
- e. Burgundians.
- f. Heruli.
- g. Vandals.
- h. Ostrogoths.
- i. Alemanni.
- j. Bavarians.

21. The Papacy ruled from 538 A.C.B.—1798 A.C.B.

22. [42] And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

23. Clay —Job. 13:12; Ps. 40:2. (Barbarian nations).

24. [43] And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

25. This is the prophecy which states that the nations of Europe will not unite.
26. God sent the reformation to prevent the Roman Catholic church from uniting the nations of Europe by the preaching of the gospel. Dan. 11:32-35.
27. Waldenses "Holpen with a little help" means deliverance to man from sin. Ps. 40:17; Rom. 8:6; Rom. 5:1; Rom. 6: 18.

THE END

DANIEL CHAPTER TWO PART THREE

1. [34] Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

2. Who is the stone?

- a. Christ: Zech. 4:7; Zech. 3:9; Eph. 2:20; Acts. 4:10-12; 1 Pet. 2:4,6-8.
- b. Church: Ps. 144:12; Isa. 54:11,12; Zech. 9:16; 1 Pet. 2: 5.

3. What is cut out without hands?

- a. Christ miraculous birth: Matt. 1:18-20; Lk. 1:30-33; Jn. 1:13.
- b. The church's new birth: Jn. 18:36; Jn. 3:3,5-8; Col. 1: 13,14; Rom. 14:17; Rom. 5:1; Rom. 4:5; Acts. 13:38, 39.
- c. Christ and the church are one: Eph. 5:30-32.

4. What is smite the image on its feet?

- a. Preaching the final gospel: Matt. 24:14; Rev. 14:6-20; Rev. 18:1-8.

5. [44] And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

6. What is set up a kingdom?

- a. Making up the subjects of God's kingdom: Dan. 7:9,10,13,14; 2 Cor. 5:9,10; Jam. 2:8-13; Heb. 9:27,28; Rev. 11:15,18,19; Rev. 19:7-9; (Gal. 5:5,6; 1 Cor. 4:1-5; Rom. 2:13,16); Matt. 25:34.
- b. We have the kingdom: Matt. 6:33; Matt. 13:38; Lk. 16:16; Jn. 3:3,5; Rom. 14:17; Col. 1:13; 2 Thess. 2:12.
- c. We will have it: Matt. 7:21; Acts. 14:22; Col. 4:11; 2 Thess. 1:4,5; 2 Tim. 4:1,18; Heb. 12:28; 2 Pet. 1:10,11.
- d. We are heirs of the kingdom: Jam. 2:5.
- e. Therefore we are yet to inherit the kingdom: 1 Cor. 6: 9-11; 1 Cor. 15:24,50; Gal.

5:21; Eph. 5:5; 1 Pet. 3:9; Matt. 25:34.

f. Other things we will inherit as we are yet heirs of them: Tit. 3:5-7; Heb. 1:14; Heb. 11:7; 1 Pet. 3:7.

g. Also see The Great Controversy, pg. 424, 428-430.

7. [34] Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. [44] And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

8. What is break the image to pieces?

a. The destruction of the world at the Second Coming of Christ: Jer. 4:20-28; Isa. 2:12-21; Isa. 13:4-13; Isa. 24: 1-6; Rev. 6:14-17; Rev. 16:17-21; Rev. 17:16; Rev. 19: 11-21; Ps. 35:1-5.

9. [35] Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. [44] And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

10. What is God's kingdom stands forever?

11. The everlasting new earth or Theodewelsoistic state: Rev. 21:1-5; Rev. 21:21-27; Rev. 22:1-5; Isa. 66:22,23.

THE END

DANIEL CHAPTER THREE

1. A translation of Daniel chapter three.

[1] Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. [2] Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. [3] Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. [4] Then an herald cried aloud, To you it is commanded, O people, nations, and languages, [5] That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: [6] And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. [7] Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. [8] Wherefore at that time certain Chaldeans came near, and accused the Jews. [9] They spake and said to the king Nebuchadnezzar, O king, live for ever. [10] Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: [11] And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. [12] There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. [13] Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. [14] Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? [15] Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall

deliver you out of my hands? [16] Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. [17] If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. [18] But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. [19] Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. [20] And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. [21] Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. [22] Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. [23] And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. [24] Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. [25] He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. [26] Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. [27] And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. [28] Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. [29] Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. [30] Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

INTRODUCTION

Daniel chapter three deals with the three inalienable rights of man. They are:

- a. The right of prevenient grace (conviction).
- b. The right to exist.
- c. The right of private property.

2. God loves mankind for He has given them Grace—that is the re-granting of their three rights in the plan of salvation.
3. Nebuchadnezzar did not love his citizen nor the Hebrew captives because he disregarded their three God ordain rights.
4. The three Hebrew boys loved God because they respected their right of prevenient grace even though their rights of existence and private property were threaten by Nebuchadnezzar.
5. The Ten Commandments are not just religious laws. They are human rights charter.
 - a. The right of prevenient grace (conviction). Ex. 20:2-11,16.
 - b. The right to exist. Ex. 20:12,13,16.
 - c. The right of private property. Ex. 20:14,15,17.
 - d. Ex. 20:17 sums up the three rights of mankind.
6. All the temptations of man falls under his three rights.
7. Satan's final attempt in the Sunday Law is an attack against the three rights of man. Rev. 13:15,17.
8. Satan's temptation of the three rights of Christ.
 - a. Prevenient grace—Matt. 4:8-10.
 - b. Existence—Matt. 4:5-7.
 - c. Private property—Matt. 4:2-4.

9. Satan sought to reverse the three rights of man in his temptation of Christ.

10. The Babylonian crisis of the three rights of man.

- a. Prevenient grace—Dan. 3:5-18.
- b. Existence—Dan. 3:6,24,25.
- c. Private property—Dan. 3:21-27.

THE END

DANIEL CHAPTER THREE PART TWO

1. [1] Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.
2. Gold—Dan. 2:38—the kingdom of Babylon. It was 666 the Hebrew boys were told to receive.
3. [5] That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:
4. “Fall down and worship” was an invitation to reject the true God who alone is Glory and to worship the image of man (carnal mind). Ex. 20:4-6.
5. [6] And whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace.
 - a. The right of prevenient grace threaten.
 - b. The right of existence threaten.
 - c. Persecution for righteousness sake. Gal. 5:11; Gal. 6:12; 2 Tim. 3:12.
 - d. The text shows that the foundation of the kingdom of Babylon is man-made and expiatory in its nature.
6. [8] Wherefore at that time certain Chaldeans came near, and accused the Jews.
7. Chaldeans (Babylonians). Dan. 2:10.
8. [12] There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.
9. Lev. 17:7; Deut. 32:17; 1 Cor. 10:20.
10. [13] Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.
11. Pr. 16:14; Pr. 19:12; Eccl. 10:4.

12. [14] Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?
13. Isa. 42:8,17; Isa. 44:9-20.
14. [17] If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.
- a. Deliver: Ps. 18:2; Rom. 11:20;
 - b. O king: 2 Tim. 3:11.
15. [18] But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.
16. Resist temptation: Heb. 12:4; Jam. 4:7; 1 Pet. 5:8,9.
17. [21] Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.
18. Right to private property.
19. [24] Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.
20. Six (6) times address is made. Dan. 2:38.
21. [25] He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.
22. Dan. 3:17; Ps. 2; Dan. 7:9,13.
23. [26] Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.
24. Most high: Ps. 57:2; Gen. 14:20,22.

25. [28] Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

a. This is God: Ex. 3:2-4,13,14; Ex. 14:9.

b. He protects His people: Ps. 34:7; Ps. 35:5; Isa. 63:9; Isa. 37:36,37.

26. [29] Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

a. The right of prevenient grace threaten.

b. The right to exist threaten.

c. The right of private property threaten.

THE END

DANIEL CHAPTER FOUR

1. A translation of Daniel chapter four.

[1] Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. [2] I thought it good to shew the signs and wonders that the high God hath wrought toward me. [3] How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. [4] I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: [5] I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. [6] Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. [7] Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. [8] But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, [9] O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. [10] Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. [11] The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: [12] The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. [13] I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; [14] He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: [15] Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: [16] Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. [17] This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. [18] This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not

able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee. [19] Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. [20] The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; [21] Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: [22] It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. [23] And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; [24] This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: [25] That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. [26] And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. [27] Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. [28] All this came upon the king Nebuchadnezzar. [29] At the end of twelve months he walked in the palace of the kingdom of Babylon. [30] The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? [31] While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. [32] And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. [33] The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. [34] And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: [35]

And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? [36] At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. [37] Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

2. [1] Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; **Peace** be multiplied unto you.
3. Peace: Ps. 119:165; Isa. 48:18.
4. [2] I thought it good to shew the signs and wonders that the **high God** hath wrought toward me.
5. High God: Gen. 14:18-20,22.
6. [3] How great are his signs! and how mighty are his wonders! **his kingdom is an everlasting kingdom, and his dominion is from generation to generation.**
7. His kingdom generation: Dan. 2:37,38.
8. [5] I saw **a dream** which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.
9. Dream: Job. 33:15-18.
10. [7] Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; **but they did not make known unto me the interpretation thereof.**
11. But they thereof: Dan. 2:37,38.
12. [8] But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and **in whom is the spirit** of the holy gods: and before **him I told the dream**, saying,
 - a. In whom is the spirit: Rom. 8:9-11.

- b. Him I told ... dream: Dan. 2:47.
13. [9] O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.
14. Dan. 2:47.
15. [16] Let his heart be changed from man's, **and let a beast's heart be given unto him;** and let seven times pass over him.
16. Beast's heart: Job. 18:3; 1 Cor. 15:32; Tit. 1:12; 2 Pet. 2: 12; Jude. 10.
17. [22] It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.
18. Jer. 27:5-7.
19. [23] And whereas the king saw **a watcher and an holy one** coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;
20. A watcher and an holy one: Ps. 121:2-4.
21. [24] This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:
22. Job. 34:19.
23. [25] That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.
24. Ps. 75:6,7; Ps. 83:18.
25. [27] Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

- a. Break of thy sins by righteousness: Mk. 1:15; Acts. 5:13,39; Rom. 3:24; Rom. 4:5,6,22; (1 Jn. 3:4; Ps. 119:176).
- b. Shewing mercy to the poor: Ps. 41:1-4.
- c. Thy tranquillity: Rom. 5:1.

26. [30] The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

27. Ps. 73:8; Pr. 16:18; Matt. 23:12.

- a. The disease was—hypochondriasis (distemper): Job. 30:3-8.

28. [34] And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

- a. I Nebuchadnezzar lifted up mine eyes unto heaven: Ps. 121:1; Ps. 123:1-4.
- b. Mine understanding returned unto me: Dan. 4:36.
- c. I blessed the most High, and I praised and honoured him that liveth for ever: Ps. 103:1-4.
- d. And his kingdom is from generation to generation: Ps. 145:10-13.

29. [35] And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

30. Job. 34:14,15,19-24; Isa. 40:22-24.

31. [36] At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

32. Dan. 4:34.

THE END

DANIEL CHAPTER FIVE

1. A translation of Daniel chapter five.

[1] Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. [2] Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. [3] Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. [4] They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. [5] In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. [6] Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. [7] The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. [8] Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. [9] Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished. [10] Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: [11] There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; [12] Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation. [13] Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? [14] I have even heard of thee, that the spirit of

the gods is in thee, and that light and understanding and excellent wisdom is found in thee. [15] And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: [16] And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom. [17] Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. [18] O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: [19] And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. [20] But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: [21] And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. [22] And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; [23] But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: [24] Then was the part of the hand sent from him; and this writing was written. [25] And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. [26] This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. [27] TEKEL; Thou art weighed in the balances, and art found wanting. [28] PERES; Thy kingdom is divided, and given to the Medes and Persians. [29] Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. [30] In that night was Belshazzar the king of the Chaldeans slain. [31] And Darius the Median took the kingdom, being about threescore and two years old.

2. [1] Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

3. Bel-shazzar means “May Bel protect the king.”
4. [4] They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.
5. Six materials made into gods by man. The number six signifies the worship of man-made gods.
6. [7] The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.
7. The astrologers, Chaldeans, and the soothsayers are the same as in Dan. 2:27,28; Dan. 4:6,7.
8. The third ruler refers to the one who would reign after Belshazzar. Nabonidus and Belshazzar were the first and second rulers. They were father and son.
9. [10] Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:
10. The queen—queen mother.
11. [11] There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;
12. “There is a man in thy kingdom, in whom is the spirit of the holy gods;” This identifies the character of Daniel he had the divine mind. Dan. 4:8,9; Rom. 8:9-11.
13. “Whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;” This experience is recorded in Dan. 2:47,48.
14. [13] Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom **the king my father** brought out of Jewry?
15. “The king my father.....” This is a figurative expression. 2 Kn. 2:12; 1 Kn. 15:11,12,24; 2 Kn. 14:1-3; Rom. 9:10; (2 Chr. 33:25; 2 Chr. 34:1,2).

16. [14] I have even heard of thee, that the spirit of the gods is in thee, and that **light and understanding and excellent wisdom is found in thee.**

17. "Light and understanding and excellent wisdom is found in thee." Ps. 119:98; Ps. 90:10,12.

18. [15] And now the wise men, **the astrologers,** have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

19. The astrologers: Dan. 2:27,28.

20. [20] But when his **heart was lifted up, and his mind hardened in pride,** he was deposed from his kingly throne, and they took his glory from him:

21. "... heart was lifted up, and his mind hardened in pride.." Hab. 2:4.

22. [21] And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

23. Dan. 4:34,35.

24. [22] And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

25. Lk. 12:47.

26. "... hast not humbled thine heart," Pr. 16:18.

27. [23] But hast **lifted up thyself** against the **Lord** of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised **the gods of silver, and gold, of brass, iron, wood, and stone,** which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

a. "... lifted up thyself..." Pr. 16:18.

b. Lord: Adonai (Ruler).

c. Six material gods worshipped which are unprofitable to man. Isa. 44:8-20.

28. [25] And this is the writing that was written, **MENE, MENE**, TEKEL, UPHARSIN.
29. Why two Mene? It is a figure of speech “Epizeusis” or “Duplication” a repetition of the same word in the same sense for emphasis. Gen. 22:11; Ps. 77:16.
30. [26] This is the interpretation of the thing: **MENE; God hath numbered thy kingdom**, and finished it.
31. Past participle of a verb. Mene means numbered.
- 32.[27] TEKEL; Thou art weighed in the balances, and art found wanting.
- a. Tekel “weighed” from the Hebrew word “seqel”.
 - b. Weighed: 1 Sam. 2:3; Job. 30:6.
 - c. Wanting: Ps. 62:9.
33. [28] PERES; Thy kingdom is divided, and given to the Medes and Persians.
34. Peres: ‘part shared’ the plural is the spelling for Persians. Jer. 27:7.
35. [25] And this is the writing that was written, MENE, MENE, TEKEL, **UPHARSIN**.
36. Upharsin, the plural of Peres.
37. The fall of Babylon was predicted. Isa. 44:27,28; Isa. 45:1-4; Isa. 46:1,2; Isa. 47; Jer. 50,51.
38. The fall of modern Babylon is also predicted. Rev. 14:17-20; Rev. 16-18; Rev. 19:11-21.
39. Darius is Cyaxares II, son of Astyages (Ashuerus) see Dan. 9:1. He was Cyrus’ uncle, brother to Cyrus mother. Mandane his father fought together with Nebuchadnezzar’s father to overthrow Nineveh.
40. Proof that Belshazzar was indeed king of Babylon: “He (Nabonidus) entrusted a campaign to his eldest, first-born son, the troops of the land he sent with him, he freed his hand, he entrusted the kingship.” **“The Nabonidus Chronicle”**
41. MENE, MENE, TEKEL, UPHARSIN: Aramaic.
42. A MINA, A MINA, A SHEKEL, AND HALF A MINA: Hebrew.

THE END

DANIEL CHAPTER SIX

1. A translation of Daniel chapter six.

[1] It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; [2] And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. [3] Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. [4] Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. [5] Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. [6] Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. [7] All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. [8] Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. [9] Wherefore king Darius signed the writing and the decree. [10] Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. [11] Then these men assembled, and found Daniel praying and making supplication before his God. [12] Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. [13] Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. [14] Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. [15] Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. [16] Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

[17] And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel. [18] Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him. [19] Then the king arose very early in the morning, and went in haste unto the den of lions. [20] And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? [21] Then said Daniel unto the king, O king, live for ever. [22] My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. [23] Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. [24] And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den. [25] Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. [26] I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. [27] He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. [28] So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Faithfulness to God and its two consequences: Ex. 18:21.

2. Daniel chapter six is divided into five parts. They are:

- a. Vs. 1-3 deals with Daniel's political advancement.
- b. Vs. 4-9 tells of the plot of the princes.
- c. Vs. 10-23 identifies Daniel's unflinching devotion and deliverance.
- d. Vs. 24 records the defeat of the princes and
- e. Vs. 25-28 tells of the king's exaltation of Daniel's God.

Daniel chapter six teaches us that the living God is able to deliver: Dan. 6:16,20-23,26,27. Also that the right of prevenient grace is supreme above all laws or commandments of men and

must always be recognized by human politics.

3. [3] Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

4. Pr. 22:29; Pr. 3:3,4.

5. [4] Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; **but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.**

6. 1 Jn. 3:6,7.

7. [5] Then said these men, We shall not find any occasion against this Daniel, **except we find it against him concerning the law of his God.**

a. Ps. 2:1-6.

b. Ex. 20:2,3,5,6.

8. [7] All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

10. Not Daniel, this is a lie.

11. [10] Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, **he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.**

12. Ps. 55:16,17.

13. [13] Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, **but maketh his petition three times a day.**

14. Ps. 55:16,17.

15. [16] Then the king commanded, and they brought Daniel, and cast him into the den of lions. **Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.**

16. Job. 5:19; Ps. 37:39,40; Ps. 91:14-16.

17. [20] And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, **servant of the living God**, is thy God, **whom thou servest continually**, able to deliver thee from the lions?
18. "... servant of the living God ..." Deut. 5:20; Josh. 3:10; Jer. 10:10; Isa. 44:17-19,21,24.
19. "... whom thou servest continually ..." Ps. 71:14-18; Ps. 73:23.
20. [22] **My God** hath sent **his angel**, and hath shut the lions' mouths, that they have not hurt me: **forasmuch as before him innocency** was found in me; and also before thee, O king, **have I done no hurt**.
- a. "My God" Ps. 31:14; Ps. 38:21,22; Ps. 118:28; Mic. 7:7.
 - b. "His angel" Ps. 34:7; Isa. 60:9.
 - c. "Forasmuch... innocency" Ps. 18:19-24; Isa. 3:10.
 - d. "... hurt ..." Rom. 13:1-4.
21. [23] Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, **because he believed in his God**.
22. Ps. 37:39,40; Heb. 11:33.
23. [26] I make a decree, That in every dominion of my kingdom men **tremble** and fear before the God of Daniel: for he is the **living God**, and stedfast for ever, and **his kingdom that which shall not be destroyed, and his dominion shall be even unto the end**.
- a. Tremble: Ps. 99:1-3; Isa. 66:2; Ps. 119:120.
 - b. Living God: Isa. 44:17-19,21,24.
 - c. His kingdom ... end: Dan. 2:37,38; Dan. 4:3,34; Ps. 29:20; Ps. 145:12,13.
24. [27] He **delivereth and rescueth**, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.
25. Delivereth: Ps. 18:48-50.

THE END

REVIEW OF DANIEL CHAPTERS ONE
TO CHAPTER SIX

Chapter one:

Main theme: Health reform—Dan. 1:5,8-15.

Benefits:

- a. Wisdom—Dan. 1:18-20.
- b. Long existence—Dan. 1:21.

Chapter two:

Main theme: Faithfulness in public crisis—Dan. 3:7-18.

Benefits:

- a. Understanding prophecy—Dan. 2:19-22,27,28.
- b. Example of telling prophecy—Dan. 2:44,45; Dan. 7:9, 10,13,14; Jam. 2:8-13; Heb. 9:27,28; Rev. 11:15-19; Rev. 6:9-11; Rev. 19:7-9; Jam. 2:5; (Matt. 25:34; Rev. 22:14).

Chapter three:

Main theme: Faithfulness in public crisis—Dan. 3:7-18.

Benefit:

- a. Deliverance through Christ –Dan. 3:24-27.

Chapter four:

Main theme: Faithfulness in public crisis—Dan. 4:18-27.

Benefits:

- a. Example: Dan. 4:1-3,34,37.
- b. The king's conversion—Dan. 4:34,37.

Chapter five:

Main theme: Reputation of serving God—Dan. 5:10-16.

Benefits:

- a. Faithfulness in calling sin by its right name (rebuke) - Dan. 5:17-23.
- b. Faithfulness in interpretation—Dan. 5:25-28.

Chapter six:

Main theme: Exactness to small duties in the face of crisis—Dan. 6:4-11,13.

Benefit:

- a. Deliverance because of obedience—Dan. 6:20-23.

THE END

DANIEL CHAPTER SEVEN — PART ONE

A. Introduction:

1. Daniel chapter seven is divided into three parts. They are:

- a. Dan. 7:1-14.
- b. Dan. 7:15-18.
- c. Dan. 7:19-28.

2. A translation of Dan. 7:1-28.

[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. [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. [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. [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. [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. [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. [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. [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. [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. [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. [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. [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. [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. [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. [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. **K.J.V.**

B. GENERAL REVIEW:

3. The deeds of the four kingdoms and papacy ends in retribution after the judgment: Dan. 7:10,11. This is so because the Most High reigneth in men's kingdom. Dan. 2:37,38; Dan.

4:3,34,35; Dan. 5:10-23; Dan. 6:25-27.

4. The center of the chapter is the necessity of the judgment to inherit the kingdom. Dan. 7:9,10,13,14,18,22,26,27.

5. The key verse for future exposition to lead to the high point of the book of Daniel is in Dan. 7:26. (See also Dan. 8:8-14).

6. It is the Son of man, Jesus Christ that comes to judge. Dan. 7:9,10,13; Jn. 5:22,27; 2 Tim. 4:1,8; Heb. 10:30; Rom. 14: 10; 2 Cor. 5:10.

7. Daniel chapter seven is not an isolated chapter here are example of its interrelations to other chapters.

a. Of Babylon: Dan. 2:38; Dan. 7:4.

b. Of Medo-Persia: Dan. 2:39; Dan. 7:5; Dan. 8:3,4,20; Dan. 11:2.

c. Of Greece: Dan. 2:39; Dan. 7:6; Dan. 8:5-8,21; Dan. 11:3.

d. Of Rome: Dan. 2:40; Dan. 7:7,23; Dan. 8:9,23; Dan. 9:26; Dan. 11:14-16.

e. Of the ten nations: Dan. 2:41,42; Dan. 7:8,24,25; Dan. 11:30.

f. Of the judgment: Dan. 2:44; Dan. 7:9,10,13,22,26; Dan. 8:14; Dan. 12:1,12.

g. Of the eternal kingdom: Dan. 2:44; Dan. 7:14,18,22,27.

8. References to the papacy strongly introduced in chapter seven: Dan. 2:42,43; Dan. 7:8,11,20,21,24,25; Dan. 8:9-13,24,25; Dan. 9:27; Dan. 11:27,30-32,36-45; Dan. 12:7, 11.

DANIEL CHAPTER SEVEN — PART TWO

1. Winds: — Strife:
2. Sea: — People: Isa. 17:12,13.
3. Beasts: — Unconverted man: Job. 18:3; Ps. 49:12,20; 1 Cor. 15:3; Eccl. 3:18,19; Ps. 73:22; Tit. 1:12; Dan. 5:21.

The peculiar characteristic of the four world empires:

4. A translation of Dan. 7:4;

“[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.”

5. The Lion (Babylon).
 - a. Man exalting himself/man as sovereign: Dan. 4:29,30
 - b. The bible says that man may walk after the spirit through justification. Tit. 3:3,5.
 - c. Babylon needed to know that to be free from exalting man as sovereign he needs to be justified.

6. A translation of Dan. 7:5.

“[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.”

7. The Bear (Medo-Persia).

- a. Law was exalted as sovereign. Dan. 6:8,9,12,15.
- b. What God thinks about the commandments of men. Matt. 15:9.
- c. The antidote for this problem is in Rom. 8:1,2.

8. A translation of Dan. 7:6.

“[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.”

9. The Leopard (Greece).

- a. False education as sovereign (science). 1 Cor. 1:22.
- b. What God says about false education. 1 Tim. 6:20.
- c. What God says about true education. Jn. 16:13,14.

10. A translation of Dan. 7:7.

“[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.”

11. The Fourth beast (Rome).

- a. Violence was exalted as sovereign. Dan. 2:40; Dan. 7:7,23.
- b. What God says about violence. Ps. 72:14; 1 Pet. 2:19-23.
- c. God’s remedy for this problem is in Rom. 8:1,2.
- d. Note well: the gospel of Mark was written for the Romans.

12. Conclusion: God’s remedy for today’s society is that man must be born again of the Spirit: Jn. 3:3-8; Rom. 8:9,11.

THE END

DANIEL CHAPTER SEVEN — PART THREE

1. A translation of Dan. 7:8.

“[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.”

2. Things about the little horn of Daniel chapter seven.

- a. It is a religious power: Dan. 7:11,21,25.
- b. It is about man’s self exaltation: Job. 16:15; Ps. 75:4,5; Zech. 1:21.
- c. It is about man’s eyes: Job. 10:4; Ps. 115:5; Pr. 3:7; Pr. 17:24; Pr. 30:12,13; Rom. 3:18; 1 Jn. 2:11,16.
- d. It is about man’s mouth: Job. 15:5,6; Job. 20:12,13; Ps. 10:4,7,8; Ps. 17:9,10; Ps. 36:1-3; Ps. 50:19; Ps. 59:12; Ps. 109:2; Pr. 14:3; Pr. 15:28; Isa. 29:13; Rom. 3:14; Jude. 16; Ps. 12:3,4.
- e. It is about great things spoken: Jam. 3:5; 2 Pet. 2:18.

3. A translation of Dan. 7:9-14.

“[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. [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. [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.”

4. Exegesis on Dan. 7:9-14.

- a. "...the Ancient of days..." Vs. 9. This is taken from the following texts. It refers to God the Divine Nature and not the offices. Ps. 90:2; Ps. 102:24,25,27; Isa. 9:6; Mic. 5:2; Hab. 1:12.
- b. "...his wheels..." (of his throne). Vs. 9. Eze. 1:19,21, 26-28.
- c. "...thousand thousands ministered..." Vs. 10. They are for the investigative judgment and afterwards, also there are angels at the beginning and ending of the investigative judgment. Rev. 4:9-11; Rev. 5:11-14; Rev. 11:15-19.
- d. "...the judgment was set..." Vs. 10.
- e. "...the books were opened." Vs. 10. Rev. 20:11-13,15; Mal. 3:16-18.
- f. "...I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Vs. 11. Destroyed after the judgment. Rev. 11:18,19; Rev. 14: 9-11; Rev. 18:1-4; Rev. 19:5-9,11-15,20.
- g. The "Beast" that is destroyed, in verse eleven symbolizes Roman Catholicism and Europe as a type of the world. Rev. 17:1-3,9,16-18.
- h. "...they had their dominion taken away: yet their lives were prolonged for a season and time." Vs. 12.
- i. "...one like the Son of man..." Vs. 13: (Isa. 9:6,7; Eze. 1:26-28; Matt. 13:41); Jn. 3:13; Jn. 5:22,23,26,27; Acts. 7:56.
- j. "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. Vs. 13. When does the Son of man comes before the Ancient of Days? Ps. 11:4; Jonah. 2:7; Isa. 6: 1-4; Rev. 11:18,19; Mal. 3:14,16-18.
- k. Why does the Son of man comes before the Ancient of Days? To judge: Jn. 5:22,23; Matt. 12:36,37; Matt. 10:32,33; Rev. 3:5; 2 Tim. 4:8.
- l. "And there was given him dominion, and glory, and a kingdom..." Vs. 14. What is this kingdom that is given to him? Dan. 2:44; (Rom. 14:17; Jn. 3:3,5; Col. 1:13; 1 Cor. 6:9,10; Eph. 5:5; 2 Pet. 1:10,11; Matt. 25: 34; 1 Cor. 15:23,24); Obad. 21.
- m. "...and his kingdom that which shall not be destroyed." Vs. 14. His kingdom to last everlastingly: Ps. 145:13; Dan. 2:44; Mic. 4:7; Lk. 1:33; Heb. 12:28.

THE END

DANIEL CHAPTER SEVEN — PART FOUR

1. Daniel chapter seven teaches that man can overcome the sins of the antichrist through the victory which Christ himself has gained over the antichrist. It is to confirm in the mind of man the hope of victory over sin.

2. A translation of Dan. 7:15-18.

[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.

3. Four kingdoms to rule: They are Babylon, Medo-Persia, Greece, and Rome. Dan. 1:1,2; Ezra. 1:1,2; (Dan. 10:20; Dan. 8:21); Lk. 2:1.

4. The kingdom given to Christ: Eze. 21:25-27; (Rom. 8:17; Rev. 19:8; Dan. 7:14); Rev. 21:7; Isa. 65:9.

5. This kingdom is spiritual: Rom. 14:17.

6. Christ is an heir of the kingdom: Rom. 8:17.

7. He Christ becomes and inheritor of the kingdom in the investigative judgment: Rev. 19:7,8; Rev. 21:7; Heb. 8:18-12; Isa. 65:9.

8. Christ is King of Kings: Rev. 19:11-16; Rev. 17:14; Rev. 5:10. 8. The meek to inherit the earth: Matt. 5:5; (Rev. 21:7; Rev. 22:14; Isa. 57:13; Isa. 11:6-9); Matt. 25:34.

a. Through justification one may enter into the kingdom of God. That person is an heir to the kingdom. Jn. 3:3, 5; Col. 1:13.

b. One become and inheritor of the kingdom through the second justification. 1 Cor. 6:9,10; 2 Pet. 1:10,11; Matt. 25:34; Obad. 21.

10. A translation of Dan. 7:19-22.

[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. [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.

11. "...made war with the saints..." Jn. 16:1-3; Rev. 11:2; Rev. 18:24.

12. "...the Ancient of days came..." (to judgment). Rev. 11:18, 19; Dan. 7:9,10,13; Mal. 3:1-3,16-18.

13. "...judgment was given (in favour of) the saints..." Rom. 2:13,16; Rom. 3:30,31; Rom. 5:5,8-10; Pr. 8:35; Job. 13:16,18.

THE END

DANIEL CHAPTER SEVEN — PART FIVE

1. A translation of Dan. 7:23-28.

[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. [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.

2. "...The fourth beast shall be the fourth kingdom upon earth..." Vs. 23. The Fourth kingdom. Lk. 2:1; Lk. 3:1.
3. "...the ten horns out of this kingdom are ten kings..." Vs. 24. The ten kings. Dan. 11:30.
4. "...and he shall be diverse from the first..." Vs. 24. The diverse king: Dan. 11:30.
5. he shall speak great words against the most High..." Vs. 25. Speak against God. 2 Thess. 2:1-4; Rev. 13:5,6.
6. "...and think to change times and laws..." Vs. 25.
 - a. Times: Eph. 1:9,10; Eph. 3:2; Dan. 8:11,12.
 - b. Laws: Isa. 24:5; Ex. 31:16.
7. "...shall be given into his hand until a time and times and the dividing of time. Vs. 25. Given into their hands until 1260 days/years: Dan. 12:7; Rev. 11:2.

8. "But the judgment shall sit, and they shall take away his dominion..." Vs. 26. Judgment sits, dominion over the gospel lost. Rev. 10:7; (Eph. 6:19); Rev. 11:15-19; Rev. 10:11.
9. "...to consume and to destroy it unto the end." Vs. 26. Consume and destroy to the end: Dan. 9:27; Dan. 11:36, 45; Rev. 18:8.
10. "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." Vs. 27. Kingdom given to saints forever: Rom. 4:13; Gal. 3:7,16,29; Rom. 8:15-17; Matt. 25:24.

THE END

DANIEL SEVEN — CENTRAL PERSPECTUS

1. The problem of papal dominion. What is it?

- a. “...speaking great things...” Vs. 8.
- b. “...because of the voice of the great words...” Vs. 11.
- c. “...spake very great things...” Vs. 20.
- d. “...made war with the saints and prevailed against them...” Vs. 21.
- e. “...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 hands until a time, times and dividing of times.” Vs. 25. (Some great words: The Great Controversy. Pg. 9,10,18,23,27,37,165,88,119,122. The Secrets of Romanism, pg. 33,34).
- f. What the bible says about evil words: Ps. 36:1-3; Job. 34:35-37; Pr. 10:19; Pr. 12:6.
- g. The times assaulted is the administration of the gospel: Dan. 7:25; (Eph. 1:9,10; Eph. 3:2; Dan. 8:11,12); 1 Tim. 2:6. “The one to give himself (a) substitutionary—ransom over all—the witness to own appointed times.”
- h. The laws assaulted is the gospel laws also; (Jer. 31:31-34; Heb. 1:13; Heb. 9:1-7).

2. The catalyst that ends the papal dominion (is the judgment):

- a. What is a catalyst? It is a “Person or thing that precipitates a process or event without being involved.” Bantam Dictionary, pg. 142.
- b. “...thrones were cast down, and the Ancient of days did sit...” Vs. 9.
- c. “...the judgment was set, and the books were opened.” Vs. 10.
- d. “...the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.” Vs. 13.
- e. “And there was given him dominion...” Vs. 14.

- f. "...judgment was given to the saints of the most High..." Vs. 22.
- g. "But the judgment shall sit..." Vs. 26.
- h. What is this judgment? Eccl. 12:13,14; Mal. 3:1-4,16-18; Matt. 6:14,15; (1 Cor. 13:4-7; Matt. 10:22); Matt. 12:36,37; Acts. 3:19; Rom. 2:12,13,16; 1 Cor. 4:1-5; Gal. 5:5,6; (Jam. 2:8-12; Jam. 1:12); Jam. 5:20; (1 Pet. 4:8,17,18; 2 Pet. 2:14).

3. The long term results of the catalyst;

- a. "[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."
- b. "[18] But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.
- c. "[22] ...and the time came that the saints possessed the kingdom."
- d. "[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."
- e. The results as presented in Revelation. Rev. 21:1-7.

4. The short term results of the catalyst:

- a. "[26] ...and they shall take away his dominion, to consume and to destroy it unto the end."
- b. Saints take away dominion of the papacy is overcoming the "Great Words" and stopping its controlling obscurity of the gospel of "Times and Laws". (Rev. 10:7; (Eph. 6:19); Rev. 11:15-19; Rev. 10:11).
- c. This is also done by the exposing preaching of the saints of the antichrist system. (Dan. 7:26; 2 Thess. 2: 7,8; Rev. 14:6-12; Rev. 18:1-6).

5. Summary: The story of Daniel seven is about:

- a. The papal dominion over the gospel.
- b. The judgment begins as a catalyst.
- c. The papacy loses dominion over the gospel is the immediate result.
- d. The papacy is destroyed and saints inherit the kingdom forever and ever.

THE END

THEMATIC UNITY OF CENTRAL PERSPECTUS

BETWEEN DANIEL CHAPTER SEVEN AND

DANIEL CHAPTER EIGHT

1. The central perspectus of Daniel chapter seven.

- a. The papal dominion over the gospel. Dan. 7:8,11,20, 21,24,25.
- b. The judgment begins as a catalyst. Dan. 7:9,10,13,14, 22,26.
- c. The short term results of catalyst: The papacy loses dominion from over the gospel. Dan. 7:26.
- d. The long term results of catalyst: The papacy is destroyed forever, saints inherit the kingdom. Dan. 7:14, 18,22,27.

2. The central perspectus of Daniel chapter eight.

- a. The papal dominion over the gospel. Dan. 8:10-13,24, 25.
- b. The cleansing the sanctuary begins. Dan. 8:14.
- c. The papal dominion is until the cleansing of the sanctuary begins. Dan. 8:13,14. (compare the two verses).
- d. Summary: The structure of Vs. 14 gives the length of time in which the obscuring dominion of the papacy lasts: "Unto two thousand and three hundred days..." - and an event that is of great importance that marks the end of the 2300 days— "...then shall the sanctuary be cleansed."
- e. Thus the length of time in which the papal dominion lasts: 2300 days.
- f. Thus the event that marks the termination of that long time: The cleansing of the sanctuary.

3. The length of time the saints remain in papal hands. (Dan. 7:25; Rev. 11:2,3; Num. 14:33,34; Eze. 4:5,6).

- a. $360 \times 3 \frac{1}{2} = 1260$ days/years.
- b. From 538 A.C.B. the papacy gains civil authority over religion, in 1798 the papacy is abolished. The time duration is 1260 years of papal persecution over the saints.

4. The 2300 days are years. Dan. 8:16,17,19,26.

5. The 2300 years and the time in which the papal persecution lasts as it is in the 2300 years period. Look at the illustrative chart on page?

6. Dan. 8:13,14 tells us that somewhere in the 2300 years the following happens:

- a. The "Daily" is taken away.
- b. The "Transgression of desolation" is set up.
- c. The "Sanctuary" is "Trodden underfoot".
- d. The "Host (Christians) are "Trodden underfoot".
- e. All four sins a, b, c, and d of above begins in 538 A.C.B. (officially).
- f. The decree of Justinian; it is given in 533 A.C.B. but comes into force in 538 A.C.B. Read the following quotes.
- g. "When Justinian was about to commence the Vandal war, A.D.533, an enterprise of no small magnitude and difficulty, he wished to secure the influence of the bishop of Rome, who had then attained a position in which his opinion had great weight throughout a large portion of Christendom. Justinian therefore took it upon himself to decide the contest which had long existed between the sees of Rome and Constantinople as to which should have the precedence, by giving the preference to Rome in an official letter to the pope, declaring in the fullest and most unequivocal terms that the bishop of that city should be chief of the whole ecclesiastical body of the empire.

Justinian's letter reads: "Justinian, victor, pious fortunate, famous, ever Augustus, to John, the most holy archbishop and Patriarch of the noble city of Rome. Paying honor to the Apostolic See and to Your Holiness, as always has been and is our desire, and honoring your blessedness as a father, we hasten to bring to the knowledge of Your Holiness all that pertains to the condition of the churches, since it has always been our great aim to safeguard the unity of your Apostolic See and the position of the holy churches of God which now prevails

and abides securely without any disturbing trouble. Therefore we have been sedulous to subject and unite all the priests of the Orient throughout its whole extent to the see of Your Holiness. Whatever questions happen to be mooted at present, we have thought necessary to be brought to Your Holiness's knowledge, however clear and unquestionable they may be, and though firmly held and taught by all the clergy in accordance with the doctrine of your Apostolic See; for we do not suffer that anything which is mooted, however clear and unquestionable, pertaining to the state of the churches, should fail to be made known to Your Holiness, as being the head of all the churches. For as we have said before, we are zealous for the increase of the honor and authority of your see in all respects."

"The emperor's letter must have been sent before the 25th of March, 533. For in his letter of that date to Epiphanius, he speaks of its having been already dispatched, and repeats his decision that all affairs touching the church shall be referred to the pope, 'head of all bishops, and the true and effective *corrector of heretics.*'"

"In the same month of the following year, 534, the pope returned an answer repeating the language of the emperor, applauding his homage to see, and adopting the titles of the imperial mandate. He observes that, among the virtues of Justinian, 'one shines as a star, his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the head of all; as was testified by the rules of the fathers, the laws of the princes, and the declarations of the Emperor's piety.'

"The authenticity of the title receives unanswerable proof from the edicts in the 'Novellae' of Justinian code. The preamble of the 9th states that 'as the elder Rome was the founder of the laws, so was it not to be questioned that in her was the supremacy of the Pontificate.' The 131st, On the ecclesiastical titles and privileges, chapter ii, states: 'We therefore decree that the most holy Pope of the elder Rome is the first of all the priesthood, and that the most blessed Archbishop of Constantinople, the new Rome, shall hold the second rank after the holy Apostolic chair of the elder Rome.'"

Towards the close of the sixth century, John of Constantinople denied the Roman supremacy, and assumed for himself the title of universal bishop; whereupon Gregory the great, indignant at the usurpation, denounced John, and declared, without being aware of the truth of his statement, that he who would assume the title of universal bishop was Antichrist. In 606, Phocas suppressed the claim of the bishop of Constantinople, and vindicated that of the bishop of Rome. But

Phocas was not the founder of papal supremacy. “That Phocas repressed the claim of the bishop of Constantinople is beyond a doubt. But the highest authorities among the civilians and annalists of Rome, spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533.” **Uriah Smith, Daniel and the Revelation, pg. 250-253.**

- h. “George Croly makes this further statement: “On reference to Baronius, the established authority among the Roman Catholic annalists, I found the whole detail of Justinian's grants of supremacy to the pope formally fixed to that period.... The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer.”

Such were the circumstances attending the decree of Justinian. But the provisions of this decree could not at once be carried into effect; for Rome and Italy were held by the Ostrogoths, who were Arians in faith, and strongly opposed to the religion of Justinian and the pope. It was therefore evident that the Ostrogoths must be rooted out of Rome before the pope could exercise the power with which he had been clothed. To accomplish this object, the Italian war was begun in 534. The management of the campaign was entrusted to Belisarius. On his approach toward Rome, several cities forsook Vitiges, their Gothic and heretical sovereign, and joined the armies of the Catholic emperor. The Goths, deciding to delay offensive operations till spring, allowed Belisarius to enter Rome without opposition. The deputies of the pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance.

Belisarius entered Rome December 10, 536. But this was not an end of the struggle, for the Goths, rallying their forces, resolved to dispute his possession of the city by a regular siege, which they began in March, 537. Belisarius feared despair and treachery on the part of the people. Several senators, and Pope Silverius, on proof or suspicion of treason, were sent into exile. The emperor commanded the clergy to elect a new bishop. After solemnly invoking the Holy Ghost they elected the deacon Vigilius, who, by a bribe of two hundred pounds of gold, had purchased the honor.

The whole nation of the Ostrogoths had been assembled for the siege of Rome, but success did not attend their efforts. Their hosts melted away in frequent and bloody combats under the city walls, and the year and nine days during which the siege lasted, witnessed almost the entire destruction of the nation. In the month of March, 538, dangers beginning to threaten them from other quarters, they raised the siege, burned their tents, and retired in tumult and confusion from the city, with numbers scarcely sufficient to preserve their existence as a nation or their

identity as a people.

Thus the Gothic horn, the last of the three, was plucked up before the little horn of Daniel 7. Nothing now stood in the way of the pope to prevent his exercising the power conferred upon him by Justinian five years before. The saints, times, and laws were now in his hands, not in purpose only, but in fact. This must therefore be taken as the year when this abomination was placed, or set up, and as the point from which to date the beginning of the prophetic period of 1260 years of papal supremacy.” **Ibid, pg. 253-254.**

7. Dan. 7:25 tells us the length of time the saints remain in the hands of papal persecution. See Rev. 11:2 — 1260; until 1798.

8. Dan. 7:26 tells us the event that ends the papal obscuring dominion from over the gospel. (The judgment does not happen at the 1798 time).

9. Dan. 8:13,14 tells us the daily, transgression of desolation, sanctuary and host trodden underfoot occur sometime in the 2300 years. Now if the persecution end in 1798, (not the obscuring dominion of the gospel), this leaves forty-six (46) years to the year 1844 the ending of the 2300 years for the obscuring dominion of the gospel to end.

10 Look at the illustrative chart on page?

11. Why it took forty-six (46) years for the obscuring dominion of the papacy to end from the gospel.

- a. The period called the “Time of the end” begins from 1798 (compare Dan. 7:25 and Dan. 12:4-9) from then (1798) spiritual knowledge shall increase. (primarily knowledge of Prophetic Progressive Physical History or Prophetic Events).
- b. What happens in 1798? The papacy is abolished, or the papacy is wounded. See Dan. 7:25; Dan. 11:40; Rev. 13:1-3,10.
- c. Now the saints are free from the papal political tyranny, so they can now study the bible in a political climate free from persecution, so knowledge grows for forty-six (46) years to 1844 so that the event of the cleansing of the sanctuary as a catalyst causes the end of papal dominion over the gospel, or the recovery of the gospel as is presented in Dan. 7:26.
- d. “Yet many eyes had seen the indignities heaped upon the Priests of Rome, indignities which reached their height when colonel general Louis Berthier

abolished the Roman Republic in 1798 and took Pope Pius VI off to die in France. A new interest was sparked in the prophecies of Daniel and the Revelation, particularly the 1260 - day period, which many interpreters now believed had come to an end with the dramatic events of 1798. This rebirth of prophetic interest would soon move on to closer consideration of the longest time period in biblical prophecy - the 2300 days of Daniel 8:14". **R. W. Schwarg, Light Bearers to the Remnant, pg. 14.**

- e. "The French Revolution also reawakened interest in such biblical time prophecies as the 1260 (Dan. 7:25) and the 2300 (Dan. 8:14). In Christian circles the realization that a prophetic day stood for a year dates back at least as far as Joachim of Floris. By 1800 many Protestant expositors were convinced that the 1260 year period of Papal supremacy had ended during the 1790's. Attention began to shift to the 2300 days, the longest time prophecy in the bible." **Ibid, pg. 25.**
- f. "When the Pope was taken prisoner in 1798, other discerning students of the bible prophecy, on both sides of the Atlantic, simultaneously proclaimed that the 1260 - year special epoch of Papal dominion had ended. It had received its "Deadly wound." And in connection therewith they likewise declared that mankind had now entered upon the final "Time of the End" period foretold - the "last days" or "latter days", of bible prophecy." **L. E. Froom, Movement of Destiny, pg. 43.**
- g. "Soon the eyes of many on both sides of the Atlantic were fixed upon the next great designated event in the divine plan of the centuries—the master 2300—year period was soon to end. In fact, some 84 men in thirteen countries spread over four continents—of which William Miller was but one—thought that thus epoch would terminate about 1843, 44, or 47. Transcendent events, they were convinced, would occur... thus by the year 1800 mankind stood at the dawn of a new epoch, leading up to and climaxing with those final movements first reaching their peak in 1843—44." **Ibid, pg. 44.**

12. Look at the illustrative chart on page?

13. What happens in 1844?

- a. The 2300 years end (when did it begins. Dan. 9:25).
- b. The cleansing of the sanctuary begins. Dan. 8:14.

14. What is the cleansing of the sanctuary?

- a. There is a sanctuary in heaven. Rev. 11:19; Rev. 15:5; Rev. 14:15,17.
- b. Jesus is the minister or High Priest of this sanctuary. Heb. 8:1-6; Heb. 9:11,12; Heb. 10:21.
- c. The second apartment of the earthly typological sanctuary was entered in once a year. Heb. 9:1-7.
- d. This work is called cleansing the sanctuary (i.e. making atonement) or forgiving (or cleansing) the saints of their sins. Lev. 16:16-20,29,30.
- e. Does judgment takes place in the second apartment? Yes, it does. Rev. 11:18,19.
- f. This is the same judgment of Dan. 7:9,10,22,26.

15. Then how does the themes of Daniel chapter seven and Daniel chapter eight compare?

- a. The judgment acts as a catalyst to end the papal dominion of the gospel in Daniel chapter seven.
- b. The cleansing of the sanctuary acts as a catalyst to end the papal obscuring dominion of the gospel in Daniel chapter eight.

16. Thus the summary is:

- a. Daniel seven tells us that it is the judgment that causes the recovery of the whole gospel. Dan. 7:26.
- b. Daniel eight tells us what the judgment is—the cleansing of the sanctuary—and when it begins, - at the end of the 2300 years/1844.

17. What is the good thing about this date?

- a. When the church is attacked, Dan. 11:45; Michael shall deliver the saints. Dan. 12:1.
- b. Those who come to the date 1844 have been blessed (or gone straight) in faith and righteousness. Dan. 12: 12.

WHAT IS THE JUDGMENT OF DANIEL SEVEN? OTHER TEXTUAL EVIDENCES

1. The time of this judgment.

- a. It begins while the Papacy is still existing. Dan. 7:8-11.
- b. It happens after the wounding of the Papacy in 1798. Dan. 7:21,22,25,26.
- c. It happens before the final destruction of the Papacy. Dan. 7:9-11.
- d. Other proof that the Papacy is totally (conclusively) destroyed in the end (Rev. 19:19-21), and this judgment is seen occurring just before the final destruction of every thing. Rev. 11:18,19.

2. Who are the beneficiaries of this judgment?

- a. The saints benefit. Dan. 7:13,14,21,22.
- b. Other proof that the saints benefit in this judgment that occurs before the end. Mal. 3:1-5,16-18; Rev. 11:18,19.

3. The Father (Ancient of Days) and Jesus (Son of man) is seen in this judgment. Dan. 7:13.

- a. Other proof that the Father and Son are in this judgment. Rom. 2:16; Heb. 10:30,31; 2 Tim. 4:1,8; Rev. 11:15-19.

4. There are books in this judgment. Dan. 7:10. They are:

- a. The book of life. Rev. 20:12,15; Rev. 21:27.
- b. The books (of iniquity). Rev. 20:12.
- c. The book of remembrance. Mal. 3:16.
- d. Names could be blotted out of the book of life. Ex. 32: 31-33; Ps. 69:28; Rev. 3:5; Rev. 22:19.
- e. But benefits occur to those whose names remain there. Dan. 12:1; Rev. 21:27.

5. The son of man (Christ) comes "before" the Ancient of Days (Father) in this judgment. Dan. 7:13.

- a. Other proof that He comes "before" the Father in this judgment. Matt. 10:32,33.

6. Angels are in this judgment. Dan. 7:10,13.

- a. Christ stands for the righteous before the angels in this judgment. Lk. 12:8,9; Rev. 3:5;

7. The Son of man inherits the kingdom in this judgment. Dan. 7:13,14.

- a. Christ is still an heir (potential inheritor). Rom. 8:17; Heb. 1:2.
- b. Christ will inherit the kingdom. 1 Cor. 15:22-26; Rev. 11:15-17; Matt. 22:1-14; Eph. 1:17,18.

8. The saints inherit the kingdom in this judgment. Dan. 7:18, 22,27.

- a. The saints are presently heirs (potential inheritors). Jam. 2:5; Gal. 4:7; Gal. 3:29; Tit. 3:7.
- b. The saints will inherit the kingdom. Matt. 25:34; 1 Cor. 6:9-11; Acts. 20:32; Acts. 26:18; Col. 1:12; Ps. 37:9-11,22,29,34; Isa. 60:21.
- c. The moral grounds for this inheriting. Rev. 21:7; Rev. 22:14; Matt. 25:34-40; Eph. 5:5; 2 Pet. 1:3-11; Gal. 5: 21; Heb. 6:12.

The Real Nature of this Judgment

9. Because man have sinned man have the carnal mind. (Rom. 8:6,7) and past sins. (Rom. 3:25).

10. Condemnation is shown to be for both the carnal mind and past sins together. Jn. 3:17-19; Jam. 3:1,2; Jam. 5:9; 1 Kin. 8:32.

11. But the curing of man's sin problem must begin on the inside of him first. Matt. 23:25,26; Acts. 8:21,22.

12. God forgives (or saves) the penitent by changing his evil heart first. Ps. 51:10,17; Heb. 9:14; Heb. 10:22; Jam. 4:8.

13. Thus he is made free from the condemnation for the sin of the carnal mind. Rom. 8:4,1.

14. This does not address his past sins, he is still guilty (or responsible) for them (Simul Justus Et Peccator); so that if he turns from righteousness and dies in sin, he would have to pay for all

his sins (the righteous period being forgotten) Eze. 18:19-26.

15. Man's past sins are dealt with on the basis of his sanctification in this judgment. (1 Jn. 4:17; 1 Pet. 4:8; Jam. 5:20); Rom. 3:22-25; Acts. 3:19.

16. This judgment is that in which the man gets his final justification. Rom. 2:13,16; Rom. 3:30,31; Gal. 5:5,6; 1 Cor. 4: 1-5; 2 Tim. 4:1-8.

THE END

THE SECOND COMING OF CHRIST IS SET TO BE ONLY AFTER THE PRE-ADVENT JUDGMENT

1. Jesus prophesied of His second coming: Matt. 24.

2. A translation of Matt. 24:1-51.

“[1] And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. [2] And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. [3] And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? [4] And Jesus answered and said unto them, Take heed that no man deceive you. [5] For many shall come in my name, saying, I am Christ; and shall deceive many. [6] And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. [7] For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. [8] All these are the beginning of sorrows. [9] Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. [10] And then shall many be offended, and shall betray one another, and shall hate one another. [11] And many false prophets shall rise, and shall deceive many. [12] And because iniquity shall abound, the love of many shall wax cold. [13] But he that shall endure unto the end, the same shall be saved. [14] And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. [15] When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) [16] Then let them which be in Judaea flee into the mountains: [17] Let him which is on the housetop not come down to take any thing out of his house: [18] Neither let him which is in the field return back to take his clothes. [19] And woe unto them that are with child, and to them that give suck in those days! [20] But pray ye that your flight be not in the winter, neither on the sabbath day: [21] For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. [22] And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. [23] Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. [24] For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. [25] Behold, I have told you before. [26] Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. [27] For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming

of the Son of man be. [28] For wheresoever the carcase is, there will the eagles be gathered together. [29] Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: [30] And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. [31] And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. [32] Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: [33] So likewise ye, when ye shall see all these things, know that it is near, even at the doors. [34] Verily I say unto you, This generation shall not pass, till all these things be fulfilled. [35] Heaven and earth shall pass away, but my words shall not pass away. [36] But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. [37] But as the days of Noe were, so shall also the coming of the Son of man be. [38] For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, [39] And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. [40] Then shall two be in the field; the one shall be taken, and the other left. [41] Two women shall be grinding at the mill; the one shall be taken, and the other left. [42] Watch therefore: for ye know not what hour your Lord doth come. [43] But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. [44] Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. [45] Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? [46] Blessed is that servant, whom his lord when he cometh shall find so doing. [47] Verily I say unto you, That he shall make him ruler over all his goods. [48] But and if that evil servant shall say in his heart, My lord delayeth his coming; [49] And shall begin to smite his fellow servants, and to eat and drink with the drunken; [50] The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, [51] And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. **K.J.V.**

3. The divisions of Matthew chapter twenty-four.

- a. Historical context: Matt. 24:1,2.
- b. From false teachers before Jerusalem's fall to the final preaching of the gospel; Matt. 24:3-14.

- i. The second coming is associated with the final preaching of the gospel: Matt. 24:14.
- c. From the seige and destruction of Jerusalem to the second coming: Matt. 24:14.
 - i. The second coming is associated with false Christ's and false prophets: Matt. 24:24-27.
- d. From the great tribulation to the second coming: Matt. 24:29-31.
 - i. The second coming is associated with stella phenomena: Matt. 24:29,30.
- e. The parable of the fig tree: Matt. 24:32-35.
- f. Various example of how the second coming will be unknown to many: Matt. 24:36-44.
 - i. Of Noah: Matt. 24:37-39.
 - ii. The example of the prepared and unprepared: Matt. 24:40,41.
 - iii. Of the good-man of the house: Matt. 24:43.
- g. The warning of the faithful and unfaithful servants: Matt. 24:45-51.

4. Apart from the various other things with which Christ associated His second coming, His second coming is presented as coming only after the judgment: Dan. 2:31-35,44.

- a. The order of the eschatological part of Daniel chapter two.
 1. Who is the stone of Vs. 34? (Christ: Zech. 4:7; Zech. 3:9; Eph. 2:20; Acts. 4:10-12; 1 Pet. 2:4,6-8). (The church: Ps. 144:12; Isa. 54:11,12; Isa. 54:11, 12; Zech. 9:16; 1 Pet. 2:5). (Christ and the church the stone, are one: Eph. 5:30-32).
 2. Christ cut out without hands: (The incarnation: Matt. 1:18-20; Lk. 1:30-33; Jn. 1:13).
 3. The church cut out without hands: (New birth: Jn. 3:3,5-8).

4. Smite the image on its feet is the preaching of the last gospel that exposes the attempted unity of Babylon and the world: Matt. 24:14; Rev. 14:6-20; Rev. 18: 1-4.
5. Set up a kingdom (Vs. 44) is the beginning of the pre-advent judgment.
 - i. The saints are heirs: Jam. 2:5.
 - ii. They inherit the kingdom in the judgment: Dan. 7:9,10,13,14,18,22.
6. Break the image to pieces (Vs. 34,44) is the final destruction of the world at the second coming of Christ: Matt. 21:42-44; Rev. 6:14-17; Rev. 16:17-21; Isa. 24:1-6; Jer. 4:22-28.
7. Thus it is after the judgment that the second coming occur.

5. Since the Christ and the saints inherit the kingdom in the judgment and God's kingdom takes over the earth, then Christ's second coming has to occur after the judgment. Dan. 7:9-11,13,14,21,22,25-27.
6. Christ's parousia occurs after His standing up ends his standeth (Judgment: Isa. 3:13); Dan. 12:1,2.
7. Observe the second coming after the judgment (coming to his temple: Dan. 7:13,14; Rev. 11:18,19); Mal. 3:1-5.
8. Christ comes after the judgment: Acts. 3;19,20.
9. The coming of Christ is only after being "Found righteous" in the judgment: Phil. 3:8-21.
10. See also: Heb. 9:27,28; Heb. 10:29-37; Rev. 22:11,12, for the parousia after the judgment.

THE END

A TRANSLATION OF DANIEL CHAPTER EIGHT TAKEN FROM THE K.J.V.

[1] In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. [2] And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. [3] Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. [4] I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. [5] And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. [6] And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. [7] And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. [8] Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. [9] And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. [10] And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. [11] Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. [12] And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. [13] Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot. [14] And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. [15] And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. [16] And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. [17] So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. [18] Now as he was speaking with me, I was in a deep sleep on my face

toward the ground: but he touched me, and set me upright. [19] And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. [20] The ram which thou sawest having two horns are the kings of Media and Persia. [21] And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. [22] Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. [23] And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. [24] And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. [25] And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. [26] And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. [27] And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

IMPORTANT QUESTIONS ON DANIEL CHAPTER EIGHT

1. What is the theological importance of Daniel chapter eight? **Answer!**
2. What purpose was it (Daniel chapter eight) revealed to Daniel? Does it have any personal relevance to him or to his time? **Answer!**
3. What is the central verse of Daniel chapter eight? **Answer!**
4. What is the relationship between Daniel chapter eight and Daniel chapter seven? Are there any philological, theological or historical connection between the two chapters? Does Daniel chapter eight add any further concepts, history or theological to Daniel chapter seven? **Answer!**
5. Does Daniel chapter eight have any relation to Daniel chapter two? **Answer!**
6. Does Daniel chapter eight have any exegetical importance to Daniel chapter nine, chapter eleven and chapter twelve? Are there any theological, philological or historical connections? **Answer!**
7. Who or what is the little horn of Daniel chapter eight? **Answer!**
8. Does this horn come from one of the four horns or four winds? **Answer!**
9. When is the “latter time of their kingdom...” verse twenty-three, and who are the “their”? **No answer!**
10. How does the answer of Daniel chapter eight verse fourteen answer the question of Daniel chapter eight verse thirteen? **Answer!**
11. “And He said unto me” Was Daniel being spoken to or a “Saint”? **No answer!**
12. What is this sanctuary? What did Daniel understood by that term? **Answer!**
13. What does the word “Cleanse” mean? What does it mean to cleanse the sanctuary? **Answer!**
14. Is there any linguistic or philological connection between Daniel chapter eight verse fourteen and Leviticus chapter sixteen? **Answer!**
15. Should the word be translated “Cleansed” or vindicated, or set right, or restored or justified? Which is the best translation? **Answer!**

16. Is the 2300 days ...literal days or a longer time period? Is it a shorter time period of about 1150 days or (3yrs. 2mths. 10days)?
17. What hermeneutical method can best be used to interpret Daniel chapter eight fourteen, and what statements in the chapter gives grounds for this interpretation?
18. What is the day-for-a-year principle? How valid is its use? How do we know when it should be used? **Answer!**
19. What is the history of its use upon Daniel chapter eight verse fourteen? **Answer!**
20. What theological concepts does Daniel chapter eight verse fourteen propose, and how does it relate to the Gospel of Christ?
21. What calender should be used to calculate the time of Daniel chapter eight verse fourteen?
22. What is the "Daily" of Daniel chapter eight? **Answer!**
23. Does the little horn pollute the sanctuary? If so how, and how is it cleansed from the pollution? Is it from the pollution of the little horn that the sanctuary must be cleansed? **Answer!**
24. Is the vision of the "Evenings and mornings" (the 2300 dys.) the "Morning and evening sacrifices"?
25. What is the "Time of the end" and the "Last end of the indignation"?
26. In what sense is the vision for "Many days"?
27. In what way will the little horn be broken without hands?
28. Does the time figure of Daniel chapter eight verse fourteen (the 2300 days.) have any parallel in Daniel or any other scripture?
29. Who is Antiochus Epiphanes IV? What role does he have to play in Daniel chapter eight?
30. How does the various translations of Daniel chapter eight verse fourteen add to or obscure its understanding? **Answer!**
31. What is the "Place" of the sanctuary that was cast down?

THE END

DANIEL CHAPTER EIGHT PART ONE

1. What is the theological importance of Daniel chapter eight? Question #1.

- a. What is theology? The knowledge of God. Num. 24: 16; Jer. 9:23; 1 Cor. 15:34.
- b. Knowledge given to save us: Pr. 2:10-12; Isa. 53:11; Jer. 4:22; Job. 28:28; (Jn. 17:3; Rom. 1:16,17); 1 Tim. 4:16.
- c. Daniel Chapter eight shows salvation from the evil of the little horn. (See verse 9-14) since the "Cleansing of the sanctuary" triggers off that salvation then the phrase "Cleansing of the sanctuary" is the theological point thus importance of Daniel chapter eight.
- d. Salvation from the little horn means salvation from:
 - i. The taking away of the "Daily" Vs. 11.
 - ii. The casting down of the place of his sanctuary. Vs. 11.
 - iii. The casting down of the truth to the ground. Vs. 12.
 - iv. The successful trodding of the "Host" underfoot. Vs. 13.
- e. Since "Cleansing" of the sanctuary triggers off the above mentioned freedoms, then it follows that this act has to be salvational, thus theological.

2. What is the central verse of Daniel chapter eight? Question #3.

- a. The account (Vs. 1-12) flows towards the summary question of Vs. 13 and reaches its climax in the answer of Dan. 8:14. Thus Dan. 8:14 is the central verse.
- b. In the explanation given by the angel, the 2300 days (Dan. 8:14) is emphasized by the phrase "Time of the end" Vs. 17,19,26. Thus the event "Cleansing of the sanctuary" happens within that period, So that Dan. 8:14 is the key verse.

3. For What purpose was it (Daniel chapter eight) revealed to Daniel? Does it have any personal relevance to him or to his time? Question #2.

- a. Vs. 3,4,20, was fulfilled in his day.
 - b. Vs. 5-9,21-23 is not in the too distant future.
 - c. The 2300 days is for the “Time of the end” when the last end of the indignation is to fall and the little horn to be broken. Vs. 14,17,19,25,26.
 - d. Daniel’s understanding of Media-Persia (Vs. 3,4,20) Greece (Vs. 5-8,21,22) Rome in its two forms (Vs. 9-13,23-25) and judgment of Dan. 7:9,10,13,14,18,22 which ends his dominion over truth, Dan. 7:26 were to increase (Dan. 8:13,14).
 - e. Daniel would see God’s justice (Righteousness Dan. 9:4,7,14,16) in the termination of the power of the little horn over the gospel and saints: Dan. 8:13,14,23-25.
4. What is the relationship between Daniel chapter eight and Daniel chapter seven? Are there any philological, theological or historical connection between the two chapters? Does Daniel chapter eight add any further concepts, history or theological to Daniel chapter seven? Question #4.
- a. There are relationships of characters.
 - 1. The Bear of Dan. 7:5 is the Ram of Dan. 8:3,4,20, and they are Medo-Persia.
 - 2. The Leopard of Dan. 7:6 is the He-goat of Dan. 8:5-8,21,22 and they are Greece and its four divisions.
 - 3. The relations of the events of the two chapters reveal no dramatic break, so no gap has occurred, thus the parallel continues. The fourth beast of Dan. 7:7,19,23 is the first part of the little horn of Dan. 8:9,10,23 which is pagan Rome.
 - 4. The little horn of Dan. 7:8,20,24,25 is the second part of the little horn of Dan. 8:10-12,24,25 and this is the Papacy.
 - 5. The judgment of Dan. 7:9,10,13,14,22,26 is equivalent to the cleansing of the sanctuary of Dan. 8:14.
 - b. Thus Daniel eight gives more historical details, and adds it to Daniel seven concerning:

1. How Medo-Persia conquers. Dan. 7:5 to Dan. 8:3, 4.
 2. How Greece conquers and its first king, and how its divisions came about. Dan. 7:6 to Dan. 8:5-8.
 3. How pagan Rome conquers. Dan. 7:7,23 to Dan. 8: 9,23.
 4. The deeds of the Papacy in Dan. 7:8,24,25 is additionally clarified in Dan. 8:10-13,24,25.
 5. His destruction in Dan. 7:11,26 is referred to in Dan. 8:25.
- c. There is a theological connection and addition in Daniel chapter eight to Daniel chapter seven.
1. The judgment of Dan. 7:9,10,13,14,22,26 is explained as the cleansing of the sanctuary in Dan. 8: 14.
 2. A judgment relating to the sanctuary is alluded to in Rev. 11:18,19 and Heb. 10:12,15-21,30.
 3. Now if judgment takes place in the second apartment of the sanctuary (Rev. 11:18,19) and this second apartment work is called cleansing in Lev. 16: 15,16,30 then it follows that judgment in Dan. 7:9, 10,22,26 is cleansing in Dan. 8:14.
 4. The concept that the judgment, discovered when it begins, causes the saints to understand the whole gospel thus the little horn loses its dominion of obscurity over the gospel as is explained in Dan. 7:26 is added to by Dan. 8:14 which tells the time the little horn loses dominion. Compare Dan. 7:24-26 and Dan. 8:13,14.
 5. When the sanctuary begins to be cleanse at the end of the 2300 days this is when the horn loses its obscuring dominion. Compare Dan. 7:25,26 with Dan. 8:13,14.

5. Does Daniel chapter eight have any relation to Daniel chapter two? Question #5.

- a. The Ram-Media-Persia of Dan. 8:4,5,20 is the "Breast and arms of silver" Dan. 2:32,39.
- b. The He-goat-Greece of Dan. 8:5-8,21 is the "Belly and...thighs of brass" Dan.

2:32,39.

- c. The first phase of the little horn—Rome, of Dan. 8:9, 10,23, is the “Legs of iron” of Dan. 2:33,40.
- d. The second phase of the little horn— the Papacy, of Dan. 8:10-12,24,25 is the feet of “Iron and clay” of Dan. 2:34,41,42.
- e. The cleansing of the sanctuary of Dan. 8:14 is the setting-up of the kingdom of Dan. 2:44 since cleansing the sanctuary is in the second apartment (Lev. 16:15, 16,30) and judgment is in this same second apartment (Rev. 11:18,19) making judgment and cleansing synonymous and as judgment set up the kingdom and is the same thing.
- f. In Dan. 8:25 the Papacy is broken without hands” and in Dan. 2:34,35,44,45 it is broken and destroyed by the kingdom.

6. Does Daniel chapter eight have any exegetical importance to Daniel chapter nine, chapter eleven and chapter twelve? Are there any theological, philological or historical connections? Question #6.

- a. In Daniel chapter eight the visions of the ram, the he-goat and the little horn (Dan. 8:3-12) were explained to Daniel in Dan. 8:20-25 but the vision of the 2300 days (Dan. 8:14) was not explained (Dan. 8:26) seven years later (Belshazzar ruled for that amount of time. Again Dan. 8:1; Dan. 9:1) Daniel was praying (Dan. 9:20,21) and the angel Gabriel came to gave him understanding (Dan. 9:22,23) what “Vision” was he to understand (Dan. 9:23)?
 - 1. The one which Gabriel started to explained to him in Dan. 8:16,17,19.
 - 2. The one which was for the time of the end—the 2300 days. (Dan. 8:17,19,26).
 - 3. The one which he still could not comprehend (the 2300 days/evenings and mornings). Dan. 8:26.
 - 4. In Dan. 9:24 the 70 weeks are “Chathak” Hebrew “Cut off” (not determined) what else could this time span be cut off from but from the 2300 days of Dan. 8:14 that was not yet explained?

- b. In Dan. 9:27 in the “Consummation” what God has “Determined (“Charats”- Hebrew) to pour out upon the “Desolate” (The Papacy) is the same as the “Last end of the indignation” (God’s last wrath) or the Papacy being broken without hands (Dan. 8:19,25).
- c. Daniel chapter eleven verse two takes off with Persia being explained in more details than Dan. 8:3,4,20.
- d. In Dan. 11:3,4 is related fully to Dan. 8:5-8 this is Greece and its divisions.
- e. In Dan. 11:14,16,28 Rome establishes itself as in Dan. 8:9,10,23.
- f. Dan. 8:10-13,24,25 tells of Papal Rome as Dan. 11:27, 30-32,36-39,40-45.
- g. The deeds of the Papacy in Dan. 8:11,13 are further explained in Dan. 11:31. The “Daily” and “Desolation” are both used in both chapters.
- h. The end of the Papacy is chronicled in both chapters. (Dan. 8:25; Dan. 11:45).
- i. Dan. 8:14 has a theological connection with Dan. 12:1 the “Standeth” of the verse means to “Judge” according to Isa. 3:13 and since the judgment takes place in the second apartment (Rev. 11:18,19) and this is the same as cleansing (Lev. 16:15,16,30) then the standeth of Dan. 12:1 is the same as the cleansing of Dan. 8:14.
- j. Those “Found written in the book” (Dan. 12:1) who are “Delivered” have passed in the “Judgment” of Dan. 7: 9,10,13,14,22 which is the cleansing of Dan. 8:14.
- k. “Time of the End” Dan. 8:17 is the same as Dan. 11: 27,35,40; Dan. 12:4,9.
- l. The “Daily” of Dan. 8:11,13 is further explained to be taken away with the help of arms (or armies) and the “Abomination” is substituted in Dan. 11:31 but in Dan. 12:11 it is used as a checking point for a number, 1290 days.
- m. The beginning 1290 days of Dan. 12:11 is used as the starting point to calculate the 1335 days of Dan. 12:12, which when one comes to it,—it ends at 1844, the date of the 2300 days of Dan. 8:14 ends, they get a blessing. Since it is the cleansing of the sanctuary that begins at 1844 then this is the blessing that one comes to. It is exemplified in Matt. 5:5 (See also Dan. 7:9,10,13,14, 22,27).
- n. So Daniel received three visions (they are in Daniel chapter two, chapter seven, and chapter eight) and two major explanations. They are in Daniel chapter nine to Daniel chapter twelve.

7. Who or what is the little horn of Daniel chapter eight? Question #7.

- a. He has a political phase. Dan. 8:9.
- b. He has a religious phase. Dan. 8:10-12.
- c. He does the same work in his religious phase like the horn in Dan. Chapter seven. (See Dan. 8:10,24; Dan. 7:21,25); (Dan. 8:11,12; Dan. 7:25).
- d. He does the same religious work as the king of the north in Daniel chapter eleven. (See Dan. 8:10-12,24, 25; Dan. 11:31-33).
- e. The kingdom of Persia was great (Dan. 8:3,4) the kingdom of Greece was very great (Dan. 8:5-8) the little horn was exceeding great (Dan. 8:9) thus it must be stronger than the two former kingdoms in its military might.
- f. The second phase of the little horn is called the "Transgression of Desolation" Dan. 8:13 and "The Desolate" Dan. 9:27 and the wrath of God is to be poured out on it in "The consummation" (Vs. 27) and this is the "Last end of the indignation" Dan. 8:19 thus the little horn must live until the time of the plagues, and be destroyed by it. See also Dan. 7:21,22,25,26 since the Papacy is destroyed by the plagues (Rev. 18: 1-9), then the Papacy must be the second phase of the little horn.
- g. Specification of the rise of the little horn:
 1. In its rise it must come from "One of the four winds" ("Horn" and "Ones" are feminine. Vs. 8 "Winds" and "Them" are masculine. Vs. 9). Question #8.
 2. It must conquer "South, East" and then Palestine "The Pleasant land" Vs. 9.
 3. It must come at the "Latter Time" of the four horns (Grecian) kingdoms (Vs. 23) this is at the time they become two horns, or kingdoms (Dan. 11:13-16).
 4. In the second phase of the horn it exalts itself to the level of Christ, takes away his heavenly from peoples' minds and also the fact of the heavenly sanctuary in heaven. (Vs. 11).

5. Members are given it contrary to the ministration of Christ and through sin, it destroys truths in its practices. (Vs. 12).
 6. It has "Dark sentences" (False theology). (Vs. 23).
 7. He uses policy to succeed in his craft, he exalted himself, and gives false peace and causes many to lose their souls. He stands up against Jesus Christ. (Vs. 25).
 8. He is destroyed by divine initiative (Vs. 25). The same as the little horn in Dan. 7:11,26. The same as the kings of the last days in Dan. 2:44,45 and just as the king of the north of Dan. 11:45.
 9. The time that the little horn's obscuring dominion of the gospel ends at the end of the 2300 days. (Dan. 8:13,14).
 10. It is the presence of the judgment that causes the obscuring dominion of the little horn to end in Dan. 7:25,26.
- h. Scholars speculate that the little horn was Antiochus Epiphanes IV, one of the Grecian kings.
 - i. But this is not so, because the little horn comes after the four horns, thus it is a fifth while Antiochus IV is one of the four. (Dan. 8:8,9).
 - j. He never waxed "Exceeding great" in contrast to Persia's "Great" and Greece's "Very Great" his was a weak kingdom, he never waxed great militarily towards the south, or even the pleasant land, the Jews drove out his army. He could not wax great towards the east, he was in the east.
 - k. Antiochus IV died years before Christ, but the little horn must live until the last indignation is poured up upon it, which is the seven last plagues. (Dan. 8:13,17, 19,25; Dan. 9:27).
 - l. Antiochus IV did not arise at the "Latter End" of the four kingdoms he is one of the four kingdoms. He ruled between 175 to 164 B.C.B. Approximately in the middle line of the Seleucid kings which was founded from 312-311 B.C.B. and ended 65 B.C.B. when Rome took over this horn (Dan. 11:14-16) he was the eighth king in the long line of twenty-six (26) kings so he cannot be in the latter time of their kingdom.

- m. While Antiochus IV did suspend the Jewish temple services—with the help of apostate Jews, between 168 to 165 B.C.B. for three years and ten days that time does not match up to 2300 years for the time stretches to the time of the end (Dan. 8:13,14,17,26,19) even if taken literally as 2300 days it would be equal to six years, four months and twenty days. Even if the 2300 days would be slashed in half to 1150 days we would get three years, two months, and ten days still too much.
 - n. Antiochus IV did not exalt himself to the level of Christ. Christ did not yet come, he did not remove the place of the sanctuary (nor even the ancient temple) he did not speak “Dark sentences” did not use policy, did not use peace to destroy man. He does not fulfill the prophecy.
8. How does the answer of Daniel chapter eight verse fourteen answer the question of Daniel chapter eight verse thirteen? Question #10.
- a. The question asked concerns the length of time with which the little horn would be allowed to obscure the gospel, not the length of time he would use to do his evil work. Dan. 8:13.
 - b. The question is answered by the giving of a crucial event, so that when that event begins, this signals the end of the little horn’s ability to obscure the gospel. Dan. 8:14.
 - c. The answer of the cleansing of the sanctuary is not from the pollution of the horn. The cleansing of the sanctuary, being a phrase synonymous to the judgment, is quite unrelated to the deeds of the little horn.
 - d. Since it is not the sanctuary that is to be cleansed that was polluted by the horn, it is not to be cleansed in like manner. This cleansing is not from the actual affection of the little horn or the actual presence of sin, since sin cannot dwell in God’s presence.
 - e. However, the obscuring work of the little horn ends when an unrelated event—the final work for the salvation of man, begins. This gives men a chance to develop flawless characters, so they can live sinless at a time when the judgment is ending and they are alive. Thus they are sure to benefit from the judgment.

- f. The question of Dan. 8:13,14 is also a parallel to (Rev. 10:7; Rev. 11:15,18,19; Rev. 10:11) when the seventh angel sounds the judgment begins and the mystery of the gospel so long obscured is made up completely.

9. What is this sanctuary? What did Daniel understand by that term? Question #12.

- a. There was a wilderness sanctuary: Ex. 25;8,9; Ex. 39: 32-43.
- b. Later Solomon's temple was built: 1 Kin. 6:1,9-14,38; 1 Kin. 8:1-11.
- c. The temple was destroyed by the Babylonians because of sin: 2 Chr. 36:11-21; Jer. 52:12-14.
- d. By the first year of Cyrus, 536 B.C.B. (Dan. 1:21) when he gave the decree to rebuild the sanctuary, this sanctuary Daniel would know: 2 Chr. 36:22,23; Ezra. 1:1-8.
- e. Daniel would know that this sanctuary would be destroyed way into the future: Dan. 9:26.
- f. He knew of the real sanctuary in heaven: Ex. 25:8,9; 1 Kin. 8:26-30; Ps. 11:4; Isa. 6:1-4.
- g. This cleansing of the sanctuary at the time of the end would therefore be the heavenly one: Dan. 8:14,17,19, 26.
- h. The word Qodesh in Dan. 8:14 is in Lev. 16:2,3,16,17, 20,23,27.

THE END

DANIEL CHAPTER EIGHT PART TWO

The answers to questions number thirteen, fourteen, fifteen and thirty. They are:

- a. [13] What does the word “Cleanse” mean? What does it mean to cleanse the sanctuary?
- b. [14] Is there any linguistic or philological connection between Daniel chapter eight verse fourteen and Leviticus chapter sixteen?
- c. [15] Should the word be translated “Cleansed” or vindicated, or set right, or restored or justified? Which is the best translation?
- d. [30] How does the various translations of Daniel chapter eight verse fourteen add to or obscure its understanding?

1. Various translations of the word “Cleansed” in Dan. 8:14 (K.J.V.).

- a. “...The sanctuary shall be cleansed and restored.” (Amplified Bible).
- b. “...Shall the sanctuary be cleansed.” (The Sacred Scriptures).
- c. “...Then shall the sanctuary be restored.” (Moffatt’s Translation).
- d. “...Then the sanctuary will be reconsecrated.” (New International Version).
- e. “...Then is the holy place declared right.” (Young’s Literal Translation).
- f. “...Then the sanctuary shall be cleansed.” (LXX. Septuagint).
- g. “...Then shall the wrongs of the sanctuary be righted.” (Goodspeed’s Translation).
- h. “...Then the sanctuary shall be vindicated.” (The Emphasised Bible).

- i. "...Then the rights of the sanctuary shall be restored." (Revised Berkeley).
- j. "...And the holy place will certainly be brought into its right condition." (New World Translation).
- k. "...Then the sanctuary shall be restored to its rightful state." (Revised Standard Version).
- l. "...When the sanctuary shall be justified." (Jewish) (Isaac Leeser Translation).
- m. "...And will be vindicated the sanctuary." (New King James Version).

2. The word for cleanse in Dan. 8:14 is "Nisdaq" it is Hebrew.

- a. All English translations before the K.J.V. used the word "Cleansed" in their translation of "Nisdaq" of Dan. 8:14.
- b. Wycliffe's major translation has the word "Cleansed" for Dan. 8:14, it was translated from the Latin Vulgate.
- c. The Latin Vulgate translated in the 4th. century A.C.B. by Jerome used the Latin word "Mundabitur" which means "Cleansed".
- d. The ancient 4th. Century A.C.B. coptic version has "Cleansed".
- e. The LXX (Septuagint) translated by Jews by the 2nd century B.C.B. uses the Greek word "Katharisthesetai" which means "Cleansed" for the Hebrew "Nisdaq" of Dan. 8:14. (Katharisthesetai is the third person, future, passive form of the Greek verb (Katharizo).
- f. The word "Nisdaq" in Dan. 8:14 translated "Cleansed" is the passive form of the root verb "Sadaq" (SDQ) it means "To be righteous, be in the right, be justified, be just..." (**Expository Dictionary of the Old Testament, pg. 335**) various forms of it are found in Job. 4:17 future form "Just" Isa. 43:9 future form "Justified" Job. 9:15 preterite "Righteous" Deut. 25:1 adjective "Justify" Ex. 23:7 etc. All the Hebrew words (except Job. 4:17) "Sadaq" are in the LXX (Septuagint) translated "Dikaios/Dikaioo" Greek cognates which means "Just" or "Righteous".
- g. Now if the Jewish translators of the LXX (Septuagint) in the 2nd century B.C.B. translated "Nisdaq or (Sadaq) with the Greek word "Katharisthesetai" which means "Cleansed" why did they not translate the other places of "Sadaq" as

“Cleansed” but as “Just” or “Righteous”? Because as Jews who understood the ceremonial system they could only see Dan. 8:14’s “Nisdaq” as “Cleansed”.

- h. In Lev. 16:19,30 the Hebrew word “Taher” is translated “Cleansed, Clean”. The translators of the LXX (Septuagint) rendered this word with the Greek words “Katharizei” “Cleanse” Lev. 16:19 “Katharisaí” “Cleanse” and “Katharistesesthe” “Clean” Lev. 16:30. This is good, for so do they in Lev. 12:8; Ex. 29:36; Job. 4:17 rendered “Pure” in the K.J.V. and many other places. Thus it is this same Greek word “Katharizo” which is in Lev. 16:19,30 that the LXX (Septuagint) translators put for the Hebrew “Nisdaq” in Dan. 8:14, even though they knew that the text did not have “Taher” the word in Hebrew for “Clean”. They wanted a linguistic connection in the Greek texts of Lev. 16:19,30 and Dan. 8:14 to show that they meant the same thing as they understood it. The use of “Katharistesetai” was not a mistake, it was a deliberate effort. Was it wrong? No.

3. Linguistic study on the word “Nisdaq” translated “Cleansed”.

- a. “The Hebrew word Nisdaq in verse 14 (Dan. 8) is a derivative of a root (SDQ) which appears in the Old Testament. A total of 523 times. However, the Niphal verb form of this root appears only once in the Old Testament. The Nisdaq of our study”. **Frank B. Holbrook, Symposium of Daniel, Pg. 449.**
- b. Nisdaq is a variation of “Sadaq” from “SDQ” comes five words that relate. They are:
 1. Sedeq (noun, masculine) used 119 times in the Bible.
 2. Sedaqah (noun, feminine) used 157 times in the Bible.
 3. Saddiq (adjective) used 206 times in the Bible.
 4. Sadaq (verb) used 41 times in the Bible.
 5. Sidqah (Aramaic, noun, feminine).
- c. Nisdaq comes from point (4) the verb “Sadaq”. There are five shades of verbs under sadaq.

1. The active form used 22 times in the bible.
 2. The causative form used 12 times in the bible. (2 Sam. 15:4).
 3. The intensive form used 5 times in the bible.
 4. The reflexive form used 1 time in the bible. (Gen. 44:16).
 5. The passive form used 1 time in the bible. That is Nisdaq Dan. 8:14. So to understand the linguistic meaning of “Nisdaq” we have to understand the word “Sadaq”.
- d. How “Sadaq” is used in the bible as an example.
1. Isa. 4:26 (Saddiq, righteous).
 2. Isa. 43:9 (Sadaq, justified).
 3. Isa. 45:25 (Sadaq, justified).
 4. Isa. 50:8 (Sadaq, justified).
 5. Summary: The consensus view of all literature and the Lexicons is that “SDQ” means “Just/Right”, thus its passive verbal cognate “Nisdaq” must also mean “Justified”. Dan. 8:14.
- e. But “Sadaq” is used in a more wider sense in its linguistic use.
1. In Hebrew poetry which is parallelic, the word “Sadaq” is used in context to the Hebrew word for clean “Taher”.
 2. Job. 4:17 Sadaq—Taher.
 3. Job. 17:9 Saddiq—Taher (adjective).
 4. Eccl. 9:2 Sadaq—Taher (Adjective).
- f. Taher is the same word used in Lev. 16:19,30 for clean/cleanse. (This would imply that Nisdaq from Sadaq) could be used in context to and translate cleansed as in Dan. 8:14.

g. Another Hebrew word for clean/pure—"Zakah" is used as a parallel to "Sadaq" righteous.

1. Job. 15:14 Zakah—Sadaq.

2. Job. 25:4 Sadaq—Zakah.

h. Thus it is common for sadaq from which nirdaq (Dan. 8:14) comes to be used in context of "Clean", so that Dan. 8:14 could very well be translated "Cleansed".

4. A linguistic connection can be forged by a first century A.C.B. Christian (like Paul for example) by use of the LXX (Septuagint) with the Greek Second Witness connecting the Greek word for cleanse (Katharizo in Lev. 16:19,30 with Dan. 8:14 cleanse and the word for purified (Katharizesthai) in Heb. 9:23. This would show that Heb. 9:22 (second part) 23,27 are all speaking about the cleansing of the sanctuary prophesied in Dan. 8:14.

Kathariei)		
)		
Katharisai)	Katharisthesetai	Katharizesthai
)		
Katharisthesesthe)	(<u>Dan. 8:14</u>)	(<u>Heb. 9:23</u>)

(Lev. 16:19,30)

↑	↑	↑
LXX (Septuagint)	LXX (Septuagint)	Greek S.W.

THE END

DANIEL CHAPTER EIGHT PART THREE

The answers to questions number eighteen and nineteen. They are:

- a. [18] What is the day-for-a-year principle? How valid is its use? How do we know when it should be used?
- b. [19] What is the history of its use upon Daniel chapter eight verse fourteen?

1. What is the day-for-a-year principle? Here are some biblical examples.

- a. 1st example: Gen. 29:27.
- b. 2nd example: Num. 14:33,34.
- c. 3rd example: Ps. 90:1,10,14,15.
- d. 4th example: Eze. 4:5,6.
- e. 5th example: Isa. 34:1-8.
- f. Thus the day-for-a-year principle is a method of checking prophetic dates by substituting a longer time (year) for a shorter time (day) uniformly according to numbers stated. (Example Num. 14:33,34).

2. How valid is its use?

- a. Eze. 4:6 shows that 40 days/years, begins from the 13th year of Josiah, when Jeremiah began his ministry, to the fall of Zedekiah in his 11th year (See: Jer. 1:1-3; 2 Kin. 22:1; 2 Chr. 34:1; 2 Chr. 36:11-21).
- b. The fact that it works is proof that it is a true method of prophetic calculation: 2 Pet. 1:19-21.

3. How do we know when it should be used?

- a. When a prophetic time date is figurative.
- b. Prophetic time is figurative when the events outlined to happen within that time stretches for a long period not able to fit into the prophetic time stated as it is.
- c. Example number one:
 1. The little horn speaks great words against God and the saints even to the time of its judgment: Dan. 7: 8-11,20-22. This is at the end of the world.
 2. Yet the saints remains under his persecution only for a time, times and a half time to the judgment: Dan. 7:25.
 3. Now if $3\frac{1}{2}$ times were literal years ($3\frac{1}{2}$ yrs.), then assuming that the horn came to power in 538 A.C.B. then by 540/541 A.C.B. it would already have been judge.
 4. But this is not history, the little horn actually had religious authority over civil law for 1260 yrs. Then it fell into judgment: (Dan. 11:40; Rev. 13:3,10).
- d. Example number two:
 1. The sanctuary is to be cleansed at the end of 2300 days: Dan. 8:13,14.
 2. This vision is for the time of the end: Dan. 8:17.
 3. The time of the end would take "Many days" to be reached: Dan. 8:26.
 4. It will take until the time of the last end of God's wrath—the seven last plagues: (Dan. 8:19; Isa. 13: 4-6; Isa. 26:20,21; Isa. 66:14-16; Jer. 10:10; Jer. 50: 25; Nah. 1:5,6; Zech. 3:8).
 5. Since this wrath is not yet fallen, the 2300 days could not have been literal days. Starting from 457 B.C.B. (Dan. 9:25) it would have started and finished before the cross if it was days. Thus it is a long period of time stretching to the end.

e. The day-for-a-year principle should be used when the various ways in which the time periods are expressed are obviously meant to encourage extra study and search for chronology.

1. Observe how prophetic time is expressed: Dan. 7: 25; Dan. 8:14; Dan. 9:24-27; Dan. 11:24; Dan. 12: 7,11,12; Rev. 2:10; Rev. 8:1; Rev. 9:5,15; Rev. 11: 2,3,9; Rev. 12:6,14; Rev. 13:5; Rev. 18:8,10,17,19.
2. Again observe how different it is when the time is not figurative: Rev. 20:2-7; Lk. 4:25; Acts. 18:11; 2 Sam. 2:11; 1 Sam. 27:7; Gen. 7:24; Gen. 8:3.

4. If the day-for-a-year principle is not used, the Bible would be made to say nothing to warn the saints of the trials they have to go through before the end. A large portion of church history would be missing (blank) from the bible.

a. Examples:

1. No day-for-a-year principle would render these missing period in the church history. Dan. 9:24-27, (from 457 B.C.B. to ———?) thus no knowledge of the Messiah's history to come.
2. Dan. 7:25,26 (from the rise of the antichrist to ———?) the whole period of the work of the antichrist in history is missing.
3. Dan. 12:7 (from when to when the antichrist does its evil work?) period not known; history missing.
4. Dan. 12:11 (from the time the daily is taken away to when?) period not known; antichrist history missing again.
5. Rev. 11:2,3 (period of trampling the church is unknown no knowledge also of antichrist suppression of the Bible?).
6. Rev. 12:6,14 (no knowledge of the church fleeing from persecution?).

7. Rev. 13:5 (no knowledge of the time of the antichrist works?).
- b. Dan. 8:14 (from 457 B.C.B. to ———?) a large period in bible history is thus missing.
 - c. Dan. 12:12 (blessed at when ————?).
 - d. An important point to notice is that the texts is sub-point (4. 2-7), if not known omits or wipes out all the deeds of history that the Papacy committed against Christ and the church. Such schemes of prophetic interpretations that does this are:
 - 1. Futurism, that conditions all the prophecies to occur after the speculated rapture.
 - 2. Preterism, that makes all the prophecies transpire from the death of Christ to the fall of the political Western Roman Empire in 476 A.C.B. and.
 - 3. Idealism, that merely learns spiritual lessons from all the prophecies without applying them to dates. The papacy was responsible for at least two of these so called schools of prophetic interpretation; working through the Jesuits they invented them to hide their deeds in history.
5. No part of the first witness history is left blank or unnumbered, all are numbered.
- a. The anti-diluvian period is numbered: Gen. 5:1-32; Gen. 7:6, a period of 1656 years (from Adam to the flood).
 - b. The patriarchal era is numbered: Gen. 11:10; Gen. 11:12-26; Gen. 21:5; Gen. 25:26; Gen. 47:28, (from the flood to Jacob's migration), 582 years.
 - c. The Egyptian era is numbered: Ex. 12:40,41, (from Jacob's migration to the Exodus), 430 years.
 - d. The judges era is numbered: 1 Kin. 6:1, (from the Exodus to the 4th year of Solomon's reign), 480 years.

- e. Solomon's era is numbered: (1 Kin. 11:42; 1 Kin. 6:1), (from the 5th year of his death), 36 years.
- f. The period of kings is numbered: (See 1st and 2nd Chr.; Dan. 1:1,2), (from Rehoboam's reign to the 3rd year of Jehoiakim) 362 years.
- g. The period of captivity is numbered: (Jer. 25:11; Jer. 29:10), 70 years.
- h. This brings us down to 536 B.C.B. from that date to 457 B.C.B. is 79 years.
- i. From 457 B.C.B. check 490 years would take us 34 A.C.B. (Dan. 9:24-27) 490 years.
- j. Check them all together they come up to 4185 years from Adam to the stoning of Stephen. Add to this the 1810 years that remains from the 2300 days and you get 5995 years, 5 more years to go to the year 6000.
- k. The day-for-a year principle is indeed valid. 2 Pet. 1:19-21.
- l. If then the history of the church in the first witness is numbered even down to the stoning of Stephen in 34 A.C.B., why then should not the history of the second witness church be numbered? The day-for-a year principle is therefore necessary to enlighten us as to the history of events; without it we would be ignorant of identifying the events in history and thus the will of God for us, this principle therefore saves us from sin. Ps. 40:5; Job. 14:16; Ps. 71:14,15; Ps. 90:12; Dan. 5: 26.

DANIEL CHAPTER EIGHT PART FOUR

The answer to question number twenty-two. It is:

a. [22] What is the “Daily” of Daniel chapter eight?

1. Texts that mention “The Daily” (Hebrew: “Hat Tamid”) Dan. 8:1-13; Dan. 11:31; Dan. 12:1.

2. To whom does the “Daily” belong? To the “Prince of the host”.

a. The “...by him...” in Dan. 8:11 is a wrong translation.

b. The Hebrew word is “Mimmennu” which actually means “From Him”.

c. Examples of this in various Bible translations:

1. “It made itself even as great as the Prince of the Host, whose regular offering was taken away from Him...” Dan. 8:11. **Goodspeed**
2. “Yes, it magnified itself, even to the Prince of the Host, it took away from him the continual (burnt offering)...” Dan. 8:11. **The Sacred Scriptures**
3. “It set itself up to be as great as the Prince of the Host, it took away the daily sacrifice from Him...” Dan. 8:11. **New International Version**
4. “It even magnified itself to match the Prince of the starry Host, and deprived Him of the daily sacrifice...” Dan. 8:11. **Moffatt**
5. “Yes, (this horn) magnified itself, even (matching itself) against the Prince of the Host (of heaven) and from Him the continual (burnt offering) was taken away...” Dan. 8:11. **Amplified**
6. “It magnified itself, even to the Prince of the Host, and the continual burnt offering was taken away from Him...” Dan. 8:11. **Revised Standard Version**
7. “Even against the Prince of the starry Host it matched itself, whose daily sacrifice was abolished...” Dan. 8:11. **Revised Beckley**

8. “And all the way to the Prince of the army it put on great airs, and from him the constant (feature) was taken away...” Dan. 8:11. **New World Translation**
9. Summary: “Yes, He magnified (himself) even to the Prince of the Host, and from Him, was the continual taken away...” Dan. 8;11. **Thusia’s translation**

3. Tamid (daily) is an adjective use substantively, that is, no noun is supplied. It is not used as an incomplete phrase, but it is a word used to designate something.

4. The use of the word “Tamid” in the first witness as it relates to the sanctuary:

- a. Bread: Ex. 25:30; Lev. 24:5-8; Num. 4:7; 2 Chr. 2:4. Christ is that bread: Jn. 6:3,35,48-51.
- b. Light: Ex. 27:30; Lev. 24:1-4. Christ is the light: Jn. 1: 1-9; Jn. 8:12.
- c. Meal Offering: Lev. 6:20-23; Num. 4:16; Eze. 46:14,15.
 - i. Christ salvific work: Jn. 4:32-34.
 - ii. Christ is this offering: Lk. 22:15-20.
- d. Incense: Ex. 30:1,7,8.
 - i. It gives a sweet savour: Ex. 31:11; Ex. 39:38; Ex. 40:27; Lev. 26:31.
 - ii. It is Christ’s knowledge and sacrifice: 2 Cor. 2:14, 15; (Eph. 5:2; Ps. 51:19).
- e. Fire: Lev. 6:8-13.
 - i. God’s purifying glory is the fire: Ex. 3:1-5; Lev. 10:1,2; Mal. 3:2,3; Heb. 12:29.
- f. Bearing: Ex. 28:29,30,36-38.
 - i. To bear is to lead in the way in the sanctuary: (Deut. 32:8-12; Ps. 139:24; Pr. 8:20; Ps. 77:11-13).

- ii. Christ the real priest bears the sins confessed in the sanctuary: (Num. 18:1; Heb. 7:11-16; Heb. 10:19-21).
 - iii. Christ continually bears all our sins and infirmities in the sanctuary: Isa. 46:3,4; Matt. 8:16,17; Isa. 49: 15,16; Heb. 2:17,18; Heb. 4:14-16).
- g. Morning and evening burnt-offering: Ex. 29:38-42; Num. 28:3-10,15,23,24,31; Num. 29:6,11,16,19,22,25, 28,31,34,38; 1 Chr. 16:40; 1 Chr. 23:31; 2 Chr. 24:14.
- i. Christ is the offered lamb: Jn. 1:29,36; 1 Pet. 1:18, 19; Heb. 9:12.
 - ii. Since the morning and evening offering had both bloody and bloodless symbols, it therefore represented the whole sacrificial system which had these two symbols (See: Ex. 29:38-42). Also as this sacrifice burnt all day it symbolized all the types of sacrifices that were offered every day. Leviticus chapter one to chapter seven.

5. Summary: The daily "Tamid" therefore means the sacrificial system or the person and work of Jesus Christ. Heb. 10:4-12; Heb. 7:2,3,17-21-28; this was taken away from Him.

6. There is a sanctuary in heaven: Rev. 11:19; Rev. 15:5; Rev. 14:15,17.

7. Jesus is the minister or high priest of this sanctuary: Heb. 8:1-6; Heb. 9:11,12; Heb. 10:21.

8. He entered in by His blood (life) to minister on our behalf: Heb. 9:12,14,24; Heb. 10:12; Mk. 16:19,20.

9. He entered into the first apartment of the heavenly sanctuary: Heb. 9:1-12,24; Rev. 4:1,5; Rev. 8:3; Rev. 9:13.

10. So the "Daily" or "Tamid" that was taken away is the ministration of Christ in the heavenly sanctuary. The truths or facts were obscured from people's minds by the Papacy: Dan. 8:11-13; 2 Thess. 2:3,4; Rev. 13:6.

11. Even the place of the sanctuary was cast down.

- a. The use of the word place: Hebrew: "Makon" Ex. 15: 17; 1 Kin. 8:13,39,43,49; 2 Chr. 6:2,30,33,39; Ezra. 2: 68; Ps. 33:13,14; Ps. 89:14; Ps. 97:2; Isa. 18:4.
- b. Thus the fact that God dwells in the sanctuary in heaven was cast down or obscured from people's minds: Ps. 11:4; Ps. 18:6; Rev. 13:6.

12. A system of transgression "A desolating abomination" was put in its place.

- a. Abomination: Rev. 17:4,5; Pr. 6:16-19; Deut. 25:16; Mal. 2:11; Eze. 18:10-13; Eze. 8:5-17.
- b. Desolation: Dan. 2:40; Dan. 7:7,19,23-25; Dan. 8:11-13,24,25; Dan. 11:21-23,27-32,36-45.

THE END

DANIEL CHAPTER EIGHT PART FIVE

The answer to question number twenty-three. It is:

- a. [23] Does the little horn pollute the sanctuary? If so how, and how is it cleansed from the pollution? Is it from the pollution of the little horn that the sanctuary must be cleansed?

1. A translation of Dan. 8:11-14.

[11] Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. [12] And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. [13] Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot. [14] And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

2. What is the sanctuary in Dan. 8:11-14?

- a. The events take place in the time of the end: Dan. 8:17, 19,26.
- b. Thus this is the heavenly sanctuary: Heb. 8:1-6; Rev. 14:17.

3. The little horn (religious Roman phase) assaults and profanes (pollutes) the heavenly sanctuary: Dan. 8:11-13; Dan. 11:31.

4. What is the profanation/pollution? A physical assault on the sanctuary in heaven or a spiritual assault?

- a. The use of the word “Halal” (root: HLL) for pollution/profanation. Ex. 20:25; Eze. 20:9; Eze. 22:26; Ps. 55: 19,20; Ps. 89:30,31; Lev. 18:21; Ex. 31:14.
- b. Thus “Halal” (root: HLL) pollute/profane means to obscure the moral meaning of a thing by transgression of that which God requires, which he has outlined. This the Papacy does by obscuring the meaning of the heavenly ministration of Christ by pointing people to pagan teachings: Dan. 8:11,12; Dan. 7:25; Dan. 11:31; 2 Thess. 2:3,4; Rev. 13:6.

5. Examples of pollution/profanation of a sanctuary: Eze. 5:5-11; Eze. 8:1-17; Eze. 23:37-39; Zeph. 3:1-4.

- a. By obscuring the truth and exalting a modified form of these same errors the papacy profaned/polluted the sanctuary.
- b. Polluting the sanctuary is therefore men’s sins and traditions corrupting the science of salvation from in the minds of people, and in their testimony: Lev. 21:10-12,21-23; Jer. 7:28,30; Jer. 32:33,34; 2 Chr. 36:14; Eze. 44:7; Mal. 2:11.
- c. There is no idea of the sanctuary being polluted/profaned by confessed sins of the penitent (in the Bible) flowing into it.

5. Is therefore the term “Cleanse the sanctuary” (Dan. 8:14) used to mean to stop transgression and restore the truth that is trampled?

- a. The use of the phrase “Cleanse the sanctuary”: Num. 29:7-11; Lev. 23:27-32; Lev. 16:3,5,7-9,15,16,18-23, 29-31,33,34; Eze. 45:18-20.

- b. "Afflict your soul" in the texts means "Godly sorrow, confession and repentance in prayer". See: (Ps. 35:13; Dan. 9:3,4; Jonah. 3:5,6,8,10; Lk. 10:13; Ezra. 8:21; Zeph. 3:13).
- c. Nowhere is the phrase "Cleanse the sanctuary" used for restoring the truth or worship from profanity/pollution of evil men.
- d. The phrase "Cleanse the sanctuary" is used to mean the blotting out or forgiveness of past sins repented of and forsaken.
- e. "Cleanse the sanctuary" in Dan. 8:14 is used synonymous with "Judgment" of the saints in Dan. 7:9,10,22, 26.

6. The question and answer of Dan. 8:13,14 should therefore be "Until when shall the Papacy pollute/profane the sanctuary by obscuring its meaning through its false system? Until 2300 years, then shall the sanctuary be cleansed or see the forgiveness of past sins". This tells us that the cleansing of the sanctuary is the key or sign as to when the Papal pollution ends, not that the cleansing is from Papal pollution. The restoring of full truth about the sanctuary ministry of Christ returns, when he actually begins this cleansing work in the heavenly sanctuary. See Dan. 7:26 (Rev. 10:7; Rev. 11:15,18,19) thus Dan. 8:11-15 speaks about the horn polluting the sanctuary, but Dan. 8:14 speaks about the final forgiveness that takes place in the heavenly sanctuary.

7. Thus it is the little horn (the Papal phase) that obscuringly pollute/profane the heavenly sanctuary. It (the sanctuary) is cleansed not from confessed sins, that has polluted it or from the Papal obscurity. It's cleansing is forgiveness of sins to penitent Israel, but this event is the time the Papal obscurity/pollution/profanity comes to an end.

THE END

INTRODUCTION ON DANIEL CHAPTER 9

1. A translation of Dan. 9:1-27.

[1] In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; [2] In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. [3] And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: [4] And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; [5] We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: [6] Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. [7] O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. [8] O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. [9] To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; [10] Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. [11] Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. [12] And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. [13] As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. [14] Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice. [15] And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. [16] O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city

Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. [17] Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. [18] O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. [19] O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. [20] And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; [21] Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. [22] And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. [23] At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. [24] Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. [25] Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. [26] And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. [27] And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. **K.J.V.**

DANIEL CHAPTER 9: 1-23

1. The whole of Daniel Chapter 9 can be divided into two major parts, they are:
 - (a) Daniel's prayer about Judah and the ending of its seventy year Babylonian captivity, and his concerns for his people. Dan 9: 1-23

- (b) The explanation of a time prophecy that concerns the future of Daniel's people down to the end of time. Dan 9: 24-27
- 2. Our concerns are about Dan 9: 1-23. This portion of the chapter shows the following:
 - (a) The principles of sacred theology.
 - (b) The true nature of genuine prayer.
- 3. Furthermore Dan 9: 1-23 shows us the following:
 - (a) The introduction of Dan 9. Dan 9: 1-3.
 - (b) Daniel's prayer, Dan 9: 4-19
 - (c) Daniel's statement showing the God-given results of his prayer. Dan 9: 20-23

4. Reading Dan 9: 1

- (a) The first year of Darius of the Medians is the year 538 B.C.B when he took power over from the Babylonians. Dan 5: 30, 31

This Median king is called Gobryas and ruled from 538-536 B.C.B

5. Reading Dan 9: 2

- (a) Daniel understood that the Jews would be in Babylonian captivity for seventy years in the writings of Jeremiah. Jer 25: 9-11; Jer 29: 4-15

- (b) Daniel understood that when Babylon fell, that the 70 years of Babylonian captivity had ended and Babylon began to face retribution. Jer 24: 12-14

- (c) Babylonian captivity officially ends when Cyrus takes power from Darius the Mede and makes a decree for the Jews to return to Jerusalem to rebuild the temple. Ezra 1: 1-11

- (d) Cyrus took power in the year 536 B.C.B

- (e) Add 70 years to 536 B.C.B and we come to the year 606 B.C.B, when Daniel and other Jews went into Babylonian captivity, the first captivity. Dan 1: 1-2

- (f) The fact that 606 B.C.B is the right date to start the 70 years of captivity of Judah can be seen from the following points:

- (i) Jerusalem was destroyed and its last king Zedekiah captured in 587 B.C.B. 2Ki. 25: 1-11. (this is the third captivity) 2Chron. 36: 11-21

- (ii) Add 11 years for the length of time that Zedekiah ruled and it will give us the year 598 B.C.B. (587+11=598) 2ki 25: 1,2; 2Chron 36: 11
- (iii) Then add 8 years for king Jehoiachin's rule before that of Zedekiah and it will give us the year 606 B.C.B. (598+8=606) 2Ki 24: 8-12.
- (iv) This is the second captivity in which Ezekiel was taken captive with others. (2Ki 24: 8-16, Eze 1: 1-3).
- (v) Jehoiachin was only put in power when the king before him named Jehoiakim was removed by Nebuchadnezzar after he served him for the last three years of his eleven year reign, when he rebelled. This was the year 606 B.C.B. (2Chron 36: 1-8, 2Ki 24: 1-6, Dan 1: 1, 2) (This was the first captivity) Dan 1: 1, 2
- (vi) Thus this chart illustrates the things we have shown.

SEVENTY (70) YEARS

<u>617BCB</u>	<u>609BCB</u>	<u>606BCB</u>	<u>598BCB</u>	<u>587BCB</u>	<u>536BCB</u>
<u>JEHOIAKIM</u>	<u>JEHOIACHIN</u>	<u>ZEDEKIAH</u>			
<u>8YRS</u>	<u>3YRS</u>	<u>8YEARS</u>	<u>11YEARS</u>		
<u>11YRS</u>					
KING	IST		2 ND	3 RD	CYRUS THE
SERVES	CAPTIVITY		CAPTIVITY	CAPTIVITY	PERSIAN
NEBUCHAD- NEZZAR					ASSUMES

6. Reading Dan 9: 3

- (a) Daniel set his face unto the Lord to seek by prayer, this was facing Jerusalem for prayer. Dan 6: 10

- (b) This was because Jerusalem was said to be the city of God where God dwelt. Ps 102: 19-21; 2Chron 6: 5, 6; Ps 135: 2
- (c) Sackcloth and ashes are used to symbolize mental pain and mourning. Gen 37: 34. 2Sam 3: 31. Joel 1: 8. Matt 11: 21

7. Reading Dan 9: 4

- (a) In the Hebrew, God is called by His names in Dan 9: 3, 4. These names are “Adonay”, “Elohim”, “YHWH”, and “EL”. (Ps 5: 2-4, Ps 16: 1, 2. Ps 99: 8; Ps 140: 6, 7)
- (b) Even in Daniel we are told that love to God is keeping His Commandments. This is seen in the very Ten Commandments. Ex 20: 6
- (c) Love for God is keeping His Commandment, even as Jesus said. Mk 12: 28-31
- (d) God keeps “covenant” and mercy to those who love Him and keep His Commandments. This covenant keeping is seen in Deut 7: 9. 1Ki 8: 23. Neh 1: 5
- (e) The covenant that God keeps is His Word, His Oath and His Law that He made to man. 1Chron 16: 15-17. Ps 105: 8-10.

8. Reading Dan 9: 5

- (a) Sin is described as wickedness. Deut 9: 27. Job 4: 8. Job 22: 5
- (b) Sin is also described as departing from God’s precepts which is His Commandments. Neh 9: 14.

9. Reading Dan 9: 6

- (a) Speaking in God’s name is speaking through God’s authority from God. Deut 18: 5-7, 18-22

10. Reading Dan 9: 7

- (a) Righteousness belongs unto God as His Righteousness or Divine Nature. (Ps 24: 5, Ps 31: 1. Jer 23: 5, 6)

11. Reading Dan 9: 8, 9

- (a) To God belongs mercy as the Grace of God to sinners. He will show mercy to whom He will. Ex 33: 19
- (b) To God also belongs forgiveness as His sovereign prerogative. Num 14: 18. Ps 86: 5. Ps 102: 2, 3. Ps 130: 3,4.
- (c) God shows mercy to sinners by His act of forgiving sin, transgression and iniquity. Ex 34: 6,7

12. Reading Dan 9: 10

- (a) God had always instructed that obedience to His voice was obedience to His Law.
Deut 13: 18; Deut 15: 5; Deut 26: 17; Deut 27: 10.

13. Reading Dan 9: 11

- (a) The Oath that is written in Moses from departing from the Lord is found in Deut 28.

14. Reading Dan 9: 12, 13

- (a) The Law of Moses that warn of the curses that came upon Judah is found in, Lev 26: 14-22, Deut 27: 15-26; Deut 28: 15.
(b) Turning from iniquities and understanding truth reveals that this change happens because of receiving truth and also causes the person to receive truth afterwards. Ps 51: 6, 7. Ps 36: 9.

15. Reading Dan 9: 14-19

- (a) God's sanctuary was desolate for about 49 years now, (as Daniel was praying) Dan 9: 17 (see 2 Chron 36: 11-20, 587B.C.B. to Dan 9: 1, 538 B.C.B.)
(b) Jerusalem is the city that is called by Yahweh's name (Dan 7: 18, 2Chron 6: 5, 6)

16. Reading Dan 9: 20

- (a) The Holy mountain of God for which Daniel prayed is Zion which symbolizes the church of God. Ps 74: 2. Heb 12: 22,23.

17. Reading Dan 9: 21-23

- (a) Gabriel is the angel that spoke to Daniel. Dan 10: 10-14. Dan 8: 16
(b) The evening oblation is the evening sacrifice which is done at 3pm (Ex 12: 6, 18, 1Ki 18: 29, 36; Matt 27: 45-50; Jn 19: 13-18, 28-30)
(c) Gabriel came to give Daniel skill and understanding concerning the 2300 days which was not understood. Dan 8: 14, 26, 27.
(d) The "vision" referred to is the vision of the 2300 days that Daniel was to consider. Dan 8: 26
(e) However it is a portion of the 2300 days that was explained as was "cut off" Dan 9: 24

EXPOSITION ON DANIEL 9 PART ONE

2. Daniel chapter nine is an exposition of a certain part of Daniel chapter eight.

- a. Dan. 8:1-14 is the vision given to Daniel.
- b. Dan. 8:20-25 explains Dan. 8:1-12.
- c. Dan. 8:14 is left unexplained in Dan. 8:26.
- d. Daniel is praying many years later. Dan. 9:1-3.
- e. The same angel of Daniel chapter eight verse sixteen appears to Daniel to make him understand what was not explained to him. Dan. 9:21-23.
- f. Thus Dan. 9:24-27 is an explanation of Dan. 8:14 in part.

3. The seventy weeks are cut off from the 2300 days.

- a. "Seventy sevens are segregated..." **Concordant Literal O. T. The Book Of Daniel, pg. 43.**
- b. Of the word "determine" B.D.B. says "vb. Divide, determine, cut, cut off...", pg. 367.
- c. "Hatak... this verb appears only in the passive stem (Niphal), and only in Dan. 9:24, the famous "seventy weeks" passage. In Rabbinic Hebrew the root "HTK" basically means "cut", hence the translation "decreed" in most versions". **Theological Wordbook of the Old Testament Vol. 1, pg. 334.**
- d. The term "decreed" translates the hebrew (Nehtak, a niphal perfect form Hatak, "divide", determine). This is the only occurrence in the Hebrew text of the O. T., but in Aramaic the verb means "cut" "decide" (likewise in modern Hebrew). This suggests that the amount of years involved have been precisely and accurately determined..." **Expositor's Bible Commentary, Vol. 7, pg. 119.**
- e. Of the Hebrew "hatak" translated "determined" it is said: "Ancient Rabbis used it as meaning to "amputate". C. M. Maxwell, God Cares, pg. 199.
- f. The root meaning of the Hebrew verb translated "determined" or "decreed" in our common bibles in Dan. 9:24 is "cut off". The latter is its original and

concrete meaning. The abstract terms, “decree” and “determine”, are later derived nuances that developed a millennium after Daniel’s time. Mishnaic Hebrew (later Hebrew) indicates that the word was used more commonly with the sense of “cut off” than with the derived meanings. The close links of the two visions argue strongly for the position that the 70 weeks should be understood as cut off from the longer span of the 2300 days, thereby providing both periods their starting points.” **Symposium on Daniel, pg. 221.**

- g. Thus the word “cut off” implies a longer time period — the 2300 days, so that the 70 weeks is cut off from the 2300 days.
4. The seventy weeks are “upon” “thy people” (the Jews, Dan. 9:20) and “thy holy city” (Jerusalem, Dan. 9:7,12,16). Thus it is cut off from the 2300 days and placed “upon” the Jews and Jerusalem, it is about them or refers to them.
5. The seventy weeks are given for six things to happen. Dan. 9:24.
- a. “...to finish the transgression...”
 - b. “...to make an end of sins...”
 - c. “...to make reconciliation for iniquity...”
 - d. “...to bring in everlasting righteousness...”
 - e. “...to seal up the vision...”
 - f. “...to anoint the most holy...”
 - g. Actually, five (5) things happen, and that ends in the completing (sealing up) of the vision.
6. The “Day for a year” principle applies to the 2300 days making it 2300 years, because the 2300 days is for “the end of time”. Dan. 8:17,19,26; (Num. 14:34; Eze. 4:6).
7. How the seventy weeks is 490 days/years.
- a. The real translation is “seventy weeks”.
 - b. If the 70 weeks were mere literal weeks, it would be about one year, four months and three weeks. To check that from Daniel’s time (about 536) would show none of the six prophecies in Dan. 9:24 being fulfilled about a year, four

months and three weeks later (534).

- c. Taking the same (1 yr., 4 mths, 3 wks) period from 457 bringing us to 455 would also yield no relative events. Thus the seventy weeks has a longer period.
- d. Of the word “weeks” in Dan. 9:24 it is said: “From both Semitic sources and the LXX it may be concluded, therefore, that the best linguistic evidence currently available supports translating “Sabua” as weeks” in Dan. 9:24-27. This word thus carries the year, day principle along with it in the 70-weeks prophecy”. **Selected Studies in Prophetic Interpretation, pg. 77.** So the 70 wks have a longer time span.
- e. Seven days in one week, so $70 \times 7 \text{ days} = 490 \text{ days}$. Seventy weeks with each week yielding 7 days gives us 490 days.
- f. Using the day-year principle we get 490 years. Eze. 4: 6; Num. 14:34).
- g. Thus we have 490 years are to be “cut off” from the 2300 years.
- h. An illustrative chart:

8. The literary writing from of Dan. 9:24 as relating to the six things in it.

9. The first three (3) prophecies in Dan. 9:24 has only two words each. The last (3) three prophecies has three words each in the Hebrew.

- a. To finish - the transgression - (2 words).
- b. To put and end to - sin - (2 words).
- c. And to atone for - iniquity - (2 words).
- d. And to bring in - everlasting - righteousness - (3 words).
- e. To seal - vision - and prophecy (3 words).
- f. And to anoint - most - holy (3 words).

10. Of the six things to occur in Dan. 9:24, two refers to the Jews particularly, three refers to

Jesus and one to the whole prophecy itself.

- a. Referring to the Jews.
 - i. "...to finish the transgression..."
 - ii. "...to make an end of sins..."

- b. Referring to Jesus.
 - i. "...to make reconciliation for iniquity..."
 - ii. "...to bring in everlasting righteousness..."
 - iii. "...to anoint the most holy..."

- c. Referring to the whole prophecy of Dan. 9:24.
 - i. "...to seal up the vision and the prophecy..."

11. The two things that applies to the Jews are conditional.

- a. "...to finish the transgression..."
- b. "...to make an end of sins..."

12. The three that applies to Jesus must happen.

- a. "...to make reconciliation for iniquity..."
- b. "...to bring in everlasting righteousness..."
- c. "...to anoint the most holy..."

13. The final clause stakes the completion of the whole prophecy and its validity of the five things.

- a. Those applied to the Jews may or may not happen, for the 490 years are given to them as a city or nation.
- b. At some time in the 490 years the three prophecies about Christ must come to past.

THE END

EXPOSITION ON DANIEL 9 PART TWO

1. The proper translation of Dan. 9:24.

“Seventy weeks are cut off as to your people and as to your holy city to make an end the rebellion, to seal up sins, and to atone for iniquity, and to bring (in) righteousness of ages, to seal up vision and prophet, and to anoint most holy.”

2. The seventy weeks are 490 years. The time is given to “Your people” (The Jews. Dan. 9:20) and “your holy city” (Jerusalem. Dan. 9:7,12,16).

3. The six things that are to happen during the period of the 490 years are:

- a. “...make an end the rebellion...”
- b. “...seal up sins...”
- c. “...atone for iniquity...”
- d. “...bring (in) righteousness of ages...”
- e. “...seal up vision and prophet...”
- f. “...anoint most holy...”

4. What does “make an end of the rebellion” means?

- a. The word translated “transgression” in the K.J.V. is “Pesha”, it means “rebellion”.
Read: “The fundamental idea of the root is a breach of relationships, civil or religious, between two parties... In a context of international relationships, the

verbal form designates a casting off of allegiance, a rebellion against rulers... by analogy, but in a religious sense, Israel was accused of rebellion against her divine king and the established covenant between them." T. W. O. T. Vol. 2, pg. 741.

- b. Great blessings were promised to Israel if they live in obedience to God. Deut. 28:1-14.
- c. God also warned them against rebellion and apostasy. Lev. 18:24-28; Deut. 6:12-15; Deut. 7:1-6; Deut. 8:18-20.
- d. It was promised that if they were to rebel they would be punished. Deut. 28:15,25,33,36,58,63-66; Lev. 26: 14-18,27-39.
- e. From the beginning Israel revolted against YHWH in the wilderness (Num. 14:1-10), at the settling in the land of promise (Jud. 2:1-4,11-15), in the time of Isaiah (Isa. 1:2-4) and it is because of rebellion that they were sent into Babylonian captivity. 2 Chr. 36:11-21.
- f. When Daniel prayed for the rebellion of the Jews (Dan. 9:2-11), it was this national rebellion that the 490 years were given to the Jews to make a complete end of. "Thus, the opening phrase of the prophecy delimits a period of probation during which God's people are called to manifest their loyalty and not their rebellion towards him". 70 Weeks, Leviticus, Nature of Prophecy, pg. 78.
- g. How did the Jews use the 490 years? By persistent rebellion. Observe Jesus' action (Matt. 21:12,13; Matt. 23:31-39), and He gave a parable to show what was about to happen to the Jews, they were to be totally rejected. Matt. 21:33-43.
- h. The 490 years ends in total rebellion. Acts. 7:51-60.
- i. So it is that the Jews did not "Seal up (their) sins".

"... 'to seal up' often means to stop up, shut up, complete, bring to an end". These extended meanings provide the best sense here... this prophetic statement charged the residents of Judah to bring an end to the sinful state of their society". Ibid. pg, 78-79.

But they did not, hence Jesus charged the Jews through their leaders of seven woes. Matt. 23:13-33.

- j. In the 490 years when it was about four (4) years yet to end, the Jews rejected Jesus for a common revolutionary criminal. Lk. 23:13-25.
- k. Jesus is all grace and truth, Jn. 1:17, to reject all of grace and truth for a revolutionary character is to assume that character one self.
- l. At the end of the 490 years the Jews seal up rebellion by stoning Stephen. Acts. 7:51-60.
- m. Through the action of the priest the Jews set themselves fully against the gospel, never more to turn back, because Christ was the turning point. Rom. 9:31-33; 1 Cor. 1:23; 1 Pet. 2:4-8.
- n. The early history of Jewish anti-Christianity.
 - 1. Acts. 9:17-25.
 - 2. Acts. 12:1-4,11.
 - 3. Acts. 13:44-52.
 - 4. Acts. 14:19.
 - 5. Acts. 17:1-9.
 - 6. Acts. 17:10-14.
 - 7. Acts. 18:5,6.
 - 8. Acts. 18:12-17.
 - 9. Acts. 20:1-3.
 - 10. Acts. 21:26-36; Acts. 22:1-3,20-23; Acts. 23:12-22.
 - 11. Acts. 24:1-9,27.
 - 12. Acts. 25:1-9.
- o. What truth Paul presented about the Jews. 1 Thess. 2: 14-16.

- p. This is an account of the character of Barabbas whom the Jews accepted, thus whose image they eventually bore. Matt. 27:15-17,20; Mk. 15:6-11; Lk. 23:16-19; Jn. 18:40.

“Barabbas stands for the materialism of violence... he is also the leader of a insurrectionary movement... what kind of man was Barabbas? In the latest gospel, that of John, he is called a bandit (Greek ‘Lestes’), but as we have seen this is a description often given to the freedom-fighters of the Jewish resistance, (and indeed to freedom-fighters throughout history). The earlier gospels make it quite clear that Barabbas was a rebel... we are now able to make a juster estimate of the character of Barabbas. As a member of the Jewish resistance, he was inspired by the internationalist democratic vision of the Hebrew prophets and by the translation into practice of the prophetic vision by the reformist Pharisee movement, with its long history of resistance to every kind of tyranny... he was fighting against a cruel and rapacious enemy, who had reduced a proud people to the last degree of humiliation and suffering.” Hyman Maccoby, *Revolution In Judaea*, pg. 18,207-208. See also *Desire of Ages*, pg. 32.

- q. What Mrs. White says about the role the Jews came to fulfill. *Desire of Ages*, pg. 32.
- r. When the Jews chose Barabbas and cried the blood of Christ was upon them, they chose the communist spirit (as we know it today), which, as they were to practice it against people (the Gentiles), they would be deluged and bloodshed throughout history by many backlashes. See *Desire of Ages*, pg. 651-652.
- s. How the Jews generally view Jesus. See: I. R. Pranaitis, *The Talmud Unmasked*, Pg. 34,35.
- t. Thus the Jews are no longer God’s people, and will never become so again in the future but when the “fullness of the Gentiles be come in” (Rom. 11:25), “A remnant according to the election of grace” shall be saved. (Rom. 11:1-5).

THE END

EXPOSITION ON DANIEL PART THREE

1. The correct translation of Dan. 9:24.

“Seventy weeks are cut off as to your people and as to your holy city to make an end the rebellion, to seal up sins, and to atone for iniquity, and to bring [in] righteousness of ages, to seal up vision and prophet, and to anoint most holy.”

2. Passages under consideration.

- a. “Atone for iniquity...”
- b. “Bring [in] righteousness of ages...”
- c. “Anoint most holy”
- d. These points of the verse refer to Jesus Christ and are to happen sometime within the 490 years.

3. “Atone for iniquity”. Dan. 9:24.

- a. The word “Atone” is “To atone” in the Hebrew, it is a verb of the “Piel stem”. The piel stem means: “It denotes intensity and repetition, e.g. “To laugh”, “To sport, to jest” (To laugh repeatedly);... hence denotes that the action is performed upon many...” Wilson’s Old Testament Word Studies.

So we know that the “Atonement” of Dan. 9:24 is for many and an intense atonement an emphatic one as seen in Jn. 3:16.

- b. The verb “To atone” is an “infinitive construct” verb. By infinitive is meant it is a verb form which “expresses the meaning of the verb without specifying person or number and which may function as a noun (example to err is human)... not limited or restricted as to person or number...” The Lexicon Webster’s Dictionary, Vol. 1, pg. 492. By “Construct” is meant that the verb “Atone” has the preposition “To” with it forming “To atone,” thus it is almost as a noun (yet it is a verb) in connection with a noun “iniquity” following it. We are not being told

who is doing the “Atonement,” or how much people or thing are doing it.

- c. The Hebrew for “Atone” is “Kipper”.
 - 1. The first use of the word is in Gen. 6:14 and it is used to mean “cover”.
 - 2. Three examples illustrating the meaning of “Kipper” (or Kapher). [1] Isa. 6:7; [2] Ps. 65:3; [3] Isa. 27:9.
 - 3. Thus the real meaning of the word “To atone” (Theologically speaking) is “To take away sin”. The things that pertain to the method of doing this is not explained in the text except one thing “To bring [in] righteousness of ages.”
 - 4. Thus within the 490 years some “To atone for iniquity” will take place, but this “Taking away of iniquity” is not explained in the verse until the parts “To bring [in] righteousness of ages” and “To anoint most holy” are understood.

4. “To bring [in] righteousness of ages” Dan. 9:24.

- a. The real phrase is “To bring righteousness of ages.” No “in” is in the phrase.
- b. Righteousness is the nature of God read: Jer. 23:5,6; Jer. 33:15,16; Ps. 35:24,28; Isa. 41:10; Ps. 71:2,15,16, 19,24; Isa. 54:17; Dan. 9:7,16.
- c. Prophecies of God as the desire of all nations to come: Hag. 2:7.
- d. Holy men of all nations (during all ages) longed (or desired) for God: Jn. 8:56; Ps. 63:1; Ps. 84:4; Ps. 107:8,9; Ps. 119:40,(131,172).
- e. Since God (according to the texts above) is the desire of all nations throughout all ages, and since He is righteousness, then the “Righteousness of ages” is God. Thus the text “To bring the righteousness of ages” speaks to us a prophecy that during the 490 years cut off to the Jews (sometime), God will appear on the earth. 1 Tim. 3:16.

- f. This was fulfilled in the first advent of Christ. Jn. 1:1, 14; 2 Cor. 5:19.
- g. So with Christ upon the earth sometime during the 490 years the righteousness (of God) or ages was upon the earth (in a human temple). Rom. 3:21,22; 1 Cor. 1:30.

5. "To anoint most holy" Dan. 9:24.

- a. Some scholars claim that the heavenly sanctuary is the "most holy" that is anointed during the 490 years, but there is no scripture to teach this anywhere.
 - 1. The meal offering is one of the many things called "most holy" in the first witness. Lev. 10:12,13.
 - 2. The shewbread is also called "most holy" anointed with frankincense and eaten. Lev. 24:5-9.
 - 3. The meal offering is anointed with oil and eaten (some of it). Lev. 2:1-6; Lev. 6:14-18.
 - 4. The "most holy" that was regularly anointed for Daniel or any Jew is the meal offering, and for the priest—the shewbread.
 - 5. Christ by saying He is the bread of life thus claims to be both meal offering (which was bread) and the shewbread. Jn. 6:33,35,48,51-58. John puts an extra word (bread) to add to the eleven words (bread) that Jesus uses, so that John makes twelve words (bread) to refer us to the fact that Jesus was referring to the shewbread (See: Lev. 24:5-9; Jn. 6:32, 33,35,41,48,50,51,58). Jesus uses the word bread in a positive sense ten times with one negative.

- 6. Thus the "most holy" that is anointed somewhere within the 490 years is Jesus Christ. Lk. 4:18; Acts. 4:27; Acts. 10:38.

6. Thus we found that God as "Righteousness of Ages" came upon the earth in a man's body at sometime, He was anointed by the Spirit, He is Jesus Christ and He came to atone for

iniquity (or to take away sins).

Did God only began to “Take away sins” when Christ came upon the earth? No!

- a. God took away David’s sins: Ps. 32:5.
- b. So did He do to Moses, Aaron and Samuel: Ps. 99:6-8.
- c. And also to Isaiah: Isa. 6:7.
- d. Thus when Christ came, he did not come to justify, sanctify or blot out our sins. He did not come to make righteousness available for salvation for the first time. Rev. 13:8.
- e. Christ’s first coming was provisionary. He came to provide a manifestation (or revelation) in a full way and concrete way of the sufferage of God and gift of His life for the salvation of men or to take away men’s sins, He came to exemplify what God did for man from the foundation of the world. 1 Tim. 3:16; 2 Tim. 1:10; 1 Pet. 1:19,20.
- f. This mission of Christ was a great test, thus our salvation hung upon his success or failure. Matt. 4:1; Matt. 26:39-44; Heb. 4:14-16.

THE END

LESSONS AND DIVISIONS OF DAN. 9:24-27

1. A correction translation of Dan. 9:24.

“Seventy weeks are cut off as to your people and as to your holy city to make an end the rebellion, to seal up sins, and to atone for iniquity, and to bring [in] righteousness of ages, to seal up vision and prophet, and to anoint most holy.”

2. Passage under consideration:

- a. “To seal up vision and prophet.”
- b. “The verb “To seal up” (Hatam) is the same as that which occurs three phrases earlier in this verse. Three meanings appear possible for it here:
 - 1. To validate or authenticate.
 - 2. To close up (until a later opening) or
 - 3. To bring to an end” 70 Weeks, Leviticus, Nature of Prophecy, pg. 80.

Which one do we choose? Read:

- c. “To seal (Hatam) both vision and prophet: that is, to set seal to all that God has revealed by accomplishing all that has been promised by Jeremiah. To seal a document may involve closing it, but in law the meaning is rather to authenticate it with one’s seal and signature. That is the meaning here.” **J. G. Baldwin, Daniel, pg. 169.**

Thus the vision and the prophet was to be authenticated by the fulfillment of the 70 weeks or 490 days.

3. What “vision” was to be authenticated?

- a. the vision given to Daniel of the 2300 days/years. Dan. 9:23,24.

- b. The general tenor of Jeremiah's visions, all, referring to the Jews and coming Messiah which were to be fulfilled within the 70 wks./490 yrs. (Daniel was reading Jeremiah when he got his vision. Dan. 9:2,21-23).

4. What "Prophet" was to be authenticated?

- a. The "Prophet" is Jeremiah.
 - 1. Daniel was reading Jeremiah. Dan. 9:2.
 - 2. After he understood the 70 yrs., he turned and prayed for the restoration of the Jews, for the restoration of the city Jerusalem and for the restoration of the earthly temple. Dan. 9:3,16-19.
 - 3. Vision of the time frame in which these things would happen, plus of the Messiah was explained to Daniel in Dan. 9:24-27.
 - 4. Since these same things are prophesied of in the very book Daniel was studying at that time, the loose reference to prophet (Nabi) in Dan. 9:24 could only bring the prophet Jeremiah to his mind, not Daniel himself. We have some texts where Jeremiah presents God making some unusual swearing to authenticate some prophecies of his book. See: Jer. 31:35-37; Jer. 33:20-26, which the 70 wks./yrs. of Dan. 9:24 contain.

5. Prophecies from "Prophet" (Jeremiah) that are referring to the Jews, that are in the 70 wks./490 yrs.

- a. Prophecies of the return from captivity: Jer. 23:7,8; Jer. 29:10-14; Jer. 30:3-10; Jer. 31:15-17; Jer. 32:36-44; Jer. 33:1-14,25,26.
- b. Fulfillment within 70 wks./490 yrs. (for the city to be built and wall, Dan. 9:25, there must be a going back to Judah out of captivity. This began by 535 B.C.B. (Ezra. 1:1-5; Ezra. 2:1,2); before the 70 wks./490 yrs. began in 457 B.C.B. (see also Ezra. 6:19-22). This decree granted by king Artaxerxes fully legalizes the restoration of Jerusalem as the beginning of the 70 wks./490 yrs. In 457 B.C.B.

Ezra. 7:1-13,24-26. The wall being rebuilt within the 70 wks./490 yrs. period in about 445-444 B.C.B. Neh. 4:1,6,7; Neh. 6:15,16; Neh. 7:1-7,73; Neh. 11:1-4,20.

- c. Prophecies of the return from captivity and rebuilding: Jer. 30:18-22; Jer. 31:38-40.
- d. Fulfillment within the 70 wks./490 yrs. (around 445/444 B.C.B.) as pertaining to Dan. 9:25; Neh. 7:1-7, 73; Neh. 11:1-4,20.
- e. Prophecies of the Messiah to come the first time: Jer. 23:5,6; (Jer. 33:15-18; priest and king). See: Dan. 9: 24,25.
- f. Fulfillment within the 70 wks./490 yrs. (around 1 A.C.B. to 31 A.C.B. about 3½ yrs. Before the 490 yrs. ends in 34 A.C.B.) Matt. 1:18-25; Lk. 2:7-14; (Christ is Lord: Acts. 10:36; 1 Cor. 12:3; Mk. 2:28); and (Christ is our righteousness: Rom. 3:21,22; Rom. 10:4; 1 Cor. 1:30; Phil. 3:9). Thus Christ is the Lord our righteousness: (Jer. 23:5,6). Christ is king: Lk. 1:30-33; Matt. 2:1,2; Matt. 21:1-5. Christ is priest: Heb. 6:20; Heb. 2: 16,17; Heb. 7:26-28; Heb. 8:1.
- g. New covenant prophesied. (as the emphasis). Jer. 31: 31-34.
- h. Fulfillment within the 70 wks./490 yrs. (around 31 A.C.B. when Christ died) as pertaining to Dan. 9:26,27 new covenant. Heb. 8:1-13; Heb. 10:11-21.

6. Correct time divisions of Dan. 9:24-27. Look at the illustrative charts on the following pages.

STUDY ON DAN. 9:25

1. The time of Dan. 9:24 is 70 wks. or 490 yrs. Dan. 9:25-27 breaks down this time into $7 + 62 + 1 = 70$ wks. or $49 + 434 + 7 = 490$ yrs.
2. The 490 yrs./70 wks. begins from the commandment to restore and to build Jerusalem in Dan. 9:25.
 - a. The meaning of the word “restore” “Shuwb” is to “return”. “...the basic meaning of shub ‘To (re)turn’...” **Theological Wordbook of the Old Testament, Vol. 2, pg. 909**. Example of its use: Jer. 27:22; Neh. 5:11,12. Thus Jerusalem must be restored (returned) as it was before, and rebuilt.
 - b. Three commandments are usually referred to, (1) 536 B.C.B., (2) 444 B.C.B., and (3) 457 B.C.B., but which one is it?
 - c. It is not the one in 536 B.C.B., this is a decree to build the temple, not Jerusalem. Ezra. 1:1-5; Ezra. 2:68.
 - d. Not the one in 444 B.C.B., it was under Nehemiah, and while it was to build the city and its wall, (Neh. 2:2-9, 17; Neh. 4:6; Neh. 6:15) work had begun before which he merely arrived to resume. Neh. 2:15,16; Neh. 4:10.
 - e. The decree given in 457 B.C.B., is the one, for it is the first and only decree that grants Jerusalem a semi-autonomous restoration. Ezra. 7:1,6-11.
3. An analysis of the decree of Artaxerxes in Ezra chapter seven.
 - a. Kings to the time of Ezra and Nehemiah (Medo-Persia).
 1. Darius the Median: 538—536 B.C.B. Dan. 5:31.
 2. Cyrus the Persian: 536/535—530 B.C.B. Ezra. 1:1.
 3. Cambyses: 529—522 B.C.B. Ezra. 4:6.
 4. Smerdis: 522-521 B.C.B. Ezra. 4:7,8.
 5. Darius 1 Hystapes: 521—486 B.C.B. Ezra. 4:24.
 6. Xerxes, Ahasuerus: 485—465 B.C.B. Est. 1:1.

7. Artaxerxes 1: 464—424 B.C.B. Ezra. 7:1. Time of Ezra/Nehemiah.
 - b. The seventh year of Artaxerxes is: $464 - 7 = 457$ B.C.B. Thus Ezra received the decree of the king in 457 B.C.B. Ezra. 7:6-8,11.
 - c. The decree of Artaxerxes Ezra. 7:12-26.
 1. Vs. 13—legal migration to Jerusalem.
 2. Vs. 14-23—gifts for the temple and services at Jerusalem.
 3. Vs. 24—Yahweh’s religion exempt from taxation.
 4. Vs. 25,26—civil judicial autonomy.
 - d. The above points of the king’s decree renders Jerusalem a semi-autonomous state from being just a place of worship in a temple. Thus Jerusalem is returned as it was before its destruction in 586 B.C.B., Jer. 27:22; Jer. 30:30:17,18.
 - e. A commentary on the king’s letter:

“...Ezra was invested with extensive powers, far more extensive than one would expect... Artaxerxes wanted to consolidate his subjects in Palestine and to make them satisfied. He invested Ezra with special powers to accomplish this task... Ezra was entrusted with an important mission, not only to take care of the customary law of the Jews, but also to ensure loyalty to the king... in the case of Ezra, God gave him the skill to interpret and apply the law for his people... Artaxerxes even prescribed the punishment if the law was not kept, namely, the death sentence, corporal punishment, confiscation, and imprisonment.” **F. C. Fensham, The Books of Ezra and Nehemiah, pg. 103,104,107,108.** What is this but the restoration of Jerusalem by the decree given to Ezra?
4. The building that took place after this restoration of Jerusalem is what Nehemiah met thirteen (13) years later ($457 - 13 = 444$). Neh. 2:16, but it was continually frustrated.
 5. So Nehemiah took charge of leading the building of the walls of Jerusalem. Neh. 2:17,18; and finished it Neh. 6: 15.
 6. Nehemiah organized people to live in the city of Jerusalem (they would build their houses etc.) Neh. 7:1-5; Neh. 11:1-4.
 7. Within what time frame was given for all this? Dan. 9:25 “...seven weeks...” (49 years).

- a. From $457 - 49 = 408$. Thus the time between 457 B.C.B., to 408 B.C.B., (49 yrs.) building projects would be in progress.
- b. Nehemiah's building projects starts in 444 B.C.B., thirteen (13) years after 457 B.C.B.
- c. Thus the 49 years are the building of the walls of Jerusalem, house, streets etc.
- d. Look at the illustrative chart:

8. Dan. 9:25 tells us that from the decree in 457 B.C.B., $49 + 434$ years must past unto the Messiah.

- a. This mean $49 + 434 = 483$.
- b. The $483 - 457 = 26$. Thus the year twenty-six (26) A.C.B., must be changed to the autumn of 27 A.C.B., since the 483 years begins in July/August of 457 B.C.B.
- c. What happened in 27 A.C.B.? Since year four (4) A.C.B., was counted as year 1 A.C.B., year later, this means that 3 years were not counted, so that year 27 A.C.B., when added to the 3 ($27 = 3$), equals to year 30 A.C.B., so that the year we check as 27 A.C.B., is in fact 30 A.C.B. What does this mean? It means that the year we check as 27 A.C.B., is in fact the year 30 A.C.B.

1:	8:5	15:12	22:19	29:26
2:	9:6	16:13	23:20	30:27
3:	10:6	17:14	24:21	<u>Year 30 is year 27</u>
4:1	11:8	18:15	25:22	
5:2	12:9	19:16	26:23	
6:3	13:10	20:17	27:24	
7:4	14:11	21:18	28:25	

- d. What happened in year 30 (27) A.C.B.? Jesus Christ was baptized (anointed) Lk. 3:21-23. So "Unto the Messiah the Prince" Dan. 9:25, means unto his anointing... ("...anoint most holy..." Dan. 9:24).
- e. A chart representation of Dan. 9:25.

AN UNDERSTANDING OF DANIEL 9:26

1. A translation of Dan. 9:26.

“[26] And after sixty and two weeks Messiah shall be cut off and none shall be for Him. And the people of Prince who is to come shall destroy the city and the sanctuary. And its end shall be with the flood, and unto the end (of the) war, desolations are decreed.”

2. The sixty and two weeks follows the seven weeks, so it is $7 + 62 = 69$ weeks. The time the Messiah is to be cut off is not specified. Look at the illustrative chart below:

3. What “Cut off” means:

- a. The Hebrew word is “Karat”, it means “... to cut (off, down or asunder), by implication to destroy or consume; specifically to covenant (i.e. make an alliance or bargain, orig. by cutting flesh and passing between the pieces)...” Strong’s, pg. 57; Gen. 15:10,18.

“...this verb (Karat) is used of ‘cutting a covenant’ a ritual which involved the death of the sacrificial victim, it was also frequently used of death generally.” J. G. Baldwin, Daniel. Pg. 171.

- b. Example of the use of the word “Cut off” Hos. 10:7; Amos. 2:3; Obad. 9,14; Nah. 3:15.
- c. Thus, some time after the $7 + 62$ weeks (A.C.B. 27) Messiah will die. Prophecy of the death of Christ. (Isa. 53:4,5,7,8-10; Acts. 8:26-350).

4. “...and none shall be for Him.’

- a. The people rejected Christ: Jn. 1:11; Matt. 27:1,2,11-18,20-26; Mk. 15:9-15,25,29-32; Lk. 23:13-25; Jn. 19: 1-16.
- b. The disciples denied Christ and fled: Jn. 18:16-27; Lk. 22:55-62; Mk. 14:50; Jn. 13:32; Matt. 26:56.

5. “...and the people of the Prince who is to come...”

- a. The “Prince who is to come” is Jesus Christ.
(1) Messiah the Prince (2) Messiah (3) Prince.

“This pattern may be described as the breakup of a Dyad or word pair (Messiah

Prince). The original word pair has been broken up, and the individual terms (Messiah/Prince) have been reused in verse 26. Thus the sense of this pattern is to suggest that all three titles refer to the same person." **70 weeks, Leviticus, Nature of Prophecy, pg. 93.**

6. "...the people... (the Jews)... shall destroy the city and the sanctuary..."

The blame for the destruction of the city and temple is laid squarely upon the Jews themselves.

- a. Christ prophecies of the coming destruction of the temple and city blaming this upon the Jews rejection of truth. Matt. 23:33-38; (Lk. 19:41-44; Lk. 21:20-24).
- b. The Jews' behaviour caused the destruction of the temple and city. Jer. 17:24-27; Mic. 3:9-12; Isa. 30:8-14; Hos. 14:1; Hos. 13:9. See also: Desire of Ages, pg. 507,511, 513,525,543,650,652. The Great Controversy, pg. 21,22,23,24,27,28,29,30,33,34,35.
- c. A person's character gets worse with the rejection of truth. Lk. 11:24-26; and from this comes wars and all evil, Jam. 4:1; Mk. 7:20-23 so it was the Jews: Matt. 23:29-36.

7. "And its end (shall be) with the flood..."

- a. A flood of army in war ends the sanctuary and city. Dan. 11:22; Isa. 8:7; Jer. 46:6-9.

8. "And unto (the) end (of the) war, desolations are decreed."

- a. When the war ends the total destruction of Jerusalem and the temple is decreed by God: Matt. 24:1,2; Lk. 21: 5,6,20-24.
- b. The oath decreeing Christ as High Priest over the heavenly sanctuary decrees the earthly sanctuary service non-valid. Heb. 8:13; Heb. 6:19,20; Heb. 7:12-18,20-25,28.

THE END

THE MEANING OF DAN. 9:27

1. A translation of Dan. 9:27.

“[27] He will make strong (a) covenant for many (for) one week; and for half of the week he shall cause sacrifice and offering to cease. And upon (the) wing of abominations (shall come) (a) desolator, until (the) end decreed upon (concerning) desolation (shall be) poured out.”

2. Who is the “he” in this verse? It refers back to verse 26 “the prince that shall come” (Messiah the Prince), that is Jesus. Acts. 3:15; Acts. 5:30,31.

3. “He will make strong (a) covenant for many...”

- a. “The force of this particular verbal construction is that the Messiah would ‘make a covenant strong.’ That is, he would strengthen a covenant that already existed.” 70 Weeks, Leviticus, Nature of Prophecy, pg. 95.
- b. What is this covenant, and how does Jesus strengthen it?
 1. What is a covenant? The Hebrew word is “B’rith” and the Greek word is “diatheke”. Many meanings have been suggested for the Hebrew word, but the general admittance is that its distant meaning was lost, so to know what it means one must find the meaning of its Greek equivalent “diatheke”.
 2. “When the LXX translators came to the Hebrew “berith” they almost invariably rendered it by “diatheke” (27 times in all)...” **The Apostolic Preaching of the Cross, pg. 86.** What does the word “diatheke” mean? Read “in papyri and inscriptions the word means Testament, Will, with absolute unanimity, and such frequency that illustration is superfluous.” **Moulton and Milligan, Vocabulary of the Greek Testament, pg. 148.**
 3. Scriptural proof: Heb. 9:16,17. The fundamental idea of diatheke is that the person’s will (willingness) or heart intention is presented by a tangible testimony. A father wishes that his son inherits his property and he shows this by some form of proof or testimony. Example. Gen. 15:1-5,7-18.
 4. There is one everlasting covenant (the plan of salvation).

8. "...abominations..."

- a. What are the abominations of the Jews, around the years before they were destroyed by the Romans?
 1. The Jews rejected Christ: Jn. 1:11; Lk. 23:13-25; Jn. 19:1-16.
 2. Stephen was stoned; Acts. 7:51-60.
 3. James was murdered; Acts. 12:1-5.
 4. The Jews became fully anti-Christian and constantly caused persecution to Christians for all the years unto the destruction of Jerusalem: Acts. 13:44-52; Acts. 14:19; Acts. 17:1-9,10-14; Acts. 18:5, 6,12-17; Acts. 20:1-3; Acts. 21:26-36; Acts. 22:1-3,20-23; Acts. 23:12-22; Acts. 24:1-9, 27; Acts. 25: 1-9.
 5. Accounts are that the Jews murdered James the brother of Jesus and were responsible for Caesar's execution of Peter and Paul around 66/67 A.C.B.

9. "...(shall come a)desolator..."

- a. Pagan and Papal Rome are identified as making "desolation" hence they are "desolators" (Dan. 8:9,10, 13; Dan. 11:31). But Christ identifies the Pagan historical part of Rome destroying Jerusalem. Matt. 24:15, 16; Mk. 13:14; Lk. 21:20-24; Lk. 19:41-44.
- b. Thus swiftly after their abominations shall come a desolator (the Romans) upon the Jews.

10. "...until (the) end decreed upon (concerning) desolation (shall be) poured out."

- a. This phase means that the desolator will do his work completely. The end God had decreed about the desolation to be poured out on Jerusalem must be fulfilled. Matt. 24:1,2; Deut. 28:49-58.

THE END

INTRODUCTION TO DANIEL CHAPTERS TEN, ELEVEN, AND TWELVE

We have come to the longest prophetic utterance in the whole Bible in Daniel chapters ten, eleven, and twelve, with regards to events and the span of time they involve. In the third year of Cyrus which is about 535/534 B.C.B. Daniel received a vision telling us that the “time appointed was long” (Dan. 10:1). Of this vision we are told that it concerns what shall “... befall thy people in the latter days for yet the vision is for many days...” Dan. 10:14, this shows that the events spoken covers a large extent of time. The vision comprises the total material of Dan. 11:1-45 and Dan. 12:1-4; it begins with the kings of Persia in Dan. 11:2 and ends with the righteous shining for eternity in Dan. 12:3. In this vision the rise and fall of nations down to the end of time is explained, but only as they affect God’s people. The basic point of all the material of Dan. 11 and Dan. 12:1-4 is to show what shall befall Daniel’s people who are the people of God (Dan. 10:14). Even though all the powers of the earth are in conspiracy with the powers of darkness for the destruction of God’s people who have no military or political strength, God often moves to deliver them in spite of the severe persecutions they have faced. Intervening at the very top of the political triangle God works for the benefit of His people. This is what the high point of Daniel chapter ten (Dan. 10) is all about. In Dan. 10: 13,20 the fact that God fights for the preservation and interests of His people is referred to as an example to interpret Daniel chapter eleven (Dan. 11) with the rise and fall of empires. The skeletal structure of Dan. 11:1-45 and Dan. 12:1-4 is the events of/and the 2300 days/years, which starts from events in the Persian empire and ends in the closing of the Investigative Judgment and the end of the world. In the study of these chapters God as the Saviour of His people and judge of all the earth with its complicated “wheel within a wheel” events is clearly explained for our hope and courage. Amen.

THE ISSUE OF DAN. 10:1-21

1. A translation of Dan. 10:1-21.

“[1] In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. [2] In those days I Daniel was mourning three full weeks. [3] I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. [4] And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; [5] Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: [6] His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. [7] And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. [8] Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. [9] Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. [10] And, behold, a hand touched me, which set me upon my knees and upon the palms of my hands. [11] And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. [12] Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. [13] But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. [14] Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days. [15] And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. [16] And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. [17] For how can the servant of this my lord talk with this my lord?

for as for me, straightway there remained no strength in me, neither is there breath left in me. [18] Then there came again and touched me one like the appearance of a man, and he strengthened me, [19] And said, O man greatly beloved, fear not: peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, let my lord speak; for thou hast strengthened me. [20] Then said he, Knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. [21] But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.”

2. “The third year of Cyrus...” 535 B.C.B. was the year Cyrus took power after the Death of Darius the Median. Ezra. 1:1, thus the third year is 533 B.C.B.
3. The phrase “...but the time appointed was long...: is wrong, the real phrase is “...and (concerned) a great conflict...” this was the “vision” Daniel had in the year 533 B.C.B. What was it about? Verse fourteen throws a little light as well as Dan. 11:45 and Dan. 12:1.
4. A translation of Dan. 10:2,3.

“[2] In those days I Daniel was mourning three full weeks. [3] I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.”

5. Why did no ‘flesh’ or ‘wine’ came in Daniel’s mouth?
 - a. Daniel was a vegetarian. Dan. 1:12-16.
 - b. He fasted for three full weeks, this is twenty-one days. This means that the fasted started on the fourth day of Nisan (Abib) and end on the twenty-fourth day of the first month. Dan. 10:2-4.
 - c. Since it was the first month upon which the passover and the feast of un-leaven bread took place (the 14th. of Abib to the 21st., Ex. 12:5-10,14-20). Daniel’s fast occurred before, and at the time of these festivals, and passed it by three days, (Dan. 10:4; 24 - 21 = 3). Thus he did not eat the flesh (of the passover lamb) or drink the wine during that time. Dan. 10:3.
6. A translation of Dan. 10:5,6.

[5] Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: [6] His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.”

7. Who was this that Daniel saw? It was Jesus Christ, who is YHWH. Rev. 1:13-16; Eze. 1:26-28.

8. A translation of Dan. 10:7-9.

“[7] And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. [8] Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. [9] Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.”

9. Daniel’s lost of strength was the same as those men who had similar experiences. Acts. 9:3-5; Rev. 1:17; Eze. 1:28.

10. A translation of Dan. 10:10-13.

“[10] And, behold, a hand touched me, which set me upon my knees and upon the palms of my hands. [11] And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. [12] Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. [13] But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.”

11. Who was the Michael which the angel Gabriel referred to?

- a. Jesus Christ Himself (Jude. 9; 1 Thess. 4:16; Jn. 5:27-29).
- b. The Hebrew word for ‘Chief’ is ‘Rishon’ it means ‘First’, ‘Primary’, ‘Head’ like in

Eph. 5:23.

- c. The word for 'Prince' is 'Sar' and also means "Chief", "Captain", or "Ruler". So Michael is one of the first or primary rulers. Who are the other? The father: Ps. 2:1-12; Ps. 110:1-6; Isa. 9:6,7; Rev. 22:1,3.
- d. The "Kings of Persia..." are Cyrus and Cambyses.

12. Why did Michael and Gabriel have to help the kings of Persia?

- a. Cyrus had decreed (by God) that the Jews could rebuild the temple. Ezra. 1:1-8.
- b. We fight against flesh and blood, but against evil angels. Eph. 6:11-13.
- c. Thus evil angels had been seeking to stop the temple from being built, using men to affect the minds of Cyrus and Cambyses. Ezra. 4:1-6.
- d. But Satan and his angels were overcome. Jude. 9; Jam. 4:7. Read also the following quotation.

"While Satan was striving to influence the highest powers in the kingdom of Medo-Perisa to show disfavor to God's people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil. For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Himself came to Gabriel's aid. "The prince of the kingdom of Persia withstood me one and twenty days," Gabriel declares; "but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years." **Ellen G. White, Prophet and Kings, pg. 571-572.**

13. Who are Daniel's people? Those who through conversion serve the living God whether they be Jews or Gentiles. Rom. 4:11-16; Eph. 2:11-19; Gal. 3:7,28,29.

DAN. 11:1-45 AND DAN. 12:1-3 (PT. 1)

INTRODUCTION

1. The angel came to explain a vision of a great conflict that was given to Daniel in Dan. 10:1,11,12,14,21.
2. The explanation begins in Dan. 11:2-45 and ends in Dan. 12:1-3.
3. The real aim of Daniel chapter eleven is the high point of Dan. 11:40-45 and Dan. 12:1-3. The explanation is to reach to the climatic point where Daniel's people experience deliverance from the great conflict. (Dan. 10:1; Dan. 12:1).
4. Certain end-time points in Daniel chapter eleven are: Dan. 11:14,27,33,35,36,40,45; Dan. 12:1,2.
5. The destruction of Jerusalem in 70 A.C.B. and 135 A.C.B. Dan. 11:16.
6. Divisions of Daniel chapter eleven, and an analysis of the divisions and general dates of the summary events.
 - a. The conflict between Persia and Greece, with the latter emerging the victor. This division of Daniel eleven covers from Cyrus' inauguration to power to Alexander's death and the fight for his kingdom 535 B.C.B. to 311 B.C.B. Dan. 11:2-4.
 - b. A general account of synopsis of the political strivings between the political king of the north and king of the south from 311 B.C.B. to 65 B.C.B. Dan. 11:5-13.
 - c. A brief summary of the history of Pagan Rome from its rise to the power to the king of the north, to its fall to the Barbarian invasion from 65 B.C.B. to 476 A.C.B. Dan. 11:14.
 - d. The establishment of Pagan Rome as the new king of the north and its political intrigues unto the birth of Christ at the time of the taxation of Octavius Caesar 65 B.C.B. to 4 A.C.B. Dan. 11:15-20.
 - e. The taking over of Papal Rome, the spiritual king of the north. The Papacy being given religious authority over civil law by Emperor Justinian to its wounding by organized atheism 538 A.C.B. to 1798 A.C.B. Dan 11:21-26 (with a parenthetical account on the death of Christ in 31 A.C.B. Dan. 11:22).

- f. A parenthetical summary of the history of church and government unity and its failure from Emperor Constantine's Sunday edict to the wounding of the Papacy in the French Revolution from 321 A.C.B. to 1798 A.C.B. Dan. 11:27.
- g. Papal exploits, hate against the truth, the unity of church and government to counteract the Barbarian incursion into the Roman Empire, the changing of the truth. From the time of Constantine to the setting up of the Papacy from 321 A.C.B. to 538 A.C.B. Dan. 11:28-31.
- h. The Waldensian and protestant reformations from about 321 A.C.B. (the fourth century) to after 1517 A.C.B. (the sixteenth century). Dan. 11:32-35.
- i. Papal abominations that identify the Papacy from about 321 A.C.B. to 1798 A.C.B. the time of the end. Dan. 11:36-39.
- j. From the wounding of the Papacy by the organized atheistical king of the south in the French revolution, to the final revival and conquest of the Papal king of the north, with the Laodicean S.D.A. body falling to a Sunday Law from 1798 A.C.B. to the close of probation. Dan. 11:40-45.
- k. From the deliverance of God's people at the fifth plague to the second coming of Jesus Christ. Dan. 12: 1-3.

THE END

EXEGESIS ON DAN. 11:1-4

7. A translation of Dan. 11:1-4.

“[1] Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. [2] And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. [3] And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. [4] And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.” K.J.V.

8. The first year of Darius the Mede (Dan. 6:30,31; Dan. 9:1), is the year 538 B.C.B. when Babylon fell. Darius was strengthened to face the crisis over Daniel in the lion’s den. Dan. 6:12-20; Dan. 11:1.

9. Dan. 11:2-4 — Who are the three kings of? They are:

- a. Cambysees.
- b. Smerdis.
- c. Darius Hystaspes.
- d. The fourth king is called Xerxes, (he is called Ahasuerus in Est. 1:1).
- e. His wealth is seen in Est. 1:2-4,6,7. He reigned from the year 486 B.C.B. to 465 B.C.B.
- f. His stirring up of all against the kingdom of Grecia is thus put:

“He (Xerxes) was determined to conquer the Greeks, therefore he set about organizing a mighty army, which Herodotus says numbered 5,283,220 men ... Xerxes finally suffered disastrous defeat at the battle of Salamis in the year 480 B.C.B. ...” **Uriah Smith, Daniel and the Revelation, pg. 211-212.**
- g. Who is the mighty king that stands up? He is Alexander the great. (Dan. 8:5,21).
- h. Alexander’s Empire was broken when he died ten years later after his conquests, and his kingdom was divided between his four main generals. Dan. 7:6; Dan. 8:8,21,22.

THE END

EXEGESIS ON DAN. 11:5-13

10. A translation of Dan. 11:5-13.

“[5] And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. [6] And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. [7] But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: [8] And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. [9] So the king of the south shall come into his kingdom, and shall return into his own land. [10] But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. [11] And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. [12] And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it. [13] For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.” K.J.V.

a. Who is the king of the south of Vs. 5?

“When Alexander’s empire was divided, the portions lay toward the four Winds of heaven, north, south, east and west. These divisions may well be reckoned from Palestine, the central part of the empire..” **ibid, pg. 213.**

b. Alexander’s four generals are: Ptolemy, Cassander, Lysimachus and Seleucus. Cassander’s successors soon lost their territory to Lysimachus, and Lysimachus in turn lost his to Seleucus who was in the north. Ptolemy kept the south, Egypt, Cyprus, Phoenicia, Caria Cyrene. Thus the territory from Phoenicia in the south to Mt. Ararat in the north, Greece in the west to the Indus River in the east

belonged to Seleucus, and is called the king of the north, while from Phoenicia down to Egypt and its affiliates belonged to Ptolemy and is called the king of the south. Thus according to Vs. 5— “The king of the south” Ptolemy, is strong and “one of his (Alexander’s) princes shall be strong above him...” having a great dominion. This is the king of the north—Seleucus.

11. Translation of Dan. 11:6.

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

- a **“And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement...”**

“There were frequent wars between the kings of Egypt (the south) and of Syria (the north). Especially was this the case with Ptolemy Philadelphus, the second king of Egypt (king of the south) and Antiochus Theos, the third king of Syria (king of the north). They at length agreed to make peace upon condition that Antiochus (king of the north) should marry Berenice the daughter of Ptolemy Philadelphus (king of the south). Ptolemy accordingly brought his daughter to Antiochus, bestowing with her an immense dowry.” **ibid, pg. 215.**

- b. **“But she shall not retain the power of the arm...”** Berenice did not keep or secure the interest of Antiochus (K.N.)

“Antiochus brought back to the court his former wife Laodice and her children.” **ibid, pg. 215.**

- c. **“neither shall he (Antiochus) stand, nor his arm: ... or posterity”**

“Laodice, being restored to favor and power feared lest in the fickleness of his temper Antiochus should again disgrace her by recalling Berenice. Concluding that nothing short of his death would be an effectual safeguard against such a contingency, she caused him to be poisoned shortly afterwards. Neither did his children by Berenice succeed him in the kingdom, for Laodice so managed affairs as to obtain the throne for her eldest son Seleucus Callinicus.” **ibid, pg. 215.**

- f. **“...but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.”**
- g. This shows that the whole plot to unite the two empires by the main perpetrators of the plan of the marriage fail by the giving up of Berenice by Antiochus before he was murdered. This was further secured when Laodice caused Berenice and her infant son to be murdered.

12. A translation of Dan. 11:7-9.

“[7] But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: [8] And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. [9] So the king of the south shall come into his kingdom, and shall return into his own land.”

- a. “The branch out of the same root with Berenice was her brother Ptolemy Euergetes. He had no sooner succeeded his father Ptolemy Philadelphus (k.s.) in the kingdom of Egypt, than, burning to avenge the death of his sister Berenice, he raised an immense army and invaded the territory of the king of the north, Seleucus Callinicus, who with his mother Laodice reigned in Syria. He prevailed against them, even to the conquering of Syria, Cilicia, the upper parts beyond the Euphrates, and eastward to Babylon.” **Ibid, pg. 216.**

Laodice was slain. Ptolemy Euergetes plundered the kingdom of Seleucus and took and carried back into Egypt gods that had earlier been carried away by Cambyses, king of Persia. Ptolemy continues “more years” than the king of the north, Seleucus Callinicus, the latter dying about four or five years before Ptolemy, due to falling from his horse.

13. A translation of Dan. 11:10.

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

- a. “The sons of Seleucus Callinicus were Seleucus Ceraunus and Antiochus Magnus.” The first took the throne and prepared an army to recover the lost territory, but after a short and inglorious reign he was poisoned by his Generals. His more capable brother Antiochus Magnus was then made king. He took charge of the army and made himself master of the lost territories, his own fortress.

14. A translation of Dan. 11:11.

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

- a. “Ptolemy Philopator succeeded his father Euergetes in the kingdom of Egypt.”

Though an ease-loving and vicious prince, he was moved with anger because of his territorial losses to Antiochus Magnus, and so he marshaled a large army to check the progress of the king of the north. The large army of the king of the north was given into the hands of the king of the south.

15. A translation of Dan. 11:12.

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

- a. “Ptolemy, the king of the south did not follow up his victory, he made peace for the sake of getting time for uncontrolled indulgence. His heart was lifted up by his success, but he was far from being strengthened by it, for the inglorious use he made of it caused his own subjects to rebel against him. When he came to Jerusalem, he offered sacrifices, and was desirous of entering into the most holy place of the temple contrary to the laws of the religion God gave the Jews. But being restrained with great difficulty, he left the place burning with anger against the whole nation of the Jews. In Alexandria, where Jews had resided since the days of Alexander forty thousand according to Eusebius were slain. The rebellion of the Egyptians and massacre of the Jews were not calculated to strengthen his kingdom.”

16. A translation of Dan. 11:13.

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

- a. “...after certain years...” after fourteen (14) years of political peace Antiochus set out to war against the king of the south (who was now a five (5) year old boy, Ptolemy Epiphanes).

17. A translation of Dan. 11:14. The first part of the verse.

“[14] And in those times there shall many stand up against the king of the south...” Vs. 14 (first part).

- a. Not only did Antiochus Magnus rise up against the infant Ptolemy. So also did Ptolemy’s own Prime Minister Agathocles. This man was in charge of the boy king, and conducted the affairs of the kingdom in his stead. The dissolute and proud exercise of his power caused certain provinces that were subject to Egypt to rebel. Egypt itself was disturbed by seditions, and the Alexandrians, rising up against the Prime Minister Agathocles caused him, his sister, his mother and their associates to be put to death. At the same time Philip of Macedon entered into a league with Agathocles—the king of the north, to divided up the dominions of Ptolemy, the king of the south between them. In this way “many stood up against the king of the south.”

THE END

EXEGESIS ON DAN. 11:14

(THE SECOND PART OF THE VERSE)

18. A translation of Dan. 11:14. The second part of the verse.

“...also the sons of the violent ones shall exalt themselves to establish the vision, but they shall fall.” Vs. 14 (second part).”

- a. Who is this “sons of the violent ones”? The fourth world empire—Rome. See reference to their violence in Dan. 2:40; Dan. 7:7,23; Dan. 8:23,24.
- b. “But they shall fall” is a reference to the fact that according to the earlier visions Rome was to disintegrate into ten nations by 476 A.C.B., see Dan. 2:41; Dan. 7:23,24.
- c. In the year 200 B.C.B., when Rome was rising, she interfered in behalf of the young king of Egypt, the king of the south, they determined that he should be protected from the ruin devised by Antiochus and Philip. The Romans entirely subverted the kingdoms of Philip and Antiochus and reduced their successors to almost as great calamities as those with which they intended to crush the infant king.
- d. Even though Rome comes into the picture about 200 B.C.B., yet its real rise to power happens when it becomes the new king of the north in 65 B.C.B., but that is not yet until the latter falls to Rome.

THE END

DAN. 11:1-45 AND DAN. 12:1-3 (PT. 2)

EXEGESIS ON DAN. 11:15-20

1. A translation of Dan. 11:15.

“[15] So shall come the king of the north and throw up siege-works and take a well fortified city, and the forces of the south shall not stand, nor (the) people of his choice, for there shall be no strength to stand.” K.J.V.

“[15] So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.” Thusia S.D.A.

- a. A breakdown of the text.
 - i. The king of the north attacks the king of the south.
 - ii. The king of the south has chosen people (Rome) to help him.
 - iii. But the king of the south and Rome is defeated when the most well fortified city at that time (Sidon) falls to the king of the north.
- b. Ptolemy Epiphanes a boy king, five (5) years old was placed upon the throne of the king of the south land. His education was entrusted “by the Roman senate to M. Emilius Lepidus, who appointed Aristomenes ... of that court to be his guardian.” Antiochus Magnus the king of the north and Philip king of Macedonia confederated and threatened to invade the king of the south. Scopas and an army was sent to fight Antiochus who was recovering lost territory from Egypt. This Roman General Scopas (the king of the south’s chosen people) met Antiochus in battle at the sources of the Jordan river, they were defeated and fled to Sidon (the well fortified city). Being besieged and facing the specter of famine Scopas and his army was forced to surrender on the dishonorable terms of life only.

2. A translation of Dan. 11:16.

“[16] But he who comes against him shall do according to his own will, and none shall stand before him, and he shall stand in the glorious land which by his hand shall be consumed.” K.J.V.

- a. A breakdown of the above text.
 - i. Rome later comes back at the king of the north and defeats him taking his territory and thus becoming the new king of the north.
 - ii. Rome enters the glorious land (Judah) and conquers it adding it to its territory.
 - iii. The Jewish nation is finally destroyed by the Romans in 70 A.C.B., and in the year 135 A.C.B.
- b. Later Antiochus Asiaticus could not stand against Rome that came against him. In 65 B.C.B., Pompey in the service of Rome reduced the territory of the king of the north to a Roman province. Two sons of the high priest were struggling for the crown of Judah at that time. Pompey marched his army against one of them and conquered Judah in 63 B.C.B., The revolt against Rome in 66 A.C.B., ended in the destruction of Jerusalem and the dispersing of the Jews in 70 A.C.B. A second revolt in 132-135 A.C.B., ended again with an even greater defeat of the Jews. Jerusalem was banned from the Jews and was rebuilt as a non Jewish city. A pagan temple replaced the spot where the Jewish temple was, and the Jews were dispersed throughout the world.

3. A translation of Dan. 11:17.

“[17] And he shall set his face to come with the strength of his whole kingdom, and terms of peace he shall bring and perform them, the daughter of women he shall give him to destroy the kingdom, but it shall not stand or be for him.” Thusia S.D.A.

“[17] He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him: thus he shall do: and he shall him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.” K.J.V.

- a. A breakdown of the above text.
 - i. Rome now turns to Egypt to conquer that is in revolt against Cleopatra.
 - ii. Julius Caesar decrees terms of peace, that both Cleopatra and her brother should rule on the throne of Egypt jointly because Cleopatra sexually gives herself to him.
 - iii. Revolt against this decree by Egypt engages Egypt in war with Julius Caesar of Rome, Egypt falls to Caesar.

- iv. Cleopatra afterwards aligned herself with Mark Antony who rules Egypt against Rome and not for Rome.
- b. Ptolemy Auletes died in 51 B.C.B. He left the crown and kingdom of Egypt to his eldest daughter and son—Cleopatra and Ptolemy xii (12). He wished they should marry and reign jointly. Because they were young they were placed under the guardian-ship of the Romans. The Romans accepted the charge and appointed Pompey as guardian over the young heirs of Egypt.

Soon, a quarrel broke out between Pompey and Julius Caesar which ended in war between the two with the death of Pompey. Caesar now assumed the guardianship of Ptolemy and Cleopatra, but there was commotion and internal disturbances in Egypt because Ptolemy and Cleopatra had become hostile to each other since she had been deprived of her share of the government.

Julius Caesar decreed that both brother and sister should disband their various armies, appear before him for judgment and abide by his decision. The matter was finally brought before him and advocates appointed to plead the cause of the respective parties.

Cleopatra hatched a plot to gain the favour of Julius Caesar and for the decision to go her way. She had a servant wrapped her in a carpet and delivered the carpet into Julius Caesar's room, at which he opened it and out came Cleopatra and seduced him.

At length Caesar decreed that both brother and sister should occupy the throne jointly. This was rejected by Pothinus the chief minister of state. Open rebellion soon followed. In the war the side of Ptolemy was defeated by Caesar and so Egypt fell to Rome. When Julius Caesar was murdered in Rome Cleopatra aligned herself to Mark Antony one of the three new rulers of Rome. Mark Antony now with Cleopatra soon stood at the head of Egypt against Augustus Caesar who ruled in Rome. So Rome was still not successful in ruling Egypt.

4. A translation of Dan. 11:18,19.

“[18] Afterwards he shall turn his face to the coast-lands and shall take many of them, but a commander shall put to an end his insolence, indeed his insolence shall he turn back upon him. [19] Then shall he turn his face back to the fortress of his own land but he shall stumble and fall and shall not be found.” Thusia S.D.A.

“[18] After this shall he turn his face unto the isles, and shall take many: but a prince for

his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. [19] Then he shall turn his face toward the fort of his own land but he shall stumble and fall, and not be found.” K.J.V.

- a. A breakdown of the above text.
 - i. Rome’s Julius Caesar captures the coasts.
 - ii. His insolence is caused to cease by Brutus.
 - iii. Because when Julius Caesar returns to Rome and is made dictator for life one day he is murdered in the senate house by his own men.
- b. War in Syria and Asia Minor against Pharnaces, king of Cimerian Bosphorus drew Julius Caesar from Egypt. When he reached the enemy he immediately fell upon them and gained the absolute victory whereupon he said “Veni, Vidi, Vici,” “I came, I saw, I overcame,” But how was Julius Caesar’s insolence turned upon him? Brutus one of his own friend led others to stab him in the senate house after he was made dictator of the Roman Empire for life.

5. A translation of Dan. 11:20.

“[20] Then shall arise in his place a raiser of taxes in the glory of the kingdom, but within a few days he shall be broken neither in anger nor in battle.” Thusia S.D.A.

“[20] Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.” K.J.V.

- a. A breakdown of the above text.
 - i. A new ruler takes the place of the slain Julius Caesar.
 - ii. He is noted for a famous taxation decree.
 - iii. He dies peacefully and not through anger or in war.
- b. This new ruler of Rome is Octavius (Augustus) Caesar. In the pinnacle of the glory of Rome he was known as a raiser of taxes. Lk. 2:1.
- c. Christ was born around his time. Lk. 2:2-14.
- d. Octavius Caesar died in 14 A.C.B., at Nola where he had gone to seek repose and health. He died peacefully in bed.

THE END

DAN. 11:1-45 AND DAN. 12:1-3 (PT. 3)

EXEGESIS ON DAN. 11:21-26

1. Format of Dan. 11:21-26 deals with the taking over of religious (Papal) Rome, (the spiritual king of the north). The Papacy is given religious authority over civil law by Emperor Justinian unto its wounding by organized atheism of the French Revolution—the new king of the south. (There is also a parenthetical account on the death of Christ in 31 A.C.B., Vs. 22). Time: 538-1798 A.C.B.
2. A translation of Dan. 11:21.

“[21] And in his place shall stand up a contemptible person; and has not been given to him royal majesty. But he shall come in while (they are) at ease and obtain the kingdom by flatteries.” Thusia S.D.A.

“[21] And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.” K.J.V.

- a. A breakdown of the above text.
 - i. A contemptible person takes the place of Caesar.
 - ii. He does not get royal majesty and is not a secular king.
 - iii. He comes into power while the people are unaware and are at ease.
 - iv. He obtains the kingdom by flattering the people.
- b. In Vs. 20, Augustus Caesar the “Raiser of Taxes” is identified. Because of his great benevolence he was made a “God” by the people. For example:

“He undertook great public works to end unemployment and beautify Rome, and paid for them out of his purse. Was it any wonder that the nations looked upon him as a God? ...the senate... returned to him nearly all his powers, implored him to continue his guidance of the state, and conferred upon him the title of Augustus which history has mistaken as his name. Hitherto the word had been applied only to holy objects and places and to certain creative or augmenting divinities (Augere, to increase); applied to Octavian it clothed him with a halo of sanctity, and the protection of religion and the gods... having annexed Northern

and Western Spain, Raetia, Noricum, Pannonia, Moesia, Galatia, Lycia, and Pamphylia, Augustus felt that he had sufficiently earned his title of “The increasing God”... a group of Alexandrian sailors, landing at Puteoli when Augustus was nearby, approached him in festal dress and offered him incense as to a deity. It was because of Him, they said, that they could voyage in safety, trade in confidence, and live in peace... the provinces prospered and raised altars of gratitude or expectation to Augustus the God; even in sophisticated Rome he had to censure the people for the extravagance of their eulogies... in 2 B.C.B., Messala Corvinus, who had captured Octavian’s comrade Philippi proposed that the title of Pater Patriae should be conferred upon Augustus... in 12 B.C.B., Augustus,... succeeded him (Lepidus) as Pontifex Maximus. As early as 36 B.C.B., some Italian cities had given Octavian a place in their pantheon; by 27 B.C.B., His name was added to those of the gods in official hymns at Rome; his birthday became a holy day as well as a holiday; and after his death the senate decreed that his genius, or soul, was there after to be worshipped as one of the official divinities... they knew well enough that Augustus was human; in deifying his genius,... they used deus or theos... when Augustus visited Greece in 21 B.C.B., He found that his cult had made rapid headway there. Dedications and orations hailed him as “saviour”, “bringer of glad tidings.” “God the son of God”, some men argued that in him the long-awaited Messiah had come, bringing peace and happiness to mankind. The great provincial councils made his worship the center of their ceremonies; a new priesthood, the Augustales, was appointed by provinces and municipalities for the service of the new divinity. Augustus frowned upon all this, but finally accepted it as a spiritual enhancement of the principate, a valuable cementing of church and state (government), a uniting of common worship amid diverse and dividing creeds. The money lenders’ grandson consented to become a god”. **Will Durant, Caesar and Christ, pg. 213,214, 218,219,221,225,226,227.**

- c. It is in this tradition that a “contemptible person” stands up “in his place” in Vs. 21. Who is this contemptible person? Read 2 Thess. 2:3,4, it’s the antichrist.
- d. What does the word “contemptible” mean?
- i. The Hebrew word is “Bizzayon”, the basic meaning of the root is to accord little worth to something,” While this action may or may not include overt feelings of contempt or scorn, the biblical usage indicates that the very act of undervaluing something or someone implies contempt.” **Theological wordbook of the Old**

- Testament, Vol. 1, pg. 98.** Since that sin is accorded as of no value, the “Man of sin” is thus the “Contemptible person”.
- ii. Those that corrupt the truth treat God with contempt, thus God views them as contemptible, so did the papal man of sin. Mal. 1:6-8,12; Mal. 2:9.
- e. Of the contemptible person it is said that “...has not been given to him royal majesty...” What does this mean?
- i. It means that he does not become a king in the sense like Caesar (a secular king) over the whole empire. Even though the papacy did rule as a king in Rome over a small territory called the patrimony of Peter, it never held the Roman Empire like Caesar, it was a religious power that was supported by secular kings of the state. See: Rev. 17:1,2; Rev. 18:3,9.
 - ii. “Once more the pope looked longingly beyond the alps for aid. This time it was pope John xii, who called to his aid Otto I, king of the Germans... this Otto came to the rescue of pope John xii. The pope showed his appreciation by crowning Otto emperor on February 2, 962... by calling Otto I king of Germany, to his aid John xii opened a new era in the history of the papacy.” **B. K. Kuiper, The Church in History, pg. 84,85.**
 - iii. This shows that the pope was not in fact a secular king; he never became the emperor or Caesar of the Roman Empire, but depended on the Caesar then ruling in the East of the empire, in Constantinople, to gain religious authority over civil law. So also did the papacy depended on the Barbarian kings that carved out nations out of the Western Roman Empire.
- f. This papal power come to power while people are unaware and are at ease.
- i. Jesus rebukes the church that is complacent at the time the papacy was in its early stages now growing, in the Pergamos period of 313—538 A.C.B., See: Rev. 2:12-17.
 - ii. Even the church in the Thyatira period is rebuked for allowing the papacy to teach and rise. See: Rev. 2:18-20. Thus the church lacked awareness being at ease.
- g. The papal power obtains the kingdom by flattering the people. What does it means to flatter?
- i. To flatter is to prophesy false doctrine and to give peace when God has not given

peace. See: Eze. 12: 22-28; Eze. 13:10,16; Mic. 3:5-7; Isa. 57:21.

- ii. Proof that the papacy taught false doctrine to bring relief to the sin burdened soul when in fact that was not achieved is found in the experience of Luther. For example:
- iii. "In the monastery he lived a life of strictest asceticism. With all his might he tried to earn salvation by his good works. He cheerfully performed the humblest tasks. He prayed and fasted and chastised himself even beyond the strictest monastic rules. He wasted away till he looked like a skeleton. His cell even in the severest cold of winter, was unheated... he was oppressed with a terrible sense of his utter sinfulness and lost condition, and this cast him into the deepest gloom of black despair. No matter how hard he tried, never, it seemed to him, had he done enough to earn salvation." **Ibid, pg. 162.**
- iv. Thus Luther found no salvation in the papal doctrine of salvation by works of penance.

3. A translation of Dan. 11:22.

"[22] And the forces of the overflown shall be swept away before him and be broken and also the prince of the covenant." Thusia S.D.A.

"[22] And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant. K.J.V.

- a. A breakdown of the above text.
 - i. Forces that have conquered shall be swept before the contemptible papacy and be broken.
 - ii. Some one called the prince of the covenant shall also be broken (slain).
- b. The forces of the overflown that have conquered are the Barbarians that attacked the Roman Empire in the fourth century. See the ten in Dan. 7:7,20,24; Rev. 17: 12.

"Having failed in the East, the Goths, together with other German tribes, attacked the western part of the Roman Empire. The Empire was decaying, but was large and still had some strength left. It took the Barbarians one hundred years, from the crossing of the Danube by the Visigoths in 376 to the fall of Rome in 476, to conquer the Western part of the empire.' **Ibid, pg. 49.**

- c. But they were to be swept away before the papacy and broken. This did happen to three of them that threatened the papacy. They are the Vandals, the Herulis and the Ostrogoths. See: Dan. 7:8,20,24. That these three Barbarian powers were swept away and broken before the papacy is thus a fact.

“I might cite three that were eradicated from before the pope out of the list first given, viz., the Heruli under Odoacer, the Vandals, and the Ostrogoths.” **E. B. Elliott, Horae Apocalypticae, Vol. 3, pg. 139.**

- d. Also the prince of the covenant (shall be broken). Who is the prince of the covenant?
- i. Prophecies show Christ as prince, the new David. Isa. 9:7; Eze. 34:23,24, Eze. 37:24-26.
 - ii. And as Christ is the messenger of the covenant. Mal. 3:1; then Christ is the prince (or David) of the covenant.
 - iii. Christ the prince of the covenant died being crucified by the Romans through the Jews instigation. Matt. 27:20-31.
 - iv. The last phrase of verse 22 is a parenthetical phrase of the death of Christ that occurred in 31 A.C.B., but the papacy is blamed for it, because in murdering the saints they murdered Christ. (Dan. 7:25; Dan. 11:33; Matt. 25:40,45).

4. A translation of Dan. 11:23.

“[23] And from that time (an) alliance is made with him he shall act deceitfully, for he shall come and be strong with few people.” Thusia S.D.A.

“[23] And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.” K.J.V.

- a. A breakdown of the above text.
 - i. An alliance is made with the papacy—the contemptible person.
 - ii. The papacy acts deceitfully.
 - iii. This makes him strong although his number is few.
- b. What alliance is made with the papacy and with whom?

- i. It is an alliance of church and state (government). See: Rev. 17:1,2; Rev. 18:3,7,9.
- ii. In 538 A.C.B., the church is given religious authority over civil law.
- iii. “The edict of the Emperor Justinian, dated A.C.B. 533, made the bishop of Rome the head of all the churches. But his edict could not go into effect until the Arian Ostrogoths, the last of the three horns that were plucked up to make room for the papacy, were driven from Rome; and this was not accomplished, as already shown, until A.C.B. 538.” **Uriah Smith, Daniel and the Revelation, pg. 130.**
- c. The papacy acted with deceit from the start; its whole history has been deceit, thus is pronounced against it Rev. 18:2,23. Example of this deceit:

“The papacy was also aided by the scheming efforts of men who, through deceit and fraud, succeeded in strengthening the pope’s position and authority. Two instances will show how deceit was used to accomplish this.” **B. K. Kuiper, The Church in History, pg. 77.**
- d. Because the papacy did not have a military army, it being a small or few people (pope and bishops) had to use deceit to succeed in its evil policies. Thus a few people, pope, bishops and priest gained strong influence in the Roman Empire and after through deceit.

5. A translation of Dan. 11:24.

“[24] Safely he shall enter into the richest parts of the province. And he shall do what his fathers have not done, nor his fathers’ fathers. Plunder, spoil and goods scattering among them. Against (the) strongholds he shall devise plans, but only for a time.” Thusia S.D.A.

“[24] He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers’ fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. K.J.V.

- a. A breakdown of the above text.
 - i. The papacy’s influence enters into the richest cities and places of the Roman Empire. For example: Rome, Alexandria, Antioch, Constantinople, etc.
 - ii. The papacy distributes its ill gotten wealth to the people as charity, to gain

influence.

- iii. The papacy devises plans against the true church until God stops them.
- b. Proof that papal influence spread all over the empire which would include the richest parts can be seen in history.

“Even in Claudes’ day they remained free, although many churches more remote from Rome had already been subjugated by that all—conquering power.” **J. A. Wylie, History of the Waldenses, pg. 7.**

“In the six century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church... Notwithstanding that vice prevailed, even among the leaders of the Roman church, her influence seemed steadily to increase.” **Ellen G. White, The Great Controversy, pg. 54,56.**

“This center was the Christian church in the city of Rome. As the years passed, its influence in ecclesiastical and spiritual matters grew even greater. It was even influential in mundane matters. In 250 the persecuting Roman emperor in Decius said that he would rather see a rival emperor in Rome than a Christian bishop... Moreover, the fact that it (the church of Rome) was situated in the historic capital of the empire gave and additional dignity and prestige to its bishops. The first indication of the exercise of Rome’s spiritual and ecclesiastical authority over other churches is the letter of Clement of Rome to the church in Corinth in A.D. 95... the strongest early indication of the exercise of Roman authority in the church at large appears in connection with the Easter controversy... nevertheless, Rome’s influence, already great, continued to grow.” **Harry R. Boer, A Short History of the Early Church, pg. 80,81,82,83.**

- c. A small example of the alms giving (call charity) of the papal church:

“Francis (of Assisi) insisted upon absolute poverty. The brethren were to labor with their hands, but were not allowed to receive any money. They were not to take thought for the morrow, and they were to give to the poor all that was not absolutely necessary for the day.” **B. K. Kuiper, The Church in History, pg. 130.**

- d. Many plans to capture, control and rule the true church (the strongholds) were hatched by the papacy.
 - i. Seducing the church with false doctrine: Rev. 2:20.

- ii. Using pagans and paganism to change the truth: Dan. 8:11,12; Rev. 12:15.
- iii. Persecution waged against the true church: Dan. 7:27; Rev. 13:5-7.
- iv. Example of devising against the churches (strongholds) to gain control over the churches:

“The Roman church claimed not only human but divine right for supremacy, claiming that Christ assigned Peter the eminent position in founding the church. It was claimed that this gave Peter a supremacy of authority over the other apostles, that this supremacy was official, hereditary, and transferable. It was believed that Peter was bishop of Rome until his martyrdom, that he appointed his successor, and that all bishops of Rome, as successors of Peter, have enjoyed and exercised universal jurisdiction over all other churches.” **Bill R. Austin, Austin’s topical History of Christianity, pg. 108.**

6. A translation of Dan. 11:25.

“[25] And he shall stir up his power and his courage against the king of the south with a great army. And the king of the south shall be stirred up to battle with a very great and mighty army. But he shall not stand, for they shall devise plots against him.” Thusia S.D.A.

“[25] And he shall stir up his power and his courage against the king of the south with a great army. And the king of the south shall be stirred up to battle with a very great and mighty army. But he shall not stand, for they shall forecast devices against him. K.J.V.

- a. A breakdown of the above text.
 - i. The papacy (the king of the north) makes effort to fight against militant atheism (now rising in the late 1700’s in France).
 - ii. Militant atheism (the new king of the south) is also stirred up to battle with a great army.
 - iii. But he (the king of the north) shall not stand because of the plots hatched against him.
- b. The three points could be summed up in this statement:

“And the pope, after a period of hesitation, condemned the civil constitution of the clergy (in France). From thence-forward the bitter struggle between the revolutionists and the church, which ended not only in the elimination of the church in France but in the overthrow of the Christian religion and the proclamation of the goddess of reason in the cathedral of Notre Dame, now converted into the temple of reason.” **Leroy E. Froom, The Prophetic Faith of Our Fathers, Vol. 2, pg. 735-736.**

“Infidelity seemed bent on confederating together in an antichristian league to consume the papacy. The new constitution of France, declaring the universal rights of man, soon swept away all special privileges enjoyed by the catholic church. In vain did the pope’s bull denounced it, and prohibit its acceptance by the clergy.” **Ibid, pg. 732.**

c. That the new king of the south was militant atheism is seen by the combination of the following texts: (Dan. 11:8,9; Rev. 11:8; Ex. 5:2).

d. That there was war between the papal king of the north and the atheistical king of the south can be seen in the following quotation.

“The French directory demanded that the papacy revoke, retract, and disannul all bulls, briefs, prescripts and decrees affecting ecclesiastical affairs in France issued since the beginning of the revolution in 1787. This Pius VI refused, declaring he would oppose it with force, and broke off the parley. Napoleon took Imola, the Romagna, Duchy of Urbino, routed the papal army, and made new overtures to the pope... the papal troops advanced and the revolutionists sought refuge at the French embassy. The pontifical soldiers followed and opened fire. Then the French general Duphot sought to quiet the Melee, but was shot and dispatched with papal bayonets.” **Ibid, pg. 750,751.**

e. But the king of the north did not stand, the papacy was overthrown in 1798 as part of the French Revolution.

“Meantime, on this very same day—February 15th—on the anniversary of his elevation to the pontificate, Pius VI repaired to the Sistine chapel, and was receiving the felicitations of the sacred college of cardinals, when, in the midst of the ceremony, shouts penetrated the conclave, intermingled with the strokes of axes on the doors. Soon General Haller, a Swiss Calvinist, with a band of his soldiers, broke into the chapel, and declared that the pope’s reign was at an

end... his Swiss guards were dismissed, and republican soldiers substituted. Ferrara, Bologna, and Romagna (Peter's patrimony) were taken over, and the cardinals were stripped of authority and possessions. Eight were arrested and sent to the Civita Castellana. The glory, honor and power had vanished. Soldiers were quartered in the papal palace. Such was the stroke of the sword at Rome. It was the end of an epoch in papal history long before predicted in the prophecies of holy writ." **ibid, pg. 753.**

f. This fall of the papacy is referred to in other scriptures. See: Rev. 13:1-3,14.

7. A translation of Dan. 11:26.

"[26] Even those who eat his food shall be his undoing, and his army shall overflow (swept away), and many shall fall down slain." Thusia S.D.A.

"[26] Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. K.J.V.

- a. A breakdown of the above text.
 - i. Those who once partook of papal teachings shall rise up against him to destroy him.
 - ii. The papal army of soldiers and priests are slain.
- b. Those who were responsible for the fall of the papal king of the north are:
 - i. The papacy's policy in France over the years.
 - ii. The priests and bishops who cruelly ruled the people.
 - iii. The nation France that supported her for many, many years.
 - iv. Many of the leading figures in the leading up to the revolution and in the revolution itself were once Roman Catholics. For e.g., E. G. Voltaire, Weishaupt, Marat, Robespierre, Napoleon etc.
 - v. The following quotation substantiates the verse (26).

"Instead of holding the masses in a blind submission to her dogmas, her work resulted in making them infidels and revolutionists. Romanism they despised as priest-craft. They beheld the clergy as party to their oppression. The only God they knew was the God of Rome; her teaching was their only religion. They regarded her greed and cruelty as the legitimate fruit of the Bible and they

would have none of it... In the reaction, Voltaire and his associates cast aside God's word altogether, and spread everywhere the poison of infidelity. Rome had ground down the people under her iron heel; and now the masses, degraded and brutalized, in their recoil from her tyranny cast off all restraint...Unsparing Rome now felt the deadly power of those whom she had trained to delight in deeds of blood. The example of persecution which the clergy of France had exhibited for so many ages was now retorted upon them with signal vigor. The scaffolds ran red with the blood of the priests. The galleys and the prisons, once crowded with huguenots, were now filled with their persecutors. Chained to the bench and toiling at the oar, the Roman Catholic clergy experience all those woes which their church had so freely inflicted on the Gentile heretics." **Ellen G. White, The Great Controversy, pg. 281-282,283.**

THE END

EXEGESIS ON DAN. 11:27.

1. Format of Dan. 11:27 is a parenthetical summary of the history of church and state (government) unity and its failure. From Emperor Constantine's Sunday edict to the wounding of the papacy in the French Revolution. From 321 A.C.B. to 1798 A.C.B.
2. A translation of Dan. 11:27.

“[27] And of both of them the king's their hearts shall be to do evil, and they shall speak lies at one table; But it shall not prosper, for yet the end is to be at the time appointed.”
Thusia S.D.A.

“[27] And both these kings' their hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.”
K.J.V.

- a. A breakdown of the above text.
 - i. Both kings of the godless state and false religion papacy are in heart set to do evil.
 - ii. They speak (or negotiate) lies at one table.
 - iii. But it fails because God set a time (1798) when this unity of church and state (government) is to stop.
- b. Christ sets the principles of separation of church and state: Matt. 22:21; Dan. 3:16-18; Dan. 6:7-13,20-23; Acts. 4:18-20; Acts. 5:27-29; 2 Chr. 26:1-3,11-21.
- c. But church and state (government) speak lies (speak against the separation of church and state) at one table. The table means unity of thought and plans: 2 Sam. 9: 7,10,11; 1 Kn. 2:7; 1 Kn. 18:19; Lk. 22:21,30; 1 Cor. 10:20,21.
- d. But the unity of church and state (government) is only for a time, until an appointed time given by God.
- e. In the scriptures God gives the time He decrees for the papacy to be united with the state (538 A.C.B. -1798 A.C.B.): Dan. 7:25; See: Rev. 11:1-3; Rev. 12:6,14; Rev. 13:5).

THE END

DAN. 11:1-45 AND DAN. 12:1-3 (PT. 4)

EXEGESIS ON DAN. 11:28-31

1. Format of Dan. 11:28-31: Papal exploits ,hate against the truth, the unity of church and state (government) to counteract the Barbarian incursions into the Roman Empire, the Changing of the truth. From the time of Constantine to the setting up of the papacy: From 321 A.C.B.—538 A.C.B.

2. A translation of Dan. 11:28-31.

“[28] And he shall return to his land with great substance, and his heart [shall be] against the holy covenant, and will act, and he will return to his own land. [29] At the time appointed he shall return, and into the south, but it shall not be as before this time. [30] For shall come against him ships of Kittim, and he shall be afraid and turn back, and be furious against the holy covenant. And take action and will return and give heed to those who forsake the holy covenant. [31] And forces will stand for him, and they will profane the sanctuary, the fortress; and shall remove the daily; and they will set up the abomination that make desolate.” Thusia S.D.A.

“[28] Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. [29] At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. [30] For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. [31] And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.” K.J.V.

3. A translation of Dan. 11:28.

“[28] And he shall return to his land with great substance, and his heart [shall be] against the holy covenant, and will act, and he will return to his own land.”

- a. A breakdown of the above text.
 - i. The apostate church returns to his domain with great benefits from church and state (government) alliance.

- ii. His heart of thinking is against the holy covenant of the everlasting gospel of Christ.
 - iii. The apostate church acted his influence and returns to his own domain.
- b. Where does the apostate Catholic church gets its substance? From the speaking of lies at one table. (first part of Vs. 27).
- c. By the third and fourth centuries, a false brand of Christianity (one which was united with paganism) was in existence throughout the Roman Empire.

“In general it may be said that gnosticism led the way in the amalgamation of Christian and pagan through and life that was to transform the religion of Christ and his apostles into the Christianity of the third and following centuries... the Catholic church had its origin in the struggle with gnosticism. It had to pay a heavy price for the victory which kept that tendency at bay; we may almost say that the vanquished imposed their terms upon the victor.” **W. E. Straw, Origin of Sunday Observance, pg. 44,74.**

- d. It was this church—the developing papal church, that had intelligences with Emperor Constantine who showed great favour to the church, and procured from the state (government) great substances or benefits.

“...the bishops voluntarily made themselves dependent on him (Constantine) by their disputes, and by their determination to make use of the power of the state (government) for the furtherance of their aims... the state had become an instrument in the hands of the church, and she was determined to use that instrument to the utmost for her own aggrandizement and the establishment of her power as supreme.” **Alonzo Trevier Jones, Opposing Principles, pg. 12,14.**

“The first religious laws ever passed by Christians were edicts of Constantine in 312 the edicts of Milan granted universal toleration; in 321 the first law for the worship of Sunday was published; in 325 was convened at Nice the first ecumenical council which formulated a creed for the world.” **Stephen N. Haskell, The Story of Daniel the Prophet, pg. 227.**

“The Council of Nice, in A.D. 325, gave another impetus to the Sunday Movement. It decided that the Roman custom of celebrating Easter on Sunday only, should be followed throughout the whole empire.” **Alonzo Trevier Jones, Opposing Principles, pg. 21.**

e. Thus these are the substances or benefits gained by the apostate papal church for his own domain.

f. What is the “holy covenant” that the church was against?

i. This is the new but everlasting covenant: Heb. 8:8-13.

ii. Since the law is in our hearts then we must do it: Pr. 4:23; Jam. 2:8-13,17-26.

iii. Thus by getting a Sunday law, and a Sunday Easter, the apostate church was revealed to be thinking against the Sabbath part of the law which is the holy covenant.

“And now, coupled with the necessity of the situation, the “truly divine command” of Constantine and the Council of Nice that “nothing” should be held “in common with the Jews,” was made the basis and the authority for legislation literally to crush out the observance of the Sabbath of the Lord, and to establish the observance of Sunday only in its stead.” ***ibid*, pg. 23.** Ex. 31:13-16; Ex. 34:28.

g. Thus the nature of the “acting” of the apostate papal church was the influencing of the state (government) to do their demands.

i. “The state was... to be subordinate to the church ...” ***ibid*, pg. 12.**

4. A translation of Dan. 11:29.

“[29] At the time appointed he shall return, and into the south, but it shall not be as before this time.

a. A breakdown of the above text.

i. The papal church enters into the south (the godless nations/Barbarians).

ii. But it is not a successful entry as before his present try.

b. The papal church was surrounded by the Arian Barbarians who conquered the Western Roman Empire. These Barbarians embraced Arianism, a teaching that held that Jesus was not God, but a created being. Efforts to convert them to Catholicism were not successful, but they threatened to destroy the papacy and its church.

“This irreconcilable difference of religion was a perpetual source of jealousy and hatred, (***between the papal church and the Arian Barbarians***), and the reproach of Barbarian was embittered by the more odious epithet of heretic... But she (the

church) fell, as was inevitable, into many embarrassments, and found herself in an entirely altered condition. A pagan people took possession of Britain; Arian kings seized the greater part of the remaining west; while the Lombards, long attached to Arianism, and as neighbours most dangerous and hostile, established a powerful sovereignty before the very gates of Rome. The Roman bishops, meanwhile, beset on all sides, exerted themselves, with all the prudence... to regain the mastery... while the Catholics were thus feeling the restraining power of an Arian king in Italy they were suffering a violent persecution from the Arian Vandals in Africa... The Vandals kings were not only Arians, but persecutors of the Catholics..." **Uriah Smith, Daniel and the Revelation, pg. 108,109,112.**

- d. This is how the papal church entry into the south (the nations) was not successful.

5. A translation of Dan. 11:30.

"[30] For shall come against him ships of Kittim, and he shall be afraid and turn back, and be furious against the holy covenant. And take action and will return and give heed to those who forsake the holy covenant.

- a. A breakdown of the above text.
 - i. The ships of Kittim (the Barbarians) comes against the papal church.
 - ii. The papal church in fear turns back against the true gospel of Christ.
 - iii. He takes heed to the plans of those who forsake the holy covenant, the true gospel of Christ.
 - iv. The ships of Kittim are the descendants of Japheth, the Europeans who were called the Barbarians: Gen. 10:2-5; Isa. 60:9; Isa. 66:19; Num. 24:24.
 - v. "The Heruli, Goths, and Vandals, who conquered Rome, Embraced the Arian faith, and became enemies of the Catholic church... For ages it continued to agitate the Christian world, the Arians everywhere becoming the bitter enemies of the pope and the Roman Catholic church. It was evident that the spread of Arianism would check the onward march of Catholicism, and that the possession of Italy and its renowned capital by a people of Arian persuasion would be fatal to the supremacy of a Catholic bishop: **ibid, pg. 245,106.**

- vi. Thus the Barbarians came against the papal church.
- b. The papal church turning back from the Barbarians in fear, and being against the holy covenant of the gospel of Christ, plus taking action and giving heed to those who forsake that gospel happens around the same time.
 - i. Those who forsake the holy covenant were the emperors of the Eastern Roman Empire that remained. They were Christians of the apostate Catholic church. Matt. 7:21-23.
 - ii. Here is proof of that fact:

“...Rome and Italy were held by the Ostrogoths, who were Arians in faith, and strongly opposed to the religion of (emperor) Justinian and the pope.” ***ibid*, pg. 253.**
- c. The fear of the papal church may be presented in this way:

“The pope who was thus peremptorily ordered by the Arian emperor not to set his foot again upon Italian soil until he had carried out the will of the king, certainly could not hope for much advancement toward any kind of supremacy until that power was taken out of the way.” ***ibid*, pg. 111.**
- d. How the papal church takes action, and gives heed to the Catholic emperor and his men who forsake the gospel of Christ? By being against the holy covenant or gospel. Here is what the papal church does.
 - i. The pope heads or accepts being made the head of the church and the corrector of heretics.
 - ii. The papacy attempts to stop the common people from reading the bible as a book too dangerous for them.
- e. When Emperor Justinian made the decree, as soon as the pope could exercise it (after the obstructing Arian power is removed), he exercises it. Here is an account of the pope accepting Justinian decree.

“... the pope returned an answer repeating the language of the emperor, applauding his homage to the See, and adopting the titles of the imperial mandate. He observes that, among the virtues of Justinian, ‘one shines as a star, his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the head of all; as was testified by the rules of the fathers, the laws of the princes, and the declaration of the emperor’s piety’...”

Ibid, pg. 252.

- f. Thus does the papacy give heed to the emperor, who had forsaken the holy covenant of the gospel.
- g. Here is an account of how the papacy has indignation against the holy covenant. Since the bible is a testimony of Christ (Jn. 5:39) then to attack the bible is to attack the Christ of the covenant (Mal. 3:1). This is what the papacy did after Justinian's decree.

"...This doubtless refers to attempts to destroy God's covenant by attacking the holy scriptures, the book of the covenant. A revolution of this nature was accomplished in Rome... it was especially for the purpose of exterminating this heresy that Justinian decreed the pope to be head of the church and the corrector of heretics. The bible soon came to be regarded as a dangerous book that should not be read by the common people, but all questions in dispute were to be submitted to the pope. Thus was indignity heaped upon God's word." **Ibid, pg. 245.**

6. A translation of Dan. 11:31.

"[31] And forces will stand for him, and they will profane the sanctuary, the fortress; and shall remove the daily; and they will set up the abomination that make desolate."

- a. A breakdown of the above text.
 - i. Forces from the papacy pollute the knowledge of the sanctuary service, the bulwark (or fortress) against sin.
 - ii. The daily ministration of Christ in the heavenly sanctuary is taken away from the knowledge of the people.
 - iii. The papal abomination that desolates the soul is upheld before the people in its place.
- b. Here is the proof of the forces of the papacy, (Justinian's army) opening the way for the setting up of the papacy over the churches of the Empire, so that the papal teachings could now substitute the teachings of the ministration of Christ in the sanctuary.

"Such was the position of affairs, when, A.D.533, Justinian entered upon his Vandal and Gothic wars. Wishing to obtain the influence of the pope and the catholic party, he issued that memorable decree which was to constitute the

pope the head of all the churches, and from the carrying out of which, A.D. 538, the period of papal supremacy is to be dated. And whoever will read the history of the African campaign, 533–534, and the Italian campaign, 534–538, will notice that the Catholics everywhere hailed as deliverers the army of Belisarius, the general of Justinian. But no decree of this nature could be carried into effect until the Arian horns which stood in its way were overthrown. A turn came, however, in the tide of affairs, for in the military campaign in Africa and Italy the victorious legions of Belisarius dealt a crushing blow to Arianism, so much that its final supporters were vanquished.” **ibid, pg. 112.**

- c. Thus was made clear the way for the papacy to exercise the decree of Justinian to

“...Your Holiness, as being the head of all the churches... head of all bishops, and the true and effective corrector of heretics.” **ibid, pg. 251,252.**
- d. The daily that was thus away bit by bit was the ministration of Christ in the heavenly sanctuary. Heb. 8:1-3; Heb. 7:21-25,28.
- e. This heavenly sanctuary is the fortress against sin and error and apostasy: Ps. 11:4; 1 Kn. 8:30; Jonah. 2:7; (Ps. 77:13; Jn. 14:6; Heb. 6:19,20).
- f. The abomination of desolation (or that desolates) is the papal system that desolates.
 - i. The pagan Roman empire was called the abomination that desolates: Matt. 24:15.
 - ii. Pagan Rome changes into papal Rome, thus papal Rome is this abomination that desolates: Dan. 8:9-12.
 - iii. Papal Rome—the harlot is the abominator that practices abominations: Rev. 17:4,5; Pr. 6:16-19; Deut. 25: 16; Mal. 2:11.
 - iv. Here is an example of the papacy doing the work of desolating the truth: Dan. 8:11-13,24,25.

DAN. 11:1-45 AND DAN. 12:1-3 (PT. 5)

EXEGESIS ON DAN. 11:32-35

1. Format of Dan 11:32-35, the Waldensian and Protestant reformations. From about 321 A.C.B. (the fourth century) to after 1517 A.C.B. (the sixteenth century), unto 1798 A.C.B.
2. A translation of Dan. 11:32-35.

"[32] And evildoers against (the) covenant he shall ruin with flatteries, but the people knowing their God shall stand firm and take action. [33] And those who understand among (the) people will instruct many, though they shall fall by the sword and flame, by captivity and plunder (for) days. [34] And when they fall they shall receive little help. But shall join to them many with hypocrisy. [35] And of those who understand shall stumble to refine them and to purge, and make white, to the time of (the) end, for (it is) still for the time appointed." Thusia S.D.A.

"[32] And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. [33] And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. [34] Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries. [35] And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. K.J.V.

3. A translation of Dan. 11:32.

"[32] And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits". K.J.V.

""[32] And evildoers against (the) covenant he shall ruin with flatteries, but the people knowing their God shall stand firm and take action." Thusia S.D.A.

- a. A breakdown of the above text.
 - i. The Papacy shall ruin evildoers against the covenant with false justification, (flatteries).
 - ii. The people who know their God at that time (the Waldenses and others) shall

stand firm and do something against this.

- b. From the earliest time of the rise of the old Catholic Church, at the time of Constantine (321 A.C.B.), the church has used flattery which has ruined people. What is flattery? It is to prophesy false doctrines to give peace when God did not give peace. See Eze. 12: 22-28; Eze. 13:10,16; Mic. 3:5-7; Isa. 57:21.
- c. The evildoers who are ruined by this flatter are the people who are against God's covenant by worshipping idols in the form of serving Christ, and following other abuses in the church of Rome in transgression of God's Law.
 - i. "The emperor (Constantine) of Rome professed conversion to Christianity... Bishops were give high honors. The church began to receive worldly recognition and power. But for all of this a great price had to be paid! Many compromises were made with paganism. Instead of the church being separate from the world, it became a part of this world system... From here on, wholesale mixtures of paganism into Christianity were made especially at Rome... it was this mixture that produced that system which is known today as the Roman Catholic Church."
Ralph Woodrow, Babylon Mystery Religion, pg. 12.
 - ii. These people were the evildoers. Here are the evildoers who are against God's Law the covenant. (Isa. 1:14; Ps. 119:115; Ex 34: 28).
 - iii. Thus those who transgress God's Law are ruined by the false doctrines of the Papacy that deceives them to think they have peace when the Lord has not spoken peace.
- d. Who are the people that know their God?
 - i. They are those who existed under the church ages of Pergamos: 313-538 A.C.B., who had the Truth. (Rev 2:12,13) and under Thyatira: 538-1517 A.C.B. (Rev 2:18-20,24,25).
 - ii. These people are the Waldenses (Vaudois) and others who held to the original apostolic Faith for the centuries before the Reformation amidst the prevailing Catholic apostasy. Read the following quotes.

"In Great Britain primitive Christianity had very early taken root. The gospel received by the Britons in the first centuries was then uncorrupted by Romish apostasy. Persecution from pagan emperors, which extended even to these far-off shores, was the only gift that the first churches of Britain received from Rome. Many of the Christians, fleeing from persecution in England, found refuge in

Scotland; thence the truth was carried to Ireland, and in all these countries it was received with gladness.”

“From Ireland came the pious Columba and his colaborers, who, gathering about them the scattered believers on the lonely island of Iona, made this the center of their missionary labors. Among these evangelists was an observer of the Bible Sabbath, and thus this truth was introduced among the people. A school was established at Iona, from which missionaries went out, not only to Scotland and England, but to Germany, Switzerland, and even Italy.”

“But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted. For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome insisted upon their submission. After ineffectual struggles against her tyranny, the leaders of these churches reluctantly acknowledged the supremacy of the power to which the whole world seemed to pay homage.

“Through ages of darkness and apostasy there were Waldenses who denied the supremacy of Rome, who rejected image worship as idolatry, and who kept the true Sabbath. Under the fiercest tempests of opposition they maintained their faith. Though gashed by the Savoyard spear, and scorched by the Romish fagot, they stood unflinchingly for God's word and His honor. **Ellen G. White, Universe in Conflict, pg. 58-61. (The Great Controversy, pg. 62-65. (The Paulicians, Bogomils, Friends of God etc.).**

- iii. "In later times those churches which, faithful to the Word of God, were persecuted by the dominant church as heretics and sects, frequently refer in their writings to their entire dissent from the union of church and state in the time of Constantine and of Sylvester, then Bishop of Rome. They trace their continuance from primitive Scriptural churches in unbroken succession from Apostolic times - passing unscathed through the period when so many churches associate themselves with the worldly power - right down to their own day." **E. H. Broadbent, The Pilgrim Church, p. 20.**
- iv. The three earliest leaders of the Waldenses are Helvidius (250-320 A.C.B.), Jovinian (330-390), and Vigilantius (396,404? A.C.B.). Thus they go back to the third century.
- e. These true Christians "stood firm and took action", they did not settle for the apostasy around them.

- i. "To maintain the truth in their own mountains was not the only object of this people. They felt their relations to the rest of Christendom. They sought to drive back the darkness, and re-conquer the kingdom which Rome had overwhelmed. They were an evangelistic... church... There was no kingdom of Southern and Central Europe to which these missionaries did not find their way, and where they did not leave traces of their visit in the disciples whom they made. On the west they penetrated into Spain. In Southern France they found congenial fellow laborers in the Albigenses, by whom the seeds of truth were plentifully scattered over Dauphine and Languedoc. On the east, descending the Rhine and the Danube, they leavened Germany, Bohemia and Poland with their doctrines, their track being marked with the edifices for worship and the stakes of martyrdom that arose around their steps." **J. A. Wylie, History of the Waldenses, pg. 20-22.**

4. A translation of Dan. 11:33

"[33] And those who understand among (the) people will instruct many, though they shall fall by the sword and flame, by captivity and plunder (for) days."

- a. A breakdown of the above text.
 - i. Many will be taught by the Waldenses and other true Christians before the Reformation.
 - ii. These true Christians are to experience persecution and martyrdom for many years.
- b. That these true Christians taught many at that time and also suffered persecution with the sword, flame, by captivity and plunder for many years is the plain testimony of history.
 - i. "The penetrating eye of Innocent III detected the quarter whence danger was to arise. He saw in the labors of these humble men the beginning of a movement which, if permitted to go on and gather strength, would one day sweep away all that it had taken the toils and intrigues of centuries to achieve: He straightway commenced those terrible crusades which wasted the sowers, but watered the seed, and helped to bring on, at its appointed hour, the catastrophe which he sought to avert." **J. A. Wylie, History of the Waldenses, pg. 23.**

"The persecutions of this remarkable people form one of the most heroic pages of the church's history. These persecutions, protracted through many centuries, were endured with a patience, a constancy, a bravery, honorable to the gospel as well as to those simple people whom the gospel converted into heroes and martyrs." **ibid. pg. 25.**

- ii. "From their pastors the youth received instruction. While attention was given to branches of general learning, the Bible was made the chief study. The Gospels of Matthew and John were committed to memory, with many of the Epistles. They were employed also in copying the Scriptures. Some manuscripts contained the whole Bible, others only brief selections, to which some simple explanations of the text were added by those who were able to expound the Scriptures. Thus were brought forth the treasures of truth so long concealed by those who sought to exalt themselves above God.

By patient, untiring labor, sometimes in the deep, dark caverns of the earth, by the light of torches, the Sacred Scriptures were written out, verse by verse, chapter by chapter. Thus the work went on, the revealed will of God shining out like pure gold; how much brighter, clearer, and more powerful because of the trials undergone for its sake only those could realize who were engaged in the work. Angels from heaven surrounded these faithful workers." **Ellen G. White, *The Universe in Conflict*, pg. 64. (*The Great Controversy*, pg. 68-69).**

"While the Waldenses regarded the fear of the Lord as the beginning of wisdom, they were not blind to the importance of a contact with the world, a knowledge of men and of perceptions. From their schools in the mountains some of the youth were sent to institutions of learning in the cities of France or Italy, where was a more extended field for study, thought, and observation than in their native Alps. The youth thus sent forth were exposed to temptation, they witnessed vice, they encountered Satan's wily agents, who urged upon them the most subtle heresies and the most dangerous deceptions. But their education from childhood had been of a character to prepare them for all this.

In the schools whither they went, they were not to make confidants of any. Their garments were so prepared as to conceal their greatest treasure—the precious manuscripts of the Scriptures. These, the fruit of months and years of toil, they carried with them, and whenever they could do so without exciting suspicion, they cautiously placed some portion in the way of those whose hearts seemed open to receive the truth. From their mother's knee the Waldensian youth had been trained with this purpose in view; they understood their work and faithfully performed it. Converts to the true faith were won in these institutions of learning, and frequently its principles were found to be permeating the entire school; yet

the papal leaders could not, by the closest inquiry, trace the so-called corrupting heresy to its source.

The spirit of Christ is a missionary spirit. The very first impulse of the renewed heart is to bring others also to the Saviour. Such was the spirit of the Vaudois Christians. They felt that God required more of them than merely to preserve the truth in its purity in their own churches; that a solemn responsibility rested upon them to let their light shine forth to those who were in darkness; by the mighty power of God's word they sought to break the bondage which Rome had imposed. The Vaudois ministers were trained as missionaries, everyone who expected to enter the ministry being required first to gain an experience as an evangelist. Each charge of a church at home. This service, requiring at the outset self-denial and sacrifice, was a fitting introduction to the pastor's life in those times that tried men's souls. The youth who received ordination to the sacred office saw before them, not the prospect of earthly wealth and glory, but a life of toil and danger, and possibly a martyr's fate. The missionaries went out two and two, as Jesus sent forth His disciples. With each young man was usually associated a man of age and experience, the youth being under the guidance of his companion, who was held responsible for his training, and whose instruction he was required to heed. These colaborers were not always together, but often met for prayer and counsel, thus strengthening each other in the faith.

To have made known the object of their mission would have ensured its defeat; therefore they carefully concealed their real character. Every minister possessed a knowledge of some trade or profession, and the missionaries prosecuted their work under cover of a secular calling. Usually they chose that of merchant or peddler. "They carried silks, jewelry, and other articles, at that time not easily purchasable save at distant marts; and they were welcomed as merchants where they would have been spurned as missionaries."— Wylie, b. 1, ch. 7. All the while their hearts were uplifted to God for wisdom to present a treasure more precious than gold or gems. They secretly carried about with them copies of the Bible, in whole or in part; and whenever an opportunity was presented, they called the attention of their customers to these manuscripts. Often an interest to read God's word was thus awakened, and some portion was gladly left with those who desired to receive it.

The work of these missionaries began in the plains and valleys at the foot of their own mountains, but it extended far beyond these limits. With naked feet and in garments coarse and travel-stained as were those of their Master, they passed through great cities and penetrated to distant lands. Everywhere they scattered the precious seed. Churches sprang up in their path, and the blood of martyrs witnessed for the truth. The day of God will reveal a rich harvest of souls

garnered by the labors of these faithful men. Veiled and silent, the word of God was making its way through Christendom and meeting a glad reception in the homes and hearts of men. **Ibid, pg. 65-66. (The Great Controversy, pg. 69-72).**

“Eagerly did the Vaudois missionary unfold to the inquiring mind the precious truths of the gospel. Cautiously he produced the carefully written portions of the Holy Scriptures. It was his greatest joy to give hope to the conscientious, sin-stricken soul, who could see only a God of vengeance, waiting to execute justice. With quivering lip and tearful eye did he, often on bended knees, open to his brethren the precious promises that reveal the sinner’s only hope. Thus the light of truth penetrated many a darkened mind, rolling back the cloud of gloom, until the Sun of Righteousness shone into the heart with healing in His beams. It was often the case that some portion of Scripture was read again and again, the hearer desiring it to be repeated, as if he would assure himself that he had heard aright. Especially was the repetition of these words eagerly desired: "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life.” John 3:14, 15.

Many were undeceived in regard to the claims of Rome. They saw how vain is the mediation of men or angels in behalf of the sinner. As the true light dawned upon their minds they exclaimed with rejoicing: “Christ is my priest; His blood is my sacrifice; His altar is my confessional. “They cast themselves wholly upon the merits of Jesus, repeating the words, “Without faith it is impossible to please Him.” Hebrews 11:6. “There is none other name under heaven given among men, whereby we must be saved.” Acts. 4:12.

The assurance of a Saviour's love seemed too much for some of these poor tempest-tossed souls to realize. So great was the relief which it brought, such a flood of light was shed upon them, that they seemed transported to heaven. Their hands were laid confidingly in the hand of Christ; their feet were planted upon the Rock of Ages. All fear of death was banished. They could now covet the prison and the fagot if they might thereby honor the name of their Redeemer.

In secret places the word of God was thus brought forth and read, sometimes to a single soul, sometimes to a little company who were longing for light and truth. Often the entire night was spent in this manner. So great would be the wonder and admiration of the listeners that the messenger of mercy was not infrequently compelled to cease his reading until the understanding could grasp the tidings of

salvation. Often would words like these be uttered: “Will God indeed accept *my* offering? Will He smile upon *me*? Will He pardon *me*?” The answer was read: “Come unto Me, all ye that labor and are heavy-laden, and I will give your rest.” Matthew 11:28.

Faith grasped the promise, and the glad response was heard: “No more long pilgrimages to make; no more painful journeys to holy shrines. I may come to Jesus just as I am, sinful and unholy, and He will not spurn the penitential prayer. ‘Thy sins be forgiven thee.’ Mine, even mine, may be forgiven!”

A tide of sacred joy would fill the heart, and the name of Jesus would be magnified by praise and thanksgiving. Those happy souls returned to their homes to diffuse light, to repeat to others, as well as they could, their new experience; that they had found the true and living Way. There was a strange and solemn power in the words of Scripture that spoke directly to the hearts of those who were longing for the truth. It was the voice of God, and it carried conviction to those who heard.

The messenger of truth went on his way; but his appearance of humility, his sincerity, his earnestness and deep fervor, were subjects of frequent remark. In many instances his hearers had not asked him whence he came or whither he went. They had been so overwhelmed, at first with surprise, and afterward with gratitude and joy, that they had not thought to question him. When they had urged him to accompany them to their homes, he had replied that he must visit the lost sheep of the flock. Could he have been an angel from heaven? they queried.

In many cases the messenger of truth was seen no more. He had made his way to other lands, or he was wearing out his life in some unknown dungeon, or perhaps his bones were whitening on the spot where he had witnessed for the truth. But the words he had left behind could not be destroyed. They were doing their work in the hearts of men; the blessed results will be fully known only in the judgment.

The Waldensian missionaries were invading the kingdom of Satan, and the powers of darkness aroused to greater vigilance. Every effort to advance the truth was watched by the prince of evil, and he excited the fears of his agents. The papal leaders saw a portent of danger to their cause from the labors of these humble itinerants. If the light of truth were allowed to shine unobstructed, it would sweep away the heavy clouds of error that enveloped the people. It would direct the minds of men to God alone and would eventually destroy the supremacy of Rome.

The very existence of this people, holding the faith of the ancient church, was a constant testimony to Rome's apostasy, and therefore excited the most bitter

hatred and persecution. Their refusal to surrender the Scriptures was also an offense that Rome could not tolerate. She determined to blot them from the earth. Now began the most terrible crusades against God's people in their mountain homes. Inquisitors were put upon their track, and the scene of innocent Abel falling before the murderous Cain was often repeated.

Again and again were their fertile lands laid waste, their dwellings and chapels swept away, so that where once were flourishing fields and the homes of an innocent, industrious people, there remained only a desert. As the ravenous beast is rendered more furious by the taste of blood, so the rage of the papists was kindled to greater intensity by the sufferings of their victims. Many of these witnesses for a pure faith were pursued across the mountains and hunted down in the valleys where they were hidden, shut in by mighty forests and pinnacles of rock.

No charge could be brought against the moral character of this proscribed class. Even their enemies declared them to be a peaceable, quiet, pious people. Their grand offense was that they would not worship God according to the will of the pope. For this crime every humiliation, insult, and torture that men or devils could invent was heaped upon them.

When Rome at one time determined to exterminate the hated sect, a bull was issued by the pope, (Innocent VIII, A.D. 1487) condemning them as heretics, and delivering them to slaughter. They were not accused as idlers, or dishonest, or disorderly; but it was declared that they had an appearance of piety and sanctity that seduced "the sheep of the true fold." Therefore the pope ordered "that malicious and abominable sect of malignants," if they "refuse to abjure, to be crushed like venomous snakes."—Wylie, b. 16, ch. 1. Did this haughty potentate expect to meet those words again? Did he know that they were registered in the books of heaven, to confront him at the judgment? "Inasmuch as ye have done it unto one of the least of these My brethren," said Jesus, "ye have done it unto Me." Matthew 25:40.

This bull called upon all members of the church to join the crusade against the heretics. As an incentive to engage in this cruel work, it "absolved from all ecclesiastical pains and penalties, general and particular; it released all who joined the crusade from any oaths they might have taken; it legitimized their title to any property they might have illegally acquired; and promised remission of all their sins to such as should kill any heretic. It annulled all contracts made in favor of Vaudois, ordered their domestics to abandon them, forbade all persons to give them any aid whatever, and empowered all persons to take possession of their property."—Wylie, b. 16, ch. 1. This document clearly reveals the master spirit

behind the scenes. It is the roar of the dragon, and not the voice of Christ, that is heard therein.

The papal leaders would not conform their characters to the great standard of God's law, but erected a standard to suit themselves, and determined to compel all to conform to this because Rome willed it. The most horrible tragedies were enacted. Corrupt and blasphemous priests and popes were doing the work which Satan appointed them. Mercy had Christ and slew the apostles, the same that moved the blood-thirsty Nero against the faithful in his day, was at work to rid the earth of those who were beloved of God.

The persecutions visited for many centuries upon this God-fearing people were endured by them with a patience and constancy that honored their Redeemer. Notwithstanding the crusades against them, and the inhuman butchery to which they were subjected, they continued to send out their missionaries to scatter the precious truth. They were hunted to death; yet their blood watered the seed sown, and it failed not of yielding fruit. Thus the Waldenses witnessed for God centuries before the birth of Luther. Scattered over many lands, they planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who also are willing to suffer all things for "the word of God, and for the testimony of Jesus Christ." Revelation 1:9. **Ibid, pg. 68-72. (The Great Controversy, pg. 73-78).**

5. A translation of Dan. 11:34.

"[34] And when they fall they shall receive little help. But shall join to them many with hypocrisy."

- a. A breakdown of the above text.
 - i. While the Waldenses and other true Christians fell in persecution and martyrdom, God sends them the help of the Reformation.
 - ii. But many joined the Reformation in hypocrisy, i.e. pretending to be true Christians but are really not so. They are furnished with a false justification doctrine.
- b. That the Reformation took over the work of reform carried on by the true Christians and Waldenses is seen by these following points:

- i. "That the Waldensian faith and worship existed many centuries before Protestantism arose is undeniable; the proofs and monuments of this fact lie scattered over all the histories and all the lands of medieval Europe; but the antiquity of the Waldenses is the antiquity of Protestantism. the church of the Reformation was in the loins of the Waldensian Church ages before the birth of Luther; her first cradle was placed amid those terrors and sublimities, those ice-clad peaks and great bulwarks of rock. In their dispersions over so many lands - over France, the Low Countries, Germany, Poland, Bohemia, Moravia, England, Calabria, Naples—the Waldenses sowed the seeds of the great spiritual revival which beginning in the days of Wycliffe, and advancing in the times of Luther and Calvin, awaits its full consummation in the ages to come." **J. A. Wylie, History of the Waldenses, pg. 24-25.**

"The persecutions visited for many centuries upon this God-fearing people were endured by them with a patience and constancy that honored their Redeemer. Notwithstanding the crusades against them, and the inhuman butchery to which they were subjected, they continued to send out their missionaries to scatter the precious truth. They were hunted to death; yet their blood watered the seed sown, and it failed not of yielding fruit. Thus the Waldenses witnessed for God centuries before the birth of Luther. Scattered over many lands, they planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who also are willing to suffer all things for "the word of God, and for the testimony of Jesus Christ." Revelation 1:9. **Ellen G. White, The Universe in Conflict, pg. 71-72. (The Great Controversy, pg. 78).**

- ii. "When the Reformation came, they (the Waldenses) were still protesting against ecclesiastical tyranny - among them truth triumphed. It is not difficult to discern in the lines of influence emanating from the Waldenses a force which aided the spiritual upheavals led by Martin Luther and John Calvin. The ensign of the gospel was passed from their battle scarred hands to those of the Reformers, and was carried with victorious acclaim to the Teutonic nations of Northern Europe and on to the young republic in North America. To the Waldenses was given the task of passing the light on to the Protestants of modern times and of penetrating the darkness of the world with the glory of true Bible doctrine." **B. G. Wilkinson, Truth Triumphant, pg. 214.**
- iii. "Thus the time passed on until the Reformation dawned upon the world. The Vaudois (Waldenses) were well pleased at this general awakening of the human mind. They entered into correspondence with the Reformers in various parts of

Europe, and sent several of their Barbas to them to instruct them." **James D. McCabe, Cross and Crown, pg. 37.**

- iv. What is this little "help" the Waldenses receive? This "help" is "deliverance", a deliverance from the carnal mind to the Righteousness of God which comes by Justification. Thus the "help" is the teaching of Justification through Faith which brings the Reformation that helps the Waldenses. See (Ps. 40:17; Rom. 8:6; Rom. 5:1; Rom. 6:7,17,18).
 - v. Reformers like Wycliffe (13th century), Luther, Zwingley (16th century), Calvin (17th century), Wesley (18th century), etc. started great movements that helped the Waldenses.
- c. But many people joined the Reformation in hypocrisy.
1. The Reformation was started in 1517 A.C.B. when Luther nailed his 95 theses on the church door, but behind these theses which objected to the teachings and practices of Romanism, was the true doctrine of Justification through Faith. Of Luther it is said: "Time and experience strengthened his convictions until the idea of justification by faith alone became the center of his theology." **Norval F. Pease, By Faith Alone, pg. 88.**

"When the Holy Spirit revealed this to Luther, and he learned that it was by faith alone that he could be saved, and not by his own good works, the light of the truth shone with such brilliance, and brought such deliverance into his spirit, that he felt Paul's words, 'The just shall live by faith', were the very gate of Paradise itself. And so this great truth, THE JUST SHALL LIVE BY FAITH... became the fundamental truth of the Reformation. In other words, a wonderful reformation came personally to Luther before God used him as the instrument of the Reformation in Europe." **Sidney M. Houghton, Sketches From Church History, pg. 81.**
 2. Luther taught that Justification was a subjective change given by God. "There is yet another righteousness which is above all these: to wit, the righteousness of faith, or Christian righteousness... For in this we work nothing, we render nothing to God, but only we receive and suffer another to work in us, that is to say, God. Therefore it seemeth good unto me to call this righteousness of faith or Christian righteousness, the passive righteousness." **Martin Luther, St. Paul's Epistle to the Galatians, pg. 22.**

"...but made unto us of God, wisdom, righteousness, holiness and redemption: briefly, that he is our high priest entreating for us, and reigning over us and in us by grace. Here no sin is perceived, no terror or remorse of conscience is felt; for in this heavenly righteousness sin can have no place." **ibid, pg. 25.**

"...for I am baptized, and by the Gospel am called to the partaking of righteousness and of everlasting life, to the kingdom of Christ... this passive and heavenly righteousness. When I have this righteousness reigning in my heart, I descend from heaven as the rain making fruitful the earth: that is to say, I come forth into another kingdom, and I do good works..." **ibid, pg. 28.**

"Wherefore Christ apprehended by faith and dwelling in the heart, is the time Christian righteousness, for the which God counteth us righteous and giveth us eternal life." **ibid, pg. 135.**

"In him we are by faith, and he is in us." **ibid, pg. 142.**

3. Luther therefore taught that justification was the indwelling of Christ's righteousness in the soul and the forgiveness of sins. But what does it thus mean to join the Reformation (which was primarily based upon justification through faith) in/with hypocrisy?
4. The word hypocrisy is the Greek "Hupokrisis", it means: "...primarily denotes a reply, an answer...then, play-acting, as the actors spoke in dialogue; hence, pretense, hypocrisy..." **Vine's Expository Dictionary of New Testament Words, pg. 587.** It thus means to be acting, to pretend.
5. This would mean that some pretended to join the Reformation, or they joined it with pretence. Pretence of what? Pretence of holiness or Justification. Some of the people who joined the Reformation had a pretended Justification or Righteousness. Since Luther taught and experienced a real inner abiding Righteousness as Justification, then the hypocrites would experience no inner change, yet pretend to be righteous, this will manifest itself in a concept of Justification that does not mean actual subjective change - a false justification. Thus verse 34 tells us that when the Waldenses are persecuted they are helped by the Reformation that begins teaching a true subjective Justification, but many joins the Reformation with a false justification teaching and experience.
6. This problem that strikes the Reformation is also identified in Rev. 3:1-5.

7. The Greek of the phrase "livest and art dead" is literally "you are living and dead". How could this be?
8. Justification is the getting of spiritual life (Rom 8: 6; Rom 5:1,18) and to be in sin is death (Rom 8:6; Eph 2:1,5). Therefore the idea is that someone pretends and claims to have life (Justification), but they are unconverted or not changed (death). This is the problem of Sardis the Reformation church; it got affected by a false justification spirit and teaching, many joined to it with pretence of righteousness or hypocrisy.
9. Now before the actual history of this false justification as it affected the Reformation teaching; we should take a look at the next verse which adds to this particular understanding.

6. A translation of Dan. 11:35.

"[35] And of those who understand shall stumble to refine them and to purge, and make white, to the time of (the) end, for (it is) still for the time appointed."

- a. A breakdown of the above text.
 - i. Some of those who understands the Gospel stumbles into errors of doctrine and living.
 - ii. This (bringing the real truth to the forefront of the arguments that ensue) purges the church from error.
 - iii. This purging and making white takes place down to the time of the end period (1798 A.C.B. - ?). (Those who are purged from the false justification error in the period of the time of the end (1798 - ?) are thus able to continue the Reformation to the rediscovery of the Sanctuary, Sabbath and State of the Dead truths from 1844 and after).
- b. Some of those who understands the Gospel stumbles into errors of doctrine and living; their false teachings cause some to join the Reformation with hypocrisy or pretended holiness (the false justification), this brings the real truths to the forefront in the controversies that ensues, thus sifting the Reformation even down to the period called the time of the end (1798 - ?).
- c. What are we to look for in the history of the Reformation?

- i. A going away or drifting away from the true teaching of the central doctrine of the Reformation - Justification by faith. Errors regarding this doctrine and moral living are to arise.
- ii. Many are to be joining the Reformation with this false justification (or pretended holiness), which they learn from those that stumble into error.
- iii. Issues ensue (like the nature of Justification, Sanctification and the relation of Grace and works or Law etc.), and these issues sift the Reformation (forming a true remnant) down into the period called the time of the end. (1798 - ? A.C.B.).

DAN. 11:1-45 AND DAN. 12:1-3 (PT. 6)

EXEGESIS ON DAN. 11:36-45

1. Dan. 11:36-45 could be divided into two sections. They are:
 - a. Dan. 11:36-39.
 - b. Dan. 11:40-45.
2. Dan. 11:36-39 deals with the self-exaltation of the Papacy above God Himself.
3. Dan. 11:40-45 deals with the recovery of the Papacy from the forces of Illuminism and its spreading influence over all the world including the S.D.A. church, and of its final destruction.
4. Dan. 11:36 is a general summary of Papal self exaltation until the "...indignation be accomplished..." the year of the plagues.
 - a. "...the king...", this is the papal office of the Pope occupied by a man. Dan. 7:8; 2 Thess. 2:3.
 - b. "...shall do according to his will; and he shall exalt himself, and magnify himself above every god..." This shows that the Pope is the one who exalts himself to the position as God. 2 Thess. 2:3,4. (God alone should be exalted. Ps. 99:5; Ps. 118:28).
 - c. "...and shall speak marvelous things against the God of gods..." See also Dan. 7:8,11,20,25; Rev. 13:5,6.
 - d. "...and shall prosper..." See also Dan. 8:11,12; Dan. 7: 21,25.
 - e. "...till the indignation be accomplished..." This is the holy wrath of God. The Papacy exalts itself till the holy wrath of God—the plagues fall on it (for that which God has determined shall be done). (Isa. 34:1-5,8; Rev. 15:1; Rev. 18:4-8).
5. Dan. 11:37. The description of Papal self exaltation and abominations continues.
 - a. "Neither shall he regard the God of his fathers... nor regard any god: for he shall magnify himself above all." See 2 Thess. 2:3,4; Dan. 8:11.
 - b. "...nor [regard] the desire of women..." This is one of the major teaching that identifies the Papal church as the one spoken of in this prophecy. Of all

churches, this is the only one that forbids marriage for its clergy, it teaches celibacy or an unmarried priesthood. 1 Tim. 4:3.

c. The desire of women is marriage. Isa. 4:1.

6. Dan. 11:38. The dependence on States' power-governments and the excessive self-exaltation of the Papacy is expressed in this verse.

a. "But in his estate shall he honour the God of forces..." The Papacy depended on governments to enforce its decree and to aid its control over people. Dan. 8:24; Dan. 11:31; Rev. 17:1,2.

b. "...and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." This is the office of the Pope as occupied by a man that gets all this wealth. Rev. 17:4.

7. Dan. 11:39. The Papal self-exaltation in excess is again explained, plus his 'divide and gain' policy.

a. "Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory..." The Pope is a strange God in the church, since he is the first of his type of god, he is a substitute Christ. (2 Thess. 2:3,4; 1 Jn. 2:18; 1 Jn. 4:3).

b. "...and he shall cause them to rule over many..." The cardinals, arch-bishops and priests ruled over millions and millions of people. Rev. 13:5,8.

c. It is true that Papal rule over the people states were political but that was only a small geographical area, however, the Papacy ruled through different types of power apart from political, and this type of rule extended over millions. They the Papacy ruled by the following types of power.

d. Symbol Power — this is by using symbols to deceive people and so controlling them. Rev. 13:6,16-18.

e. Influence Power — this is having control through their influence. Rev. 13:3,4,12.

f. Worship Power — this is controlling people through the worship they give to you. Rev. 13:4,12.

g. "...and shall divide the land for gain..." The Papacy divided up the newly discovered lands in the Americas between certain nations that the Roman Church would gain benefits.

8. Now Dan. 11:40-45 could be divided into two parts. Dan. 11:40,41 and Dan. 11:42-45.
9. Dan. 11:40,41 serves as a small type of general summary of what is explained in Dan. 11:42-45.
10. Dan. 11:40. Speaks about the wounding of the Papacy and its recovery and restoration of its power.
 - a. “And at the time of the end...” This period called “the time of the end” is a time appointed by God and comes after many days (years: Num. 14:34; Eze. 4:6). Dan. 8:17,19,26; Dan. 11:27.
 - b. Knowledge in certain prophecies of the Bible were to increase in the “time of the end”. Dan. 12:4.
 - c. When the time of the end begins? After three and a half [3 1/2] times. Dan. 12:6-9.
 - d. This is the length of time of the first Papal reign. Dan. 7:25.
 - e. This time is three and a half [3 1/2] years of prophetic symbolism time. Each year has 360 days according to the length of the ancient calendars and with the day for a year prophecy — symbolism (Eze. 4:6; Num. 14:34) we have $360 \times 3 \frac{1}{2} = 1260$ yrs. And since it covers the length of early Papal reign, it must start from 538 A.C.B. and would lead us to 1798 A.C.B. Thus the time of the end started from 1798 A.C.B.
 - f. “...shall the king of the south push at him...” This power is Egypt. Dan. 11:8,9.
 - g. Egypt symbolizes a power that has the skepticism and infidelity of Egypt. Ex. 5:2.
 - h. This power would rise around 1798 and push at the Papacy or wound him. It is Illuminism. Rev. 11:7.
 - i. In 1798 the French army led by or controlled by the forces of the Illuminati—a Communistic secret order—entered Rome, took the Pope captive and abolished the Papacy under direct orders from Rothschild. Thus the Papacy was wounded. Rev. 13:3,10. **N. M Nicolov, World Conspiracy, pg. 172.**
 - j. “...and the king of the north...” Of course this was ancient Babylon and symbolizes modern Babylon, the Papacy. (Jer. 1:14; Jer. 4:6,7; Jer. 25:9; Rev.

17:3-6).

- k. "...shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." This is the revival of the Papacy. Shortly after its abolition, the Papacy was reestablished, a new Pope was elected and thus the Papacy began to confront the Illuminati through the countries it controlled. Now the Papacy will conquer through Symbol, Influence and Worship Powers and get a Sunday Law implemented in the nations—the mark of the Beast. Rev. 13:3,4,12-17.

11. Dan. 11:41. The Papacy conquers (spiritually that is) the glorious land of the church but some nations escape him.

- a. "...He shall enter into the glorious land..." This is the homeland of the Israelites, a symbol of the nation of Israel or the church. (Jer. 3:18,19; Eze. 20:6,15; 1 Pet. 2:9; Gal. 6:15,16; Rom. 2:28,29).
- b. Thus the Papacy is to overthrow the faith of many in God's remnant church the S.D.A.'S. Rev. 12:17; Rev. 14:12.
- c. "...many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab and the chief of the children of Ammon." These "chief" ones are like Ruth the Moabitess who accept the true God. They are from the other apostate churches, but they repent and accept the seal of God instead of the mark of the beast. (Isa. 11:14; Amos. 9:11,12; Acts. 15:7,13-17; Rev. 20:4).

12. Dan. 11:42. Explains the conquest of the Papacy over the nations including the nations under the influence of atheism or skepticism of Illuminism.

- a. "He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape." This is "all the world wondering after the beast" (Rev. 13:3).
- b. Those countries under the influence of the skepticism of Illuminism like Cuba, China, Vietnam etc. shall also yield to the Papal Sunday Law, this is the land of Egypt. (Dan. 11:8,9; Ex. 5:2; Rev. 11:7-10).

13. Dan. 11:43. Explains the influence of the Papacy over the wealth of the nations that are under the influence of the skepticism of Illuminism, and over the Arabs and Africans.

- a. "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt..." This is how the influence of the Papacy controls the wealth of countries under the influence of the skepticism of Illuminism. When

the people follow Papal customs, their money are directed after them, also the money of those countries. Rev. 18:3,11-19.

- b. "...the Libyans and Ethiopians shall be his steps." The Arabs and Africans shall also be overcome by the Papal Sunday Law. Eze. 38:5; Jer. 46:9; Ps. 68:31; Jer. 13:23; 2 Chr. 21:16.

14. Dan. 11:44. Explains that the "tidings" of the Loud Cry from God's throne that is preached during the time of the Sunday Law enrages the Papal king of the north who causes persecution upon God's people.

- a. "But tidings..." This is the Gospel in the form of the Loud Cry. (Isa. 52:7; Isa. 60:1; Lk. 8:1; Rom. 10:15; Rev. 18:1-6).
- b. "...out of the east and out of the north..." "...east..." is a reference to the sealing angel who seals with the Loud Cry message. (Rev. 7:2; Rev. 18:1-6; Eze. 43:2. We are sealed with God's glory, His nature).
- c. "...north..." This is the Biblical location of God's throne. (Isa. 14:13; Eze. 1:4).
- d. "...shall trouble him: therefore shall he go forth with great fury to destroy and utterly make away many." Persecution is brought upon the saints who reject the Sunday Law and preach the last message. (2 Tim. 3:12; Rev. 6:9-11; Rev. 12:17; Rev. 20:4).

15. Dan. 11:45. Shows the Papacy establishing his reign in the S.D.A. general church until he comes to his end without anyone helping him. (Read Ps. 79 as a P.R.H. of Dan. 11: 45).

- a. "And he shall plant the tabernacles of his palace..." This is the palace—like military tents or pavilions used by ancient eastern kings and leaders of armies when in battle with another kingdom, it's a temporary dwelling place, and symbolizes that the Papal king of the north occupies the place where his tent is. Jer. 43:8-11.
- b. "...between the seas in the glorious holy mountain..." "...between the seas..." According to ancient geography this is the Dead Sea in the east of Jerusalem and the Mediterranean Sea which is on its west.
- c. "...in the glorious holy mountain..." This is Jerusalem, and symbolizes the church of God at that time — the time of the Judgment. This is the S.D.A. church. (Ps. 87:1-3; Heb. 12:12-22; Rev. 11:2; Rev. 12:17; Rev. 14:12).

- d. This is telling us that the S.D.A. Church will fall under Papal pressures and accept the Sunday Law, but a remnant of this Church will not yield. Read the following quotation.

“The banner of the third angel has inscribed upon it “The commandments of God and the faith of Jesus.” Our institutions have taken a name which sets forth the character of our faith, and of this name we are never to be ashamed. I have been shown that this name means much, and in adopting it we have followed the light given us from heaven.... The Sabbath is God’s memorial of His creative work, and it is a sign that is to be kept before the world. There is to be no compromise with those who are worshiping an idol Sabbath. We are not to spend our time in controversy with those who know the truth, and upon whom the light of truth has been shining, when they turn away their ear from the truth to turn to fables. I was told that men will employ every policy to make less prominent the difference between the faith of Seventh-day Adventists and those who observe the first day of the week. In this controversy the whole world will be engaged, and the time is short. This is no time to haul down our colors. A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner or sign which makes us a distinctive people should not be held out so strikingly; for they claimed it was not the best policy in securing success to our institutions. This distinctive banner is to be borne through the world to the close of probation. In describing the remnant people of God, John says, “Here is the patience of the saint: here are they that keep the commandments of God, and the faith of Jesus” (Rev. 14:12). This is the law and the gospel. The world and the churches are uniting in harmony in transgressing the law of God, in tearing away God’s memorial, and in exalting a Sabbath that bears the signature of the man of sin. But the Sabbath of the Lord thy God is to be a sign to show the difference between the obedient and the disobedient. I saw some reaching out their hands to remove the banner, and to obscure its significance...” **Ellen G. White, Selected Messages Bk. 2, pg. 384-385.**

- e. “...yet he shall come to his end, and none shall help him.” The Papacy shall be destroyed during and at the end of the seven last plagues and no one can save it. Dan. 7:26; Dan. 8:25; Dan. 9:27; 2 Thess. 2:8; Rev. 16: 10-12,17-19; Rev. 17:1,12-18; Rev. 18:4-10,21; Rev. 19:19-21.

THE END

HISTORICAL EXPOSITION OF DANIEL CHAPTER ELEVEN VS 34B - 35.

1. A translation of Dan. 11:34b,35.

“[34b] But shall join to them many with hypocrisy. [35] And of those who understand shall stumble to refine them and to purge, and make white, to the time of (the) end, for (it is) still for the time appointed.”

A. Justification through Faith was the center and foundation of the Protestant Reformation.

1. "Unqualified centrality! Centrality in all doctrine and life! That was the place of the doctrine of justification in the Reformation." **Geoffrey J. Paxton, The Shaking of Adventism, pg. 36.**
2. "Why would Luther heroically die rather than take back his teaching, which may be summed up in Justification by Faith? Because he held it "the article of the standing and the falling of the church..." The Romanists agreed with Luther that justification was the ground for the real Armageddon, the decisive battle between Christ and Antichrist." **Four Hundred Years, Edited by Prof. W. H. T. Dau, pg. 62.**
3. "It was by the doctrine of Justification by Grace through faith, as by a ray of light from heaven shining into their hearts, that the Reformers, in whose souls the work of the great spiritual revival was first wrought before it took effect on the face of Europe, obtained relief from the bondage of legal fear, and entered into the liberty wherewith Christ makes His people free... And it was mainly to the influence of this one truth, carried home to the conscience 'in demonstration of the Spirit and with power,' that they ascribed their success, under God, in sweeping away the whole host of scholastic errors and superstitious practices, by which, in the course of many preceding centuries, men had corrupted the simpler faith and worship of the primitive church... that truth (Justification through faith), which has herefore been unanimously recognized as the distinctive principle of the Reformation..." **James Buchanan, The Doctrine of Justification, pg. 8-10.**
4. "The church had fallen, because the great doctrine of justification by faith in the Saviour had been taken away from her. It was necessary, therefore, before she could rise again, that this doctrine should be restored to her. As soon as this fundamental truth should be re-established in Christendom, all the errors and

observances that had taken its place - all that multitude of saints, of works, penances, masses, indulgences, etc., would disappear." **J. H. Merle d'Aubigne, History of the Reformation of the Sixteenth Century, pg. 29.**

5. "Now it is known that the doctrine of justification gave the first occasion to the whole work of reformation, and was the main hinge whereon it turned. This those mentioned declared... that the vindication thereof alone deserved all the pains that were taken in the whole endeavor of reformation." **John Owen, The Works of John Owen, Vol. 5, pg. 6.**
6. "For the Reformers of the sixteenth century, the doctrine of justification by faith was the center; of the Christian faith, the foundation of their program of reform and renewal." **Alister McGrath, Justification by Faith, pg. 7.**
7. "Protestantism was born out of the struggle for the doctrine of justification by faith." **Paul Tillich, The Protestant Era, pg. 196-198. (Quoted in Ibid., pg. 9).**

B. Luther taught the doctrine of justification through faith as it is in truth, he taught it clearly.

1. "The great doctrine of justification through faith so clearly taught by Luther..." **Ellen G. White, Universe in Conflict, pg. 216. (The Great Controversy, pg. 253).**
2. "It (the Reformation) gave back to men the Bible, the true knowledge of justification, and the spiritual priesthood of all believers." **Four Hundred Years, Edited by Prof. W. H. T. Dau, pg. 12.**

C. Just exactly what did Luther teach justification to be? Luther taught a subjective Justification, one that certainly involved an actual subjective change from sin to righteousness. In Luther's studies we have to judge what Luther taught after 1517, since that date is the opening of the Reformation when Luther nailed his 95 theses on the castle church door. Various Protestant authors divide Luther's teaching on Justification according to years, in an attempt to claim that he taught a Roman Catholic concept of Justification and then later switched to a so called true Protestant concept. But this is too extreme a position to accept. Studies on Luther reveal a concept of Justification though changing in its form of expression and attendant concepts, yet it retains this fundamental strain, that a man is substantially changed inwardly, that he in fact receives a real righteousness when he is Justified.

- D. Here is what Luther taught on justification according to the years of his growth from 1517 to his death in 1546, it begins on the next page.

1517-1546

1. "He prays... that he may be washed and cleansed more and more. For the first grace signifies that the washing and cleansing has been started... Adam must leave and Christ come in. Adam must be destroyed, and Christ alone must rule and exist." **WA. 1, pg. 186, 9.**
2. "...the love of God which lives in man loves sinners, the evil ones, the stupid, the weak, in order to make them righteous, good, wise and strong, and so it is indeed a love which flows forth and bestows blessings." **WA. 1, pg. 36- 365. (1518).**
3. "The second sin is essential, inborn, original, alien, of which Ps. 51 says: 'Behold I was shapen in iniquity, and in sin did my mother conceive me.' The righteousness that corresponds to this is in a similar manner inborn, essential, original, alien - which is the righteousness of Christ." **WA. 2, pg. 41. (1518).**
4. "For this reason we, too, like the gentiles, consider our own righteousness as dung and seek to be justified through faith in Christ - we who are now sinners along with the gentiles and are justified along with the Gentiles, since God "made no distinction between us and them", as Peter says in Acts 15:9, "but cleansed their hearts by faith..." In the second place, there is the inward way, on the basis of faith and of grace,... For this righteousness is nothing else than a calling upon the name of God. Now the name of God is mercy, truth, righteousness, strength, wisdom,... But calling upon the name of God, if it is in the heart and truly from the heart, shows that the heart and the name of the Lord are one and cling to each other. For this reason it is impossible for the heart not to share in the virtues in which the name of the Lord abounds. But it is through Faith that the heart and the name of the Lord cling together... Therefore just as the name of the Lord is pure, holy, righteous, true, good, etc., so if it touches, or is touched by, the heart (which happens through faith), it makes the heart entirely like itself. Thus it comes about that for those who trust in the name of the Lord all sins are forgiven, and righteousness is imputed to them "for Thy name's sake, O Lord" (Ps. 25:11), because this name is good... But when the heart has thus been justified through the faith that is in His name, God gives them the power to become children of God (Jn. 1: 12) by immediately

pouring into their hearts His Holy Spirit (Rom. 5:5), who fills them with His love and makes them peaceful, glad, active in all good works, victorious over all evils,... Without this righteousness it is impossible for the heart to be pure... This is a righteousness that is bountiful, given without cost, firm, inward, eternal, true, heavenly, divine;... Indeed, since it is directed toward Christ and His name, which is righteousness, the result is that the righteousness of Christ and of the Christian are one and the same, united with each other in an inexpressible way. For it flows and gushes forth from Christ, as He says in John 4:14: "The water that I shall give will become in him a spring of living water welling up to eternal life..." The apostle's rule is this: It is not works that fulfill the Law, but the fulfillment of the law produces works. One does not become righteous by doing righteous deeds. No, one does righteous deeds after becoming righteous. Righteousness and fulfillment of the Law come first before the works are done, because the latter flows out of the former." **Luther's Works 27, pg. 215-225. (1519).**

5. "There are two kinds of Christian righteousness...The first is alien righteousness, that is the righteousness of another instilled from without. this is the righteousness of Christ by which he justifies through faith... he who trusts in Christ exists in Christ, he is one with Christ, having the same righteousness as he. It is therefore impossible that sin should remain in him. This righteousness is primary, it is the basis, the cause, the source of all our own actual righteousness... Therefore this alien righteousness, instilled in us without our works by grace alone - while the Father, to be sure inwardly draws us to Christ - is set opposite original sin, likewise alien, which we acquire without our works by birth alone..." **Luther Works 31, pg. 297-306. Quoted from John Dillenberger, Martin Luther, pg. 86-88. (1519).**
6. "We perceive how a sinner fares when he dies spiritually and then lives again, that is, when he is justified and his sins are remitted... Then comes the living Word of God, the Gospel of Grace,... That is where faith sets in, and man is freed both of sin and of death and lives in grace and righteousness with Christ." **Luther's Works 19, pg. 97-104. Quoted from Hilton C. Oswald and George S. Robbert, Luther as Interpreter of Scripture, pg. 47,49. (1526).**
7. "...but he is a Christian who has, that is, who begins to have, the righteousness of God... It is enough for us to have begun and to be in the state of reaching after what is before us." **Luther's Works 17, pg. 219-229. Quoted from, ibid, pg. 58. (1527-1530).**

8. "But through sin and that awful fall not only our flesh is disfigured by the leprosy of sin, but everything one use in this life has become corrupt,... But now the Gospel has brought about the restoration of that image... And so the gospel brings it about that we are formed once more according to that familiar and indeed better image, because we are born again into eternal life or rather into the hope of eternal life by faith, that we may live in God and with God and be one with Him, as Christ says. And indeed, we are reborn not only for life but also for righteousness, because faith acquires Christ's merit and knows that through Christ's death we have been set free. From this source our other righteousness has its origin, namely, that newness of life through which we are zealous to obey God as we are taught by the Word and aided by the Holy Spirit... In this manner this image of the new creature begins to be restored by the Gospel in this life, but it will not be finished in this life... Just as in the beginning the heaven and the earth were unfinished masses, so to speak, before the light had been added, so the godly have within themselves that unfinished image which God will on the Last Day bring to perfection in those who have believed His word... But the second man will be renewed into the life-giving spirit; that is, he will be a spiritual man when he reverts to the image of God." **Luther's Works 1, pg. 55-65. Quoted from Ibid, pg. 101, 102. (1535-1545).**
9. "David did not make a single person righteous and God-fearing through his reign, not even himself.. But all are made righteous and God-fearing through this Ruler, Messiah, and this Rock of Israel, Jesus Christ....
- "He was made Ruler - He was to perform such works among men, make them righteous and return them to the fear of God, to the state of innocence and obedience from which we had fallen in Paradise...
- "Similarly, the dominion and kingdom of grace is also a joyous and happy time, in which Messiah makes us righteous and God-fearing, so that we green and bloom, emit fragrance, grow, and become fruitful...
- "But in the days of Messiah, says David, when the Rock of Israel Himself will reign to justify us and to save us by grace, it will be as enchanting as the most delightful time in spring in the wake of a refreshing, warm rain, that is, following the preaching of the comforting Gospel, immediately after which the Sun, Christ, rises in our heart through true faith..." **Luther's Works 15, pg. 344-350. Quoted from Ibid, pg. 123,124,125. (1543).**

10. "Natural motion is our motion, but the movement of justification is the work of God in us, to which our positions refer... The phrase (the righteousness of God being outside of us) is grammatical. To be outside of us means not to be out of our powers. Righteousness is our possession, to be sure, since it was given to us out of mercy. Nevertheless, it is foreign to us, because we have not merited it." **Disputation on Justification in Luther's Works 34, pg. 177,178. (1536).**
11. "By faith alone... are we justified. We must not attribute the power of justification to a "form" that makes man pleasing to God; we must attribute it to faith, which takes hold of Christ the Savior Himself and possesses Him in the heart." **Luther's Works 26, pg. 137.**
12. "Then what does justify? Hearing the voice of the Bridegroom, hearing the proclamation of faith- when this is heard, it justifies. Why? Because it brings the Holy Spirit who justifies. From this it is sufficiently evident what the distinction is between the Law and the Gospel. The Law never brings the Holy Spirit; therefore it does not justify, because it only teaches what we ought to do. But the Gospel does bring the Holy Spirit, because it teaches what we ought to receive." **Luther's Works 26, pg. 208.**
13. Read the following quotation taken from Martin Luther's, **Three Treatise**,
"First, let us consider the inner man to see how a righteous, free, and pious Christian, that is, a spiritual, new, and inner man, becomes what he is. It is evident that no external thing has any influence in producing Christian righteousness or freedom..." **ibid, pg. 278.**

"Furthermore, to put aside all kinds of works, even contemplation, meditation, and all that the soul can do, does not help. One thing, and only one thing, is necessary for Christian life, righteousness, and freedom. That one thing is the most holy Word of God, the gospel of Christ, as Christ says, John 11 [:25], "I am the resurrection and the life; he who believes in me, though he die, yet shall he live"; and John 8 [:36], "So if the Son makes you free, you will be free indeed"; and Matt. 4 [:4], "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." Let us then consider it certain and firmly established that the soul can do without anything except the Word of God and that where the Word of God is missing there is no help at all for the soul." **ibid, pg. 279.**

“To preach Christ means to feed the soul, make it righteous, set it free, and save it, provided it believes the preaching. Faith alone is the saving and efficacious use of the Word of God, according to Rom. 10 [:9]: “If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.” Furthermore, “Christ is the end of the law, that every one who has faith may be justified” [Rom. 10:4]. Again, in Rom. 1 [:17], “He who through faith is righteous shall live.” The Word of God cannot be received and cherished by any works whatever but only by faith. Therefore it is clear that, as the soul needs only the Word of God for its life and righteousness, so it is justified by faith alone and not any works; for if it could be justified by anything else, it would not need the Word, and consequently it would not need faith.”

ibid, pg. 280.

“When you have learned this you will know that you need Christ, who suffered and rose again for you so that, if you believe in him, you may through this faith become a new man in so far as your sins are forgiven and you are justified by the merits of another, namely, of Christ alone.

Since, therefore, this faith can rule only in the inner man, as Rom. 10:10 says, “For man believes with his heart and so is justified,” and since faith alone justifies, it is clear that the inner man cannot be justified, freed, or saved by any outer work or action at all, and that these works, whatever their character, have nothing to do with this inner man.” **ibid, pg. 281.**

“Therefore true faith in Christ is a treasure beyond comparison which brings with it complete salvation and saves man from every evil, as Christ says in the last chapter of Mark 16:16: “He who believe and is baptized will be saved; but he who does not believe will be condemned.” Isaiah contemplated this treasure and foretold it in chapter 10: “The Lord will make a small and consuming word upon the land, and it will overflow with righteousness” [Cf. Isa. 10:22]. This is as though he said, “Faith, which is a small and perfect fulfillment of the law, will fill believers with so great a righteousness that they will need nothing more to become righteous.” So Paul says, Rom. 10:10, “For man believes with his heart and so is justified.”” **ibid, pg. 281-282.**

“If a touch of Christ healed, how much more will this most tender spiritual touch, this absorbing of the Word, communicate to soul all things that belong to the Word. This, then, is how through faith alone without works the soul is justified

by the Word of God, sanctified, made true, peaceful, and free, filled with every blessing and truly made a child of God, as John 1:12 says: "But to all who... believed in his name, he gave power to become children of God."

... No good work can rely upon the Word of God or live in the soul, for faith alone and the Word of God rule in the soul. Just as the heated iron glows like fire because of the union of fire with it, so the Word imparts its qualities to the soul. It is clear, then, that a Christian has all that he needs in faith and needs no work to justify him;" **ibid, pg. 283-284.**

"When, however, God sees that we consider him truthful and by the faith of our heart pay him the great honor which is due him, he does us that great honor of considering us truthful and righteous for the sake of our faith." **ibid, pg. 285.**

"The third incomparable benefit of faith is that it unites the soul with Christ as a bride is united with her bridegroom. By this mystery, as the Apostle teaches, Christ and the soul become one flesh [Eph. 5:31,32]." **ibid, pg. 286.**

"Thus the believing soul by means of the pledge of his faith is free in Christ, its bridegroom, free from all sins, secure against death and hell, and is endowed with the eternal righteousness, life, and salvation of Christ its bridegroom. So he takes to himself a glorious bride, "without spot or wrinkle, cleansing her by the washing of water with the word" [Cf. Eph. 5:26,27] of life, that is, by faith in the Word of life, righteousness, and salvation. In this way he marries her in faith, steadfast love, and in mercies, righteousness, and justice, as Hos. 2:19, 20 says." **ibid, pg. 287.**

"Therefore faith alone is the righteousness of a Christian and the fulfilling of all the commandments, for he who fulfills the First Commandment has no difficulty in fulfilling all the rest.

But works, being inanimate things, cannot glorify God, although they can, if faith is present, be done to the glory of God. Here, however, we are not inquiring what works and what kind of works are done, but who it is that does them, who glorifies God and brings forth the works. This is done by faith which dwells in the heart and is the source and substance of all our righteousness...

That we may examine more profoundly that grace which our inner man has in Christ, we must realize that in the Old Testament God consecrated to himself all the first-born males." **ibid, pg. 288.**

“Rather ought Christ to be preached to the end that faith in him may be established that he may not only be Christ, but be Christ for you and me, and that what is said of him and is denoted in his name may be effectual in us. Such faith is produced and preserved in us by preaching why Christ came, what he brought and bestowed, what benefit it is to us to accept him...

Let this suffice concerning the inner man, his liberty, and the source of his liberty, the righteousness of faith. He needs neither laws nor good works but, on the contrary, is injured by them if he believes that he is justified by them.

Now let us turn to the second part, the outer man. Here we shall answer all those who, offended by the word “faith” and by all that has been said, now ask, “If faith does all things and is alone sufficient unto righteousness, why then are good works commanded? We will take our ease and do no works and be content with faith.” I answer: not so you wicked men, not so. **Ibid, pg. 292-294.**

“Although, as I have said, a man is abundantly and sufficiently justified by faith inwardly, in his spirit, and so has all that he needs, except insofar as this faith and these riches must grow from day to day even to the future life; yet he remains in this mortal life on earth. In this life he must control his own body and have dealings with men. Here the works begin; here a man cannot enjoy leisure; here he must indeed take care to discipline his body by fastings, watchings, labors, and other reasonable discipline and to subject it to the Spirit so that it will obey and conform to the inner man, and faith and not revolt against faith and hinder the inner man, as it is the nature of the body to do if it is not held in check. The inner man, who by faith is created in the image of God, is both joyful and happy because of Christ in whom so many benefits are conferred upon him; and therefore it is his one occupation to serve God joyfully and without thought of gain, in love that is not constrained....

In doing these works, however, we must not think that a man is justified before God by them, for faith, which alone is righteousness before God, cannot endure that erroneous opinion. We must, however, realize that these works reduce the body to subjection and purify it of its evil lusts, and our whole purpose is to be directed only toward the driving out of lust. Since by faith the soul is cleansed and made to love God, it desires that all things, and especially its own body, shall be purified so that all things may join with it in loving and praising God. **Ibid, pg. 294-295.**

“In order to make that which we have said more easily understood, we shall explain by analogies. We should think of the works of a Christian who is justified and saved by faith because of the pure and free mercy of God, just as we would think of the works which Adam and Eve did in Paradise, and all their children would have done if they had not sinned. We read in Gen. 2: 15 that “The Lord God took the man and put him in the garden of Eden to till it and keep it.” Now Adam was created righteous and upright and without sin by God so that he had no need of being justified and made upright through his tilling and keeping the garden; but, that he might not be idle, the Lord gave him a task to do, to cultivate and protect the garden. This task would truly have been the freest of works, done only to please God and not to obtain righteousness, which Adam already had in full measure and which would have been the birthright of us all.

The works of a believer are like this. Through his faith he has been restored to Paradise and created anew, has no need of works that he may become or be righteous; but that he may not be idle and may provide for and keep his body, he must do such works freely only to please God. Since, however, we are not wholly recreated, and our faith and love are not yet perfect, these are to be increased, not by external works, however, but of themselves.

A second example: A bishop, when he consecrates a church, confirms children, or performs some other duty belonging to his office, is not made a bishop by these works. Indeed, if he had not first been made a bishop, none of these works would be valid. They would be foolish, childish, and farcical. So the Christian who is consecrated by his faith does good works, but the works do not make him holier or more Christian, for that is the work of faith alone. And if a man were not first a believer and a Christian, all his works would amount to nothing and would be truly wicked and damnable sins.

The following statements are therefore true: “Good works do not make a good man, but a good man does good works; evil works do not make a wicked man, but a wicked man does evil works.” Consequently it is always necessary that the substance or person himself be good before there can be any good works, and that good works follow and proceed from the good person, as Christ also says, “A good tree cannot bear evil fruit, nor can a bad tree bear good fruit” Matt. 7:18. It is clear that the fruits do not bear the tree and that the tree does not grow on the fruits, also that, on the contrary, the trees bear the fruits and the fruits grow on the trees. As it is necessary, therefore, that the trees exist before

their fruits and the fruits do not make trees either good or bad, but rather as the trees are, so are the fruits they bear; so a man must first be good or wicked before he does a good or wicked work, and his works do not make him good or wicked, but he himself makes his works either good or wicked.” **ibid, pg. 296-297.**

“As works do not make a man a believer, so also they do not make him righteous. But as faith makes a man a believer and righteous, so faith does good works. Since, then works justify no one, and a man must be righteous before he does a good work, it is very evident that it is faith alone which, because of the pure mercy of God through Christ and his Word, worthily and sufficiently justifies and saves the person.” **ibid, pg. 298.**

“So a Christian, like Christ his head, is filled and made rich by faith and should be content with this form of God which he has obtained by faith; only, as I have said, he should increase this faith until it is made perfect. For this faith is his life, his righteousness, and his salvation: it saves him and make him acceptable, and bestows upon him all things that are Christ’s, as has been said above, and as Paul asserts in Gal. 2:20 when he says, “And the life I now live in the flesh I live by faith in the Son of God”.” **ibid, pg. 303.**

“Surely we are named after Christ, not because he is absent from us, but because he dwells in us, that is, because we believe in him and are Christ’s one to another and do to our neighbours as Christ does to us.” **ibid, pg. 305.**

“We conclude, therefore, that a Christian lives not in himself, but in Christ and in his neighbor. Otherwise he is not a Christian. He lives in Christ through faith, in his neighbor through love. By faith he is caught up beyond himself into God. By love he descends beneath himself into his neighbor. Yet he always remains in God and in his love, as Christ says in John 1:51, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man.”

Enough now of freedom. As you see, it is a spiritual and true freedom and makes our hearts free from all sins, laws, and commands, as Paul says, 1 Tim. 1:9, “The law is not laid down for the just”.” **ibid, pg. 309.**

“Our faith in Christ does not free us from works but from false opinions concerning works, that is, from the foolish presumption that justification is acquired by works. Faith redeems, corrects, and preserves our consciences so that we know that righteousness does not consist in works, although works

neither can nor ought to be wanting; just as we cannot be without food and drink and all the works of this mortal body, yet our righteousness is not in them, but in faith; and yet those works of the body are not to be despised or neglected on that account." **ibid, pg. 311.**

"Therefore there is need of the prayer that the Lord may give us and make us *theodidacti*, that is, those taught by God [John 6:45], and himself, as he has promised, write his law in our hearts; otherwise there is no hope for us." **ibid, pg. 315.**

E. This is an illustration of subjective justification and the two righteousness it gives.

SPIRITUAL RIGHTEOUSNESS (LOVE) by Faith alone.

WORKS RIGHTEOUSNESS Faith and human effort (SANCTIFICATION).

F. Various points (texts) all show Justification to be indeed subjective.

G. Point one.

1. Circumcision is of the heart in spirit - Rom. 2:29.
2. Circumcision is a sign of Justification, thus Justification has to be of the heart in the spirit - Rom. 4:9-12.

H. Point two.

1. Unrighteousness is subjective - Rom 3:10-18.
2. Then to be made righteous (Justification) must also be subjective - Rom. 3:22 (Greek Text).

I. Point three.

1. Justification is through the redemption that is in Jesus—Rom. 3:24.
2. This redemption (apolutrosis) is the blood of Christ—Eph. 1:7; Col. 1:14.
3. The blood is the life - Lev. 17:14; Deut. 12:23.
4. Since to be spiritually minded is life, then Justification through

blood/redemption/life is getting the spiritual mind which is life - Rom. 8:6.

J. Point four.

1. David referred to Justification - Rom. 4:6-8.
2. He viewed it as subjective - Ps. 1,2,5,11.
3. This subjectivity is also seen in Ps. 51: 1,2,6,7,10.

K. Point five.

1. To be spiritually minded is life and peace - Rom. 8: 6.
2. Justification gives peace, thus the spiritual mind - Rom. 5:1.
3. This is Love being poured out (ekchuno) in the heart—Rom. 5:5.

L. Point six.

1. Justification is through blood - Rom. 5:9.
2. Blood is life - Deut. 12: 23.
3. Spiritual mind is life - Rom. 8:6.
4. Thus Justification is of life giving the spiritual mind—Rom. 5:21.

M. Further statements by Luther showing what he taught on justification.

1. "Thus our righteousness is from God. It consists in the same inclination to good and declination from evil that is given within through grace. Works are more the fruit of righteousness." (**WA 56: 271,11**). **Quoted from, Lowell C. Green, How Melancthon Helped Luther Discover the Gospel, pg. 161. (1518).**
2. "Therefore such alien righteousness, without any actions on our part, is infused into us through grace alone... For righteousness is not infused all at once, but it begins, it progresses, and it is perfected only at the end through death." (**WA, pg. 146,34**) **Quoted from Ibid, pg. 169. (1519).**
3. "The chief article of the Christian faith is that we become righteous through faith in Christ..." (**WA, 30/11 pg. 640**). **Quoted from Ibid, pg. 184. (1530).**
4. "Faith is trust and completed righteousness, but charity is incomplete. But we are not justified by incomplete righteousness. Where therefore is our completed

righteousness? It is Christ our Lord, my righteousness is given me. Faith here is a work, but works of the Holy Spirit are different from those of the Law. The works of the Holy Spirit are the infusion of charity, hope, and faith." **Quoted from ibid, pg. 193. (1530). (WA 39/11, pg. 214). (1543).**

5. "For the heart is justified by faith before there are works." **(WA 30/11 pg. 666.1). ibid, pg. 197. (1530).**
6. "...He who will be found holding Christ in his heart with such a faith, him God will reckon righteous.. This is that merit, by which we came to remission of sins and righteousness." **(WA 40/1, pg. 233). Quoted from ibid, pg. 194. (1535).**
7. "God does not save fictitious but genuine sinners; he teaches us to mortify not fictitious but genuine sin... Therefore sin is truly sin, but because the gift and grace are in me, they are not imputed. This is not on account of my innocence, as though my person were not guilty, but because the gift and grace reign in me." **(WA 8, pg. 121, 5) ibid, pg. 210. (1521).**
8. "Christ is not apprehended by works but by faith of the heart. Therefore we must be justified by faith alone..." **(WA 30/11, pg. 659). ibid, pg. 224. (1530).**
9. "We must truly give thanks to God because his imputation is greater than our impurity and sin... This imputation is not a non-entity, but it is greater than the whole world and all the holy angels... First, he truly purifies by imputation and afterwards he gives the Holy Ghost, through whom we are also essentially cleansed." **(WA 39/1, pg. 97,99,25). ibid, pg. 249. (1536).**

N. Thus we see that despite the shifting terminology of Luther, and the shifting changes of concepts that attend the doctrine of Justification through faith, Luther did from the beginning (1517) to ending (1546) teach a Justification that meant change, subjective change, regeneration, or the possession of Christ within the soul. We do not at this moment attempt to make a systematic exposition of the points of his teaching on Justification, but recognize the continuous principle of IN-NESS, subjectivity, or transformation by God and not man or works in his teachings.

O. A small note on "infusion" as used by Luther.

1. The meaning of the word is: "To pour in as a liquid. To instill, as principles or qualities. To pour in or instill as into the mind." **Webster's 1828 Dictionary.**

2. The word is from the Latin "infusus, infundo" and the French "infuser". The fundamental meaning is found in the Greek reading of Rom. 5:1,5. (See Gk. text).

"[1] Having been justified therefore out of faith peace may we be having toward the God through the Lord of us Jesus Christ, [5] the but hope not is putting to shame. Because the love of the God has been poured out in the hearts of us through spirit holy the (thing) having been given to us;" **B. F. Westcott and F. J. A. Hort, Greek Interlinear**.

- P. How does some theologian sum up Luther's teaching on Justification? They admit his reformational teaching on Justification, though changing in some formations over the years (1517-1546), was indeed subjective.

1. "Luther - even the mature Luther - understood justification as both union with Christ and pardon for the sake of Christ. There is no forgiveness where there is no union, but neither is the union the ground of the pardon." **David C. Steinmetz, Reformers in the Wings, pg. 95.**

2. This author tries to get away from the fact that Luther taught justification as a subjective change, nevertheless, he technically reveals the truth:

"But according to Luther, Christ comes to dwell within the believe and is involved with his existence internally." **Alister E. McGrath, Justification by Faith, pg. 57.**

3. This author clearly explains that Luther taught a subjective justification from beginning to ending.

"In the conception of the righteousness of faith, Luther found the solution of the problem. Everything comes to the sinner from God; but it becomes his only when it begets in him a powerful, glowing, vital experience. Yet the heart does not place its confidence in this experience in so far as it is its own; but only in so far as it comes from God. this is now both entirely objective and entirely subjective." **Reinhold Seeberg, The History of Doctrines Vol. 2, pg. 225.**

"Only now are we in position to examine Luther's doctrine of justification. Here, too, the ground originally taken by him was maintained... Luther.. regards the matter... as follows: The faith which God awakens in man effects a real inward righteousness... Faith is the inward righteousness which heals the malady of the soul of man and makes him righteous... for Christ and the Holy Spirit dwell in their power in the heart of the believer... Thereby man is made really righteous."

Ibid, pg. 260.

"Sin remains there, but because it has begun to be driven out (expurgari), it is not imputed to him who is driving it out" (ib. 414). In precise harmony with these utterances of A.D. 1519, it is said in 1522, that, although there are still many sins in us, "Yet grace does so much, that we are accounted altogether and fully righteous before God... takes us completely under its protection for the sake of Christ, our advocate and mediator, and on account of the fact that (its) gifts have begun in us." (E.63.124)... The Smalcald Articles (A.D. 1537) follow the same line of thought: "That we, through faith, secure another and new heart, and God, for Christ, our Mediator's sake, will and does consider us as entirely righteous and holy. Although sin in the flesh is not yet entirely banished nor dead, yet he will not impute nor recognize it. And upon such faith, renewal, and forgiveness of sin then follow good works. And what in these is yet sinful or defective, just for Christ's sake shall not be reckoned as sin or defect, but the man shall both in person and in his works be called and be entirely righteous and holy, out of pure grace and mercy shed abroad and poured out upon us in Christ." (E. 25.124. Cf.11.171; 46.260). The only difference observable in this exposition is that the declaration of man's righteousness by God is no longer based expressly upon the beginning of righteousness within man and the work of Christ, but only upon the latter. But the difference is only apparent, and Luther is right when he claims to have thus taught "hitherto and always" (ib)... **Ibid, pg. 261.**

Q. Since theologians that engage in Luther studies have a tendency to dividing up the teachings of Luther into years to make him appear to teach a different Justification (a forensic one), and this is too extreme, we read:

"The difference between the "first form" and the later forms of Luther's theology are commonly very much exaggerated. If we consider the technical terminology, there is indeed a manifest difference; but if we have in view the actual content and logical results of his ideas, we can scarcely reach any other conclusion than that Luther had before A.D. 1517 already grasped the conceptions and attained the points of view which gave character to his life—work... Whoever will be at pains to compare with this the utterances of Luther at the beginning of his career must confess that he has steadfastly kept within the lines which he then marked out: (1) Christ, or the Holy Spirit, works faith. In the believer (the regenerated) Christ is efficaciously present, together with the Holy Spirit, through and in his faith. Man is thereby renewed (verneurt), made "actually" righteous. "Justification is, in fact, a certain regeneration into newness (of life)" (Jen. 1. 540 v). (2) But this fermentative energy of

faith is a progressive and not seldom interrupted process. The sinner can hence find secure comfort only through the fact that God, by virtue of the union between Christ and the believer effected and made effectual in faith, imputes to him the righteousness which Christ has secured for him, i.e., forgives him his sins." **ibid, pg. 223, 263.**

R. Despite the fact that the Reformation - the help that God sent - was based upon the doctrine of subjective Justification (and scripture alone as religious authority), how did this teaching of Justification change from a subjective one to an objective (or forensic) one? We are told:

1. Some of them who understands this truth shall fall, that is fall into gross errors concerning the doctrine (and thus living). See Dan. 11:35.
2. Thus many accepting that false justification join the Reformation with hypocrisy, pretended holiness. Dan. 11:34.
3. These false doctrines and the ferment they create try the church members even down to the period called the time of the end (1798-?), and this purges the church forming a Remnant who are to carry forward the Reformation to the close of time.
4. We are thus to look for a change coming into the Reformation about the doctrine of Justification through Faith, and we are to see in history the false doctrine becoming more prominent. Let us now look for this.

S. Theologians today falsely represent the Reformation teaching on Justification through Faith as an objective Justification.

1. "The early Reformed theologians therefore viewed Luther's teaching on justification with alarm, as it seemed to them (quite wrongly, as it happened) to break the link between morality and religion. Luther had insisted that the sinner is justified without any reference to his works, regeneration, or moral character." **Alister E. McGrath, Justification by Faith, pg. 57.**
2. "Luther quite definitely teaches that man is justified through eternal righteousness of Christ and not through a renewal or becoming righteous through the working of grace." **Uuras Saarnivaara, Luther Discovers the Gospel, pg. 95.**
3. "This shows us that rather than being justified by what God does within us, we are justified by what God did altogether outside us. God accomplished His act of liberation for all men in Jesus Christ. Here is the dividing of the way between

Rome and the Reformation. Rome declared that a man is justified by God's work of grace in his heart. The Reformation declares that a man is justified by God's work of grace in Jesus Christ." **Robert D. Brinsmead, Justification, pg. 20.**

4. "By the deeds (the works) of the law there shall no flesh be justified (accounted righteous) in His sight... "It is through faith in the blood of Christ that all the sins of the believer are cancelled and the righteousness of God is put in their place to the believer's account. O, what a marvelous transaction!... His sins are all forgiven, his guilt is cancelled, he is accounted righteous, and stands approved, justified, before the divine law... This is righteousness by faith." **Arthur G. Daniells, Christ Our Righteousness, pg. 14, 15.**
5. "So we may say that justification is the acceptance of the guilty by reason of a trusted Christ. It is another name for judgment prejudged and condemnation ended." The present righteousness and the future glory of the sons of God alike have their source in faith. To be justified is to be pronounced not guilty, to be vindicated and accepted by the Lawgiver and the Law. Then term justification, alike in religious and common parlance, is ever a word connected with law. It has to do with acquittal, vindication, acceptance before a judgment seat. In spite of our guilt, our liability, our debt, our deserved condemnation, we are given a sentence of acquittal, a sentence of acceptance at the judgment seat of a Holy God." **Leroy Edwin Froom, Movement of Destiny, pg. 390.**
6. Thus both Evangelicals and Adventists (nominal) all misrepresent the Reformation teaching of justification through faith. Now how did the change come about from a subjective justification to a forensic one?

THE CHANGE

- T. Melancthon is the one to be first accused of changing the teaching of Subjective Justification, but apart from him other major controversies in Lutheranism and also Calvin's treatise "Institutes" all have a part to play in contributing to the change. Here are points from what events contributed to the change.
 1. Melancthon's ambiguous expressions in his writings and shifting, unclear positions.
 2. The Augsburg Confession clause on Justification as prepared by Melancthon.

1530.

3. The Osiandrian Controversy over Melanchthon's moving away from Luther's teaching on Justification as renewal, and the forensic backlash it created. 1550-1552.
4. The Majoristic Controversy involving Major, Armsdorf Flacius etc., where the Law was denied as no part of salvation, against the teaching of Major. 1552.
5. The Antinomianistic Controversy with Armsdorf, Andreas, Otto, where the law is down-graded and the Christian is presented as above obedience. 1552, 1553?
6. The teachings of Melanchthon in his Loci Communes concerning Justification being forensic. 1555.
7. Calvin's treatise "Institutes of the Christian Religion" 2 Vols., where justification is made, in a systematic exposition, to be merely forensic and its subjective part is called sanctification, and where Osiander's subjective Justification is systematically attacked. 1559.
8. The "Formula of Concord" prepared by followers of Melanchthon after his death, in order to unite the divisions in Lutheranism, and which presents a completely forensic justification against Osiander. 1580.
9. From the influence of these events the false teaching on justification spread all over Europe and became the settled teaching of all the churches. The systematic theologians that came in the 17th-19th centuries wrote treatises that further defined and clarified this false justification in all branches of the Reformation leading to gross anti-nomianism.

MELANCHTHON

- U. Melanchthon, Luther's foremost friend in the Reformation was the first responsible for the change of the doctrine of Justification through faith.
1. "...Luther was no systematic theologian; he preferred to write in response to particular needs, rather than writing theological text books, and the task of consolidating his doctrine of justification was left to others, most notably Philip Melanchthon, who was responsible for drawing up the famous Augsburg

Confession of 1530. It seems that Luther's doctrine of justification was modified somewhat by his followers, such as Melanchthon..." **Alister E. McGrath, Justification by Faith, pg. 55.**

"And it is the development of this idea of an "external" or "alien righteousness" that led to the establishment of the characteristically Protestant idea of forensic justification. We shall consider this idea as developed by Melanchthon and John Calvin." **Ibid, pg. 56.**

"Melanchthon, said Holl, made the great mistake of narrowing justification to a mere declaration that man was righteous, while Luther understood justification as a real transformation of man as sinner to man as righteous." **G. C. Berkouwer, Faith and Justification, pg. 15.**

"Melanchthon, not Luther is said to have become the molder of popular opinion on the doctrine (of justification). The forensic or declarative emphasis in Melanchthon is distinguished from the more ethical construal of Luther." **Ibid, pg. 51.**

2. Though the above facts are true, it was God that sent Melanchthon to the Reformation. Of him it is said: "At this time, when Luther so much needed the sympathy and counsel of a true friend, God's providence sent Melanchthon to Wittenberg. Young in years, modest and diffident in his manners, Melanchthon's sound judgment, extensive knowledge, and winning eloquence, combined with the purity and uprightness of his character, won universal admiration and esteem. The brilliancy of his talents was not more marked than his gentleness of disposition. He soon became an earnest disciple of the gospel, and Luther's most trusted friend and valued supporter, his gentleness, caution, and exactness serving as a compliment to Luther's courage and energy. Their union in the work added strength to the Reformation, and was a source of great encouragement to Luther." **Ellen G. White, The Universe in Conflict, pg. 118-119. (The Great Controversy, pg. 134).**
3. But Melanchthon himself had occasionally a compromising attitude, and this affected his theological expressions.

"Concerning Melanchthon himself, Luther said, "I am rough, boisterous, stormy, and altogether warlike. I must remove the stumps, cut away the thistles and thorns, and clear the wild forests, but Master Philip comes along, softly and gently, sowing and watering with joy." History was yet to record that Melanchthon's softness and gentleness made him eager to compromise with

Reformed and Catholic views, and contributed greatly to the doctrinal controversies with the Lutheran church in the sixteenth century." **Bill Austin, Austin's Topical History of Christianity, pg. 242.**

4. Luther also wrote of Melanchthon, in two letters to him about what caused his problems. Luther said to Melanchthon:

"It is your philosophy, my Philip, which vexes you so, not your theology... Self is your greatest foe, and it is you who supply Satan with arms against you... But it is in vain I write thus; because you, following the rules of your philosophy, persist in directing these things by reason, that is, in being rationally mad; and so you wear yourself to death, without perceiving that this cause is placed altogether beyond your reach and counsel." **Andrew Miller, Miller's Church History, pg. 711.**

5. Again of Melanchthon we are told:

"...although we shall have occasion to examine the later theological views of Melanchthon. His aim is here very distinctly to present the teachings of Luther. But we notice a characteristic materializing and leveling down of the ideas of Luther, while upon certain points the author knowingly advocates positions differing from his. Both these tendencies became most highly significant in their influence upon the development of doctrine, although the former is to be regarded as the more important in its results." **Reinhold Seeberg, The History of Doctrines, pg. 349.**

"It cannot be denied that in the views of Melanchthon are to be found the germs of the errors of the orthodoxy of the seventeenth century." **Ibid, pg. 356.**

"He advocated a number of theological doctrines of his own, at variance more or less with those of Luther. Although he proceeded cautiously in this direction during Luther's life-time, it is important to observe that the latter allowed these divergences of his associate to pass unchallenged... The practical application of these principle and views led to the lamentable doctrinal controversies in the period from the death of Luther to that of Melanchthon. Both the unfortunate wavering of Melanchthon in connection with the Interim - when the doctrine appeared to him to be sufficiently guarded—and the bitter assaults made upon him by the so-called Gnesio-Lutherans for his lack of firmness upon that occasion and for his doctrinal divergences find explanation in the one-sided character of his later conceptions of the church and of doctrine." **Ibid, pg. 363.**

"Melanchthon unquestionably exhibited the opposite, or latitudinarian, extreme of compromising or sacrificing the claims of truth: and it is as a warning against this danger that his example ought to be chiefly and most directly applied. The great error and sin of Melanchthon was, that in order to put an end to contention, and to promote peace and union, he was tempted, upon a variety of occasions, to do or to give his consent to what plainly amounted to a compromise or sacrifice of scriptural doctrine, - to a sinking or abandoning of a testimony which he was called upon to bear for God's truth. This appeared chiefly in the form of his being willing to slur over important truths in vague and general expressions, which might be adopted by different parties who were not really agreed..." **William Cunningham, The Reformers and the Theology of the Reformation, pg. 155-156.**

"The grievous shortcomings of Melanchthon in this matter, his being so often led into what amounted to a virtual betrayal or compromise of truth, have been usually ascribed to the timidity of his disposition... Melanchthon's weakness and infirmities originated partly in his intellectual tendencies and capacities, though even these, it should ever be remembered, are very much under the control of moral causes, and are, therefore, comprehended within the sphere of moral responsibility. He seems to have had considerable difficulty in making up his own opinion, clearly and decidedly, upon great questions, especially those which were fraught with important practical bearings; and this appeared very clearly in the history of his theological sentiments." **Ibid, pp. 157-158, 159.**

6. In Melanchthon's first great theological treatise at the city of Wittenberg after the Reformation had already started, we encounter a subjective justification. The name of the book is the Theological Institutes of 1518-1519. Here Melanchthon first teaches a subjective justification.

"God henceforth for the sake of Christ would richly supply his spirit unto purging, enlightening, and justifying. God indeed did send Christ into the world, who by his death made satisfaction for our offenses, and who merited the justifying spirit, that is, the spirit that renews our affects and changes the inner propensity toward sin. For those who believe that he is the author of righteousness, their sins are removed, and the spirit of righteousness is given them." **Quoted from, Lowell C. Green, How Melanchthon Helped Luther Discover the Gospel, pg. 131.**

In this summary of this teaching of Melanchthon, the author Mr. Green says: "Thus, justification is the reception of grace through which the believer receives faith to apprehend Christ as the Author of his righteousness, since by His death Christ has achieved satisfaction for man's offenses. Christ merits the Holy Spirit for believers and bestows the Holy Ghost, who brings a new affect and thereby works righteousness within the renewed individual. To be justified here means to have "inborn affections" changed or to have Christ or the Spirit impart new affections. Nevertheless, Melanchthon recognizes sin as the disposition of the heart rather than the mere overt act. Hence, under justification he recognizes righteous as the disposition of the changed heart form which trusting in self-righteousness has been eradicated." **ibid, pg. 133.**

7. When Melanchthon first arrived at the accurate Biblical understand of Grace, he nevertheless began his first step away from subjective justification although he still held and taught it.
 1. "Melanchthon apparently led the way to the Reformational insight that grace denotes divine goodness rather than a medicinal substance. It is possible that this insight, in turn, went back to suggestions in Erasmus' 1516 New Testament..." **ibid, pg. 159.**
 2. In his Annotations on Romans (1519 or 1520), Melanchthon said of Grace: "Melanchthon defined the Gospel as the proclamation of grace, and grace as the mercy of God... He told his students: "In this way we receive these benefits through Christ, the favor of God... Wherefore as to those who do not believe, God does not feel graciously disposed (favet) towards them..." **ibid, pg. 159.**
 3. During the winter semester of 1520 - 1521 Melanchthon taught from Romans in "...the so called Lucubratiuncula ("Night-Work")..." that "...Grace is a word that signifies the favor of God, by which God embraces the man whose favor is in God and not in man; and as soon as God regards such a man with favor, he stands very near to him, and holds him in his hands..." **ibid, pg. 159.**

4. In his Loci-Communes of 1521, Melanchthon taught: "The word for grace does not signify any kind of condition in us, but rather the same gracious will or benevolence of God towards us... in the Sacred Scriptures grace denotes favor, and this is the grace or favor in God, by which he accepts the saints." **ibid, pg. 160.**

5. Nevertheless, although Melanchthon has a new and true definition of Grace and defines it as outside of man against the Medieval teaching that it is inside of man, Melanchthon yet holds to subjective justification. He says: "In conclusion, grace is nothing else than forgiveness or remission of sin. The gift is the Holy Spirit, regenerating and sanctifying the heart." **ibid, pg. 160.**

6. Melanchthon also first presented another Biblical truth. "Melanchthon was the first to introduce justification by imputation into Reformation theology when he wrote in September 1519: "All our righteousness is the gracious imputation of God..." Melanchthon used this formula earlier than Luther... (he) seems to have found it in the Novum Instrumentum Omne (1516) of Erasmus. There, in his annotations to Romans 4, Erasmus asserted that the Greek word λογίζεσθαι (to reckon) should be translated as imputatum est where the English Bible reads: "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). But what was imputed? Erasmus thought it was Abraham's faith. Melanchthon made a significant advance over Erasmus in this. The ground for justification in Melanchthon's view as well as in Luther's was not the imputation of one's faith but the imputation of the alien righteousness of Christ." **ibid, pg. 205.** Yet Melanchthon still held to a subjective justification.

7. In his Loci Communes of 1521, Melanchthon's definition of justification becomes vague with regards to its subjectivity. "We are therefore justified when, having been put to death by the Law, we are brought to life again by the word of grace, which is promised in Christ, that is, the Gospel pardoning sin, and we hold to him by faith, not doubting that the righteousness of Christ is our righteousness... In brief, that we do not doubt that our sins are forgiven us, and that God so favorably disposed

towards us or thinks well of us." **ibid, pg. 214.**

And again in his Scholia on Colossians of 1527, we see the same vague definition: "Paul teaches us that justification does not depend upon any merits of our own, but that it is through faith, if we believe that our sins are forgiven us freely for the sake of Christ..." **ibid, pg. 215.** Yet Melancthon taught that this is at once followed by newness of life.

8. In his Instructions to the Visitors of the Clergy in the Electorate of Saxony (1528), the same unclear idea of justification is presented, with a repeated phrase "for Christ's sake". "Next it is useful that one preach concerning faith. This should be done in such a way that he who has remorse and suffers on account of his sins will believe that his sins are forgiven him, not on account of any merit of ours, but for the sake of Christ. The conscience that is remorseful and distressed comes to peace, comfort, and joy, when it hears that its sins are forgiven for Christ's sake. **ibid, pg. 216.**

"Satisfaction for our sins is not our work, for Christ alone has performed satisfaction for our sins. This part of repentance belongs to the forgiveness of sins and to faith, in order that we may know and believe that our sins are forgiven us for the sake of Christ." **ibid, pg. 216.**

"Although we have deserved nothing but damnation, nevertheless God forgives us without any merit of ours, for the sake of Christ: This is merit, for one receives forgiveness for sins through faith if one believes that Christ has performed full satisfaction for us..." **ibid, pg. 216.**

9. After 1532 following the "...writing of the Apology and the controversy with Brenz, Melancthon expressed the difficulty he had encountered in writing on justification and his desire to make his position unmistakably clear. As a result, he brought out the forensic quality of justification more positively than before and made a sharper case against effective or "analytic" (subjective) justification by stressing the distinction between justification and sanctification... The new life of holiness or sanctification was the inevitable result of justification, from which however, it was carefully distinguished." **Lowell Green, How Melancthon Helped Luther Discover the Gospel, pg. 225.**

Yet although Melanchthon taught a forensic (objective) justification in his Commentary on Romans of 1540, there is still a measure of subjectivity. "The law was given through Moses, but grace and truth were made through Jesus Christ, that is, Christ gives us grace, which means the free remission of sins, and effects in us the true knowledge of God, true love, true trust, and true worship." **Ibid, pg. 225.**

"But the gospel does away with a condition based on our worthiness or merits, and testifies that God for the sake of the merits of Christ is graciously reconciled to us, not because of any merit in us, but because here is faith, that is, confidence resting in the mercy of Christ... It is needful that justification be understood as remission of sins and divine acceptance, that is, the imputation of righteousness. ..righteousness is given by faith, signifying imputation of righteousness or acceptance." **Ibid, pg. 226.**

10. In his Loci Communes of 1535, Melanchthon tells us that justification is forensic (objective):

"The Hebrew word for justify is a forensic word... The Roman people justified Scipio when he was accused by the tribune; that is they absolved him or pronounced him righteous...Abraham was pronounced righteous because he believed, that is, because he took his stand that he had a propitious God, not on account of his own worthiness, but on account of mercy promised by God. **Ibid, pg. 227.**

11. Reinhold Seeberg says of Melanchthon's teaching on justification:

"Justification is conceived strictly as a forensic act, and hence clearly discriminated from renewal. Justificatio is a "forensic term", and indicated the "remission of sins" and "reconciliation or personal acceptance..." "Let this therefore be the definition of grace. Grace is the remission of sins, or mercy promised for Christ's sake, or gratuitous acceptance, which the gift of the Holy Spirit necessarily accompanies." Even here, in the doctrine of justification, Melanchthon's conceptions varies from Luther's form of presentation... Faith apprehends the purely forensic decree of justification. And because this occurs, the Spirit is also granted to the individual for his regeneration. The inseparable connection which is in Luther always maintained between regeneration, justification and sanctification is thus broken," **Reinhold Seeberg, The**

History of Doctrines Vol. 2, pg. 360.

12. Melanchthon's influence is thus seen to be the one behind the deceptions and errors of justification that presently exist coming through history.

"...Luther does not distinguish between justification and renewal in the manner of Melanchthon and Lutheran Orthodoxy, but understands both as one indivisible work of God." **Uuras Saarnivaara, Luther Discovers the Gospel, pg. 87.**

Thus it was Melanchthon who separated justification from its subjective part eventually making it objective alone.

Finally, of Melanchthon we are told: "He avoided the difficulty involved in asserting the Christian's bondage to the law, and at the same time denying that it has saving value, by drawing a scholastic distinction between justification and regeneration. The Christian is justified on the ground of faith alone, but justification must be followed by regeneration through the indwelling of the Spirit." **Arthur Cushman McGiffert, Protestant Thought Before Kant, pg. 78.**

Thus it was Melanchthon who first began to separate Justification from the subjective part of it, and set the trend for those that followed him.

V. **A short note on the word "Forensic" as it relates to justification by Melanchthon in his writings. #1.**

1. In his Loci Communes of 1535, Melanchthon tells us: "The Hebrew word for justify is a forensic word...The Roman people justified Scipio when he was accused by the tribune, that is, they absolved him or pronounced him righteous..." **Lowell Green, How Melanchthon Helped Luther Discover the Gospel, pg. 227.**
2. There are three Justifications - justification through faith (the first), justification through works (the second), and justification on an account of works (the third), but the word "forensic" does not qualify for the first (nor second) justification. Melanchthon knows only one justification - the first, and in calling it forensic he is wrong. What does the word "forensic" mean?

"That gospel justification is not to be regarded as a forensic or judicial proceeding... The term forensic is from forum "a court". A forensic proceeding belongs to the judicial department of government, whose business it is to ascertain the facts and declare the sentence of law. ...Gospel justification is the justification of sinners; it is, therefore, naturally impossible, and a most palpable contradiction, to affirm that the justification of a sinner, or of one who has violated the law, is a forensic judicial justification." **Charles Finney, Systematic Theology, pg. 318-319.**

In other words, if God were to sit in court and judge a sinner - one who has transgressed His law, He could only pass a sentence of guilty upon him and sentence him to eternal death. But the first justification needed is a delivering of the guilty sinner of the experience and cause of sinning and thus its guilt, this is not a court or forum work, this is not a forensic work.

3. The first justification is described as:

1. A work of subjective purification - Ps. 51:2,10; Ps. 32:2,5,11.

2. A work that is subjective clinical or medicinal. Ps. 51:6,7.

3. What kind of justification alone could be called forensic? Read:

"The ground of a judicial or forensic justification invariably is, and must be universal obedience to law... But to be justified judicially or forensically, is to be pronounced just in the judgment of law." **Charles Finney, Systematic Theology, pg. 319.**

4. In other words, a judicial justification could only be a justification in which a man is pronounced just because he has truly obeyed the law, which is what the court or forum decides. This is the third justification which is called justification on the account (sum total) of works (of the law).

5. Is there a judgment for the righteous? Yes! 1 Pet. 4:16,17; Rev. 11:18,19.

6. Is the law the standard of that judgment? Yes! Jam. 2:8-12; Eccl. 12:13,14.

7. Is it a court (or forum) judgment? Yes! Dan. 7: 9-10.

8. Will there be a justification in this judgment if the law is obeyed? Yes! Rom. 2:13,16; Matt. 12:36,37; 1 Cor. 4:1-5; Job. 13:16,18.
 9. This justification in the court (forum) judgment is the forgiveness or hiding of past sins because of having love which is the fulfilling of the law (Rom. 13:8-10). Here is proof: (1 Jn. 4:16,17; 1 Pet. 4:8), Jams. 5:20; Gal. 5:5,6.
 10. Thus forensic justification is the third justification, where a person is declared in God's court (or forum) to be righteous on an account of the works of the law being performed by faith in the soul. The person is judged by the law and declared objectively righteous - 2 Tim. 4:1,8; Col. 3:17, 23-25; 2 Thess 1:4,5.
4. Thus in order to be justified in a court (forum) judgment, in order to be forensically or objectively justified, a man must:
1. First be righteous already. Ps. 7:8; Heb. 10:30.
 2. Stand before the Judge in court. Rom. 14:10,12.
 3. Be judged by the law. Jam. 2:8-12.
 4. And on the account of his obedience he must be declared righteous or justified. Rom. 2:13.
 5. This is the only and true forensic justification.

W. A short digression on the phrase "for the sake of Christ" or "for Christ's sake" as used in the writings of Melanchthon, and what it truly means. #2.

1. Melanchthon was fond of the phrase "for Christ's sake" when he explained the nature of justification. "Next it is useful that one preach concerning faith. This should be done in such a way that he who has remorse and suffers on account of his sins will believe that his sins are forgiven him, not on account of any merit of ours, but for the sake of Christ. The conscience that is remorseful and distressed come to peace, comfort, and joy when it hears that its sins are forgiven for Christ's sake." **Lowell C. Green, How Melanchthon Helped Luther Discover the Gospel, pg. 216.**

2. What did that phrase mean to Melanchthon? He means:
 1. We are condemned to death for sins.
 2. Christ died for our sins.
 3. We must believe this death (satisfaction).
 4. And for the sake of Christ, that is, for the sake of His death, we are forgiven our sins.
 5. This is Melanchthon's forensic justification doctrine put in another way. Observe: "Although we have deserved nothing but damnation, nevertheless God forgives us without and merit of ours, for the sake of Christ. This is merit, for one receives forgiveness of sins through faith if one believes that Christ has performed full satisfaction for us..." **ibid, pg. 216.**

3. But here is the true Biblical meaning of the phrase "for the sake of Christ". it means that we are made righteous (justified), because it is Christ's righteousness we believe an not our works. God forgives us for the sins of the carnal mind because of (or for the sake of) Christ's righteousness which we believe. Here is it in point form.
 1. Righteousness is of God alone. Job. 36:3; Ps. 71: 19; Dan. 9:7,16.
 2. Christ is that God. Jn. 1:1; Jn. 20:28; Heb. 1:8, 9.
 3. God accepts only Righteousness. Ps. 11:7; Ps. 45:6, 7.
 4. Righteousness is holiness. Lk. 1:74,75; Rom. 6:19; Eph. 4:24.
 5. It is only Christ's (God's) Righteousness that God accepts. Phil. 3:9; 2 Pet. 1:1; (1 Jn. 5:20, 1 Jn. 3:7, 10).
 6. It is only Christ's Righteousness that avails or stands for us. (Isa. 42:21; 1 Cor. 1:30); 2 Cor. 5: 21; (Acts. 10:36; Isa. 45:24,25); Isa. 54:17.
 7. We must repent and believe. Mk. 1:15.
 8. It is Christ's (God's) Righteousness we must believe. Rom. 10:4,10.

9. Because it is not our works, but Christ's Righteousness that avails before God. (Rom. 9: 30-32; Rom. 10:3,4); Gal. 2:21.
10. So we are forgiven for Christ's sake (because of His Righteousness) (Ps. 23:1; Jn. 10:11; Ps. 23: 3; Jer. 23:5,6.).
11. Forgiveness for the sake of Christ means justification or being given Christ's Righteousness. Rom. 5: 17,18,21.
12. Because it is Christ's Righteousness we believe or bring before God. Rom. 3:22; Rom. 10: 4,10.

X. **The Augsburg Confession's clause on Justification as prepared by Melanchthon. 1530.**

1. The Augsburg Confession was one of the leading things that contributed to the change of Justification, being seen no longer as subjective, but as objective. Of this Confession we are told: "It was drawn up in 1530 and presented to the Emperor at the Diet of Augsburg of that year as a vindication and defense of the Protestant position. It was not intended as a symbol for the use of the Protestants themselves, but as a statement of their faith which should induce the Emperor to think better of them than he did. Under these circumstances the Confession was naturally framed in such a way as to magnify the agreements and minimize the disagreements between Protestants and Catholics... The Confession, so far as it went, was a true statement of Lutheran doctrine." **Arthur Cushman McGiffert, Protestant Thought Before Kant, pg. 79.**

"He (Melanchthon) wrote Protestantism's basic creed the Augsburg Confession, and defended it in his theologically acute Apology of the Augsburg Confession, both of which have come to symbolize Lutheranism." **Clyde L. Manschreck, Preface in, Melanchthon On Christian Doctrine Loci-Communes 1555, pg. vii.**

2. About the importance of the Augsburg Confession Mrs. White said: "The reformed princes had determined upon having a statement of their views in systematic form, with the evidence from the scriptures, to present before the Diet; and the task of its preparation was committed to Luther, Melanchthon, and their associates. This Confession was accepted by the Protestants as an

exposition of their faith and they assembled to affix their names to the important document... The appointed time came to appear before the emperor. Charles V., seated upon his throne, surrounded by the electors and the princes, gave audience to the Protestant reformers. The confession of their faith was read. In that august assembly the truths of the gospel were clearly set forth, and the errors of the papal church were pointed out. Well has that day been pronounced "the greatest day of the Reformation, and one of the most glorious in the history of Christianity and of the world."... Some of the princes of Germany were won to the reformed faith. The emperor himself declared that the Protestant articles were but the truth. The Confession was translated into many languages, and circulated through all Europe, and it has been accepted by millions in succeeding generations as the expression of their faith." **Ellen G. White, The Universe in Conflict, pg. 177-178, 179. (The Great Controversy, pg. 206,207,208).**

3. Again we are told about the Confession: "Luther's co-worker, Philip Melancthon, produced the final draft of the Augsburg Confession. At that time he was in doctrinal agreement with Luther, who approved of the Confession whole heartedly. Luther did note that it might have dealt with a few more errors and abuses, and that he would not have used such a mild tone. The doctrine of the confession is clearly that of the Reformer himself." **Walter A. Elwell, Editor, Evangelical Dictionary of Theology, pg. 104.**
4. The ambiguous explanation of justification in the Augsburg Confession: "Art. iv - Of Justification. Also they teach that men cannot be justified (obtain forgiveness of sins and righteousness) before God by their own powers, merits, or works; but are justified freely (of grace) for Christ's sake through faith, when they believe that they are received into favor, and their sins forgiven for Christ's sake, who by his death hath satisfied for our sins. This faith doth God impute for righteousness before him. Rom. iii and iv... that God, not for our merit's sake, but for Christ's sake, doth justify those who believe that they for Christ's sake are received into favor." **Philip and David Schaff, The Creeds of Christendom Vol. 3, pg. 10.**

"For remission of sins and justification is apprehended by faith... that remission of sins is obtained by faith... First, that our works can not reconcile God, or deserve remission of sins, grace, and justification at his hands, but that these we obtain by faith only, when we believe that we are received into favor for Christ's sake, who alone is appointed the Mediator and Propitiatory, by whom the Father

is reconciled... There was very great need, therefore, to teach and renew this doctrine of faith in Christ, to the end that fearful consciences might not want comfort, but might know that grace, and forgiveness of sins and justification are received by faith in Christ... the article of remission of sins, namely, that by Christ we have grace, righteousness, and remission of sins... The scripture also teacheth that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ's sake... this faith in Christ truly obtains and receives remission of sins... And Paul doth every where teach that righteousness is not to be sought of our own observances, and services which are devised by men; but that it cometh by faith to those that believe that they are received into favor by God for Christ's sake." **ibid, pg. 11,15,21, 23,24,37,40,45.**

5. The only place in the Augsburg Confession that Justification appears to be presented as subjective is in Art. xx - Of Good Works. "By faith alone is apprehended remission of sins and grace. And because the Holy Spirit is received by faith, our hearts are now renewed, and so put on new affections so that they are able to bring forth good works." **ibid, pg. 24-25.**

The part about the Holy Spirit being received and the heart renewed, may well have meant sanctification (and not justification) to Melanchthon.

6. When the Augsburg Confession was read to the Diet in 1530 A.C.B. the "...Diet ordered a committee of about twenty Romish theologians, among whom were Eck, Faber, Cochlaeus, and Wimpina, to prepare a refutation of the Confession on the spot. Their scholastic Confutatio..." **ibid. Vol. 1**, pg. 227. was the result. "...Melanchthon answered it by his 'Apology of the Augsburg Confession'..." **ibid**, pg. 227. Since article four of the Confession - Of Justification - was "...vigorously attacked by the theologians of the Roman Catholic party in their reply... (Melanchthon)... accordingly prepared an elaborate reply in which his doctrine of justification by 1531 is expounded in considerable detail." **Lowell C. Green, How Melanchthon Helped Luther Discover the Gospel, pg. 217.**
7. This "Apology" of Melanchthon caused a lot of controversy many, many years later after his death beginning from 1884. Even in the time of Melanchthon it caused some problems concerning what it taught on justification. Did it teach subjective justification, or was it objective? In 1884 a man by the name of Friedrich Loofs wrote an essay on justification in the "Apology".

"Loofs claimed that, contrary to past supposition, Melanchthon's "Apology" contained two teachings on justification that were not completely reconciled. According to Loofs' interpretation of Melanchthon, justification consisted both of forgiveness of sins and moral renewal (regeneratio). Loofs' contemporaries were pardonably shocked by this unexpected revelation. They had assumed Melanchthon taught only a forensic justification. Their amazement was increased when Loofs' opponent, Eichhorn, contended that forensic justification was not even taught in the Apology." **Lowell C. Green, How Melanchthon Helped Luther Discover the Gospel, pg. 219-220.**

8. This confusion was caused because it was known that Melanchthon taught forensic justification in the Augsburg Confession, but yet the Apology for the Confession that he wrote was teaching something confusing. In the Apology justification appeared forensic: "That faith which justifies is not a mere knowledge of historical facts, but it accepts as true the promise of God in which the remission of sins and justification are given freely, for the sake of Christ... Therefore we are not able to free ourselves from sin and to be justified through the Law, but the promise of the remission of sins and justification is bestowed for the sake of Christ, who was given for us, that he might offer satisfaction for the sins of the world, and become the Mediator or Propitiator." **ibid, pg. 217-218.**

9. Yet in the same Apology justification appeared to be subjective:

"...We do not think of faith in this manner, but this is what we defend, namely that properly and truly by faith itself we are reputed just for the sake of Christ, or, we are accepted by God. And because 'to be justified' signifies 'to be effected righteous out or unrighteous, or 'to be regenerated', it is signified 'to be pronounced or reputed righteous'. For indeed Scripture speaks in either way. Therefore we want to show this first, that faith alone effects the righteous out of the unrighteous ones, that is, that faith receives the remission of sins." **ibid, pg. 220.**

What did Melanchthon explain this to mean? "In the very year that Melanchthon wrote the Apology he engaged in a discussion with Johannes Brenz, whom he had known since his student days at Heidelber (1512) ...Brenz expressed justification in terms which mad it appear "analytic" (that is subjective)... Brenz had written a long letter to Melanchthon in which he discussed justification...Melanchthon wrote to Brenz: "Thus you also think. Men are justified by faith, because by faith we receive the Holy Spirit, so that

thereafter we are righteous through fulfilling of the Law, which the Holy Spirit effects. This idea posits faith in our fulfilling, in our purity or perfection, so that this renovation must needs follow faith.” **ibid, pg. 223-224.**

“Melanchthon asked Brenz to explain justification by faith, not on the ground that it fulfilled the law, but because faith was the means by which Christ was apprehended ‘It is true that faith justifies’, wrote Melanchthon, ‘but not because it is the new work of the Holy Spirit within us, but because it grasps Christ, for whose sake we are accepted, and not on account of the gift of the Holy Spirit in us.’ Melanchthon advises Brenz to rid himself of such undue Augustinian influences and to study the Apology IV more carefully.” **ibid, pg. 224.**

10. What did Melanchthon say to Brenz about the apparent subjective justification in article IV of his Apology? He said: “You must turn your eyes away from such renovation and from the Law unto the promise and Christ, and you will know the for the sake of Christ we are righteous, that is accepted before God; and thereby we find peace for our conscience, and not on account of such renovation. Therefore we become righteous by faith alone; not because faith is the ground, as you write, but because it apprehends Christ... This I tried to show in the Apology, but there on account of the adversaries and their twisting things around I could not speak freely as I now speak to you, even though I meant it exactly as I have now said it to you. Wherefore will the conscience find peace and certain hope, if it has to consider, in order to be justified, whether such newness of works within is really perfect! What else is this than to derive justification from the Law, rather than freely from the Promise?” **ibid, pg. 234.**
11. Here Melanchthon is telling Brenz that he really meant that justification is not really renovation but acceptance before God, and that he phrased it the way he did in the Apology because of the enemy, but that it is not the renovation that must be looked upon. Thus it was that the Augsburg Confession contributed to the development of a forensic justification doctrine.

Y. **THE OSIANDRIAN CONTROVERSY: 1550-1552**

1. This controversy was responsible also for the changing of the doctrine of justification by faith from being subjective to its gradual development of being objective or forensic.

“In the last years of his life, he [Andreas Osiander] sparked a controversy over the nature of justification which generated nearly universal hostility towards him. Melancthon and the Gnesio-Lutherans, who up to this point had been locked in mortal combat with each other, regrouped and launched a combine attack against their common foe. Calvin, who had lost none of his old aversion for Osiander, passionately refuted his teaching in the Institutes. Even in the Formula of Concord, the official confession of the Lutheran church, rejected his ideas in article 3.” **David C. Steinmetz, Reformers in the Wings, pg. 91.**

2. Of Andreas Osiander we are told:

“At the disputation which marked his inauguration as professor, he attacked the Melancthonian doctrine of justification in the name of Luther’s teaching.” **Ibid, pg. 94.**

3. He opposed the forensic doctrine of Melancthon as an apostasy from what Luther taught.

“Osiander was opposed to what he regarded as the cold doctrine of forensic justification. Melancthon, above all, had stressed the idea that justification is a judicial act in which God for Christ’s sake freely forgives a man on no other ground than faith alone and imputes to him the righteousness of Christ. Justification is distinguished from regeneration (which is the renewal of man by the Holy Spirit) and sanctification (which is his gradual growth in Christ-likeness). Osiander came down hard on the Melancthonian understanding of justification as a forensic act. He maintained-rightly, as it happens-that Luther included the renewal of man in justification and understood it as a personal union with Christ.” **Ibid, pg. 95.**

4. Mr. Steinmetz tells us of some of Osiander’s teachings on justification by faith which we can clearly see to be the truth.

“When the word is grasped by faith, it indwells man and unites with him. Where the word is present it transforms man and renews him in the image of God. Man is justified not because his works are now holy, but because Christ indwells him. The indwelling Christ is the basis of man’s acceptance, and not the renewal as such, though where Christ is present man is renewed in the image of God.” **Ibid, pg. 96.**

“When the New Testament declares that Christ is our righteousness, it does not mean, as Melancthon appears to think, that Christ is the basis on which God by

a forensic act declares us righteous. The text must be interpreted in the light of 2 Peter, which affirms that Christians have become partakers of the divine nature. The word of God—that is, the divine nature of Jesus Christ—is man’s essential righteousness, when man receives that word in faith as it is proclaimed. There is a sense, then, in which Christians by receiving the indwelling Word and participating in the divine nature become themselves Jesus Christ’s... Man must be forgiven his sins before the divine Word can indwell him.” ***ibid*, pg. 97.**

5. Thus we see that Andreas Osiander opposed the forensic, objective justification by faith theory by Melancthon and the followers he influenced, in an attempt to bring them back to the original as taught by Luther. Reinhold Seeberg more clearly represents the actual words and teachings of Osiander. Here is Osiander.

“They teach (doctrines) colder than ice, that we are accounted righteous only on account of the remission of sins, and not also on account of the righteousness of the Christ dwelling in us by faith. God is not indeed so unjust as to regard him as righteous in whom there is really nothing of true righteousness... Justification is more than a mere declaring the sinner to be righteous... The words of Jesus and his apostles are thus the vehicle through which the Logos takes up his abode within us. It is, therefore, through this indwelling that man becomes righteous. Righteousness is no work, no act, no endurance; but it is the character which makes him who receives and possesses it righteous and moves him to act and endure aright... Thus the righteousness of man is a condition, but a condition which is and will be effected by God Himself. This Righteousness is God himself. As the humanity of Christ became righteous through its union with God as the essential righteousness, so we also become righteous by virtue of such a union with Christ.” **Reinhold Seeberg The History of Doctrine Vol. 2, pg. 369-370.**

“We are righteous only in so far as we become alive; but we become alive, or righteous, only through the indwelling of Christ. Justification is therefore not to be conceived forensically, but as a making-righteous. Justificare is from an ungodly to make a righteous man, i.e., to recall the dead to life... This indwelling of the divine nature of Christ, with which at the same time the Triune God dwells in us, is our righteousness before God. Still more precisely, his divine nature is our righteousness... It is therefore perfectly clear, that justification is the renewal of man wrought by the presence of Christ, or at least that it embraces this as its chief element... Jesus Christ, true God and man, who dwells in our hearts by faith... When he dwells in us by faith, he brings with him into us his righteousness, which is his divine nature, and this is then also imputed to us as

though it were our own.” **Ibid, pg. 371-372.**

6. Osiander’s true concept of justification met with so much opposition by Melanchthon, Calvin and other reformers who used an objective, forensic justification to fight him, that this false justification concept became the prominent belief in the Reformation afterwards.

“Melanchthon and the Gnesio-Lutherans, who up to this point had been locked in mortal combat with each other, regrouped and launched a combine attack against their common foe. Calvin, who had lost none of his old aversion for Osiander, passionately refuted his teaching in the Institutes. Even the Formula of Concord, the official confession of the Lutheran church, rejected his ideas in article 3.” **David C. Steinmetz, Reformers in the Wings, pg. 91.**

7. Melanchthon moved further away from Luther in his definition of Justification through his rebuttals of Osiander’s subjective Justification, and so the false concept of justification became the commonly accepted teaching after Luther’s death.

“Melanchthon, not Luther, is said to have become the molder of popular opinion on the doctrine. The forensic or declarative emphasis in Melanchthon is distinguished from the ethical construal of Luther. It was especially in his contention with Osiander, it is said, that Melanchthon moved away from Luther. Here he began to wrap the relation between justification and sanctification in a blanket of fog, up out of which the later discussions about analytical and synthetic justification were to loom.” **G. C. Berkouwer, Faith And Justification, pg. 51.**

Z. THE MAJORISTIC CONTROVERSY 1552

1. A reformer by the name of George Major (A.C.B.1552) taught that good works are necessary to salvation and was opposed by Armsdorf and Flacius, other reformers, who denied that good works had any thing to do with salvation, and their position was based upon Melanchthon’s objective justification doctrine, but they developed the concept that renewal was no part of justification even further than Melanchthon to show that the good works that follow justification (which is salvation) was no part of salvation.

“George Major (A.D.1552),... maintained that good works are necessary to

salvation, since no one is saved by wicked works and no one without good works. He then further explains, that they are necessary for retaining salvation... These ideas were by no means meant to be understood in a Catholic sense, but were simply designed to establish the profound connection between faith and a new life, and were therefore genuinely Lutheran in their tendency. But ARMSDORF and FLACIUS raised a vigorous opposition. The former declared, that anyone who would defend the statement that good works are necessary to salvation was a "Pelagian, a Mameluke, and a denier of Christ." ... The latter argued, that, if faith alone justifies and saves, this cannot be said in any sense of works... And in the same way the preservation of the state of grace can be based only upon faith. In the whole course of the Christian life, faith must maintain its dominant position and dare not share the latter with good works." **Reinhold Seeberg The History of Doctrine Vol. 2, pg. 364-365.**

2. It was Melanchthon's forensic justification doctrine that give birth to the baleful teachings of Armsdorf and Flacius, and although he sought to correct this fallout, the concepts never really died, but added to the devolution of the doctrine of subjective, changed-oriented Justification.

"... the opposing party [Armsdorf and Flacius]... asserted that the gift of the Holy Spirit is only "an appendage, consequence, and supplement of grace..." or, "Renewal is an entirely separate thing from justification." This position was really only a logical inference from the Melanchthonian conception of the doctrine of justification. But while Melanchthon himself had, in his theory of the ethical necessity of good works, a certain corrective for the severance of justification and renewal, Armsdorf pressed on to the bold assertion, that "good works are injurious to salvation," and in other declarations threatened to carry out the idea of freedom from the Law to the extreme statement: "God does not care for works."" **Ibid, pg. 365.**

A1. THE ANTINOMIAN CONTROVERSY: 1552, 1553?

1. This Antinomian controversy was also a fallout from Melanchthon's false objective justification doctrine and served to do nothing but further substantiate the acceptance of this false justification. Since justification is not change-oriented according to Melanchthon, and the obedience or righteousness of Christ is credited to the believer's account, and this is his salvation, then obedience to the Law is not necessary in any way for salvation. Justification is

therefore against law-keeping since it is forensic. Thus was the argument of Armsdorf, Andreas and Otto.

“At the Synod at Eisenach, Armsdorf had proposed the thesis: Good works are, even in the forum of the law and in the abstract, not necessary to salvation. In endorsing this, ANDREAS POACH maintained, that it is the office of the law only to accuse and condemn, and that the gospel alone leads to the doing of good: After grace has been obtained and remission of sins and salvation accepted, we cease to do evil and begin to obey God... ANTON OTTO advanced to crass Antinomianism, affirming that there is no “third use of the law;” that the new obedience belongs not to the kingdom of Christ, but to the world, as to Moses and the supremacy of the pope; that the Christian is “above all obedience.” We should pray God that we may remain steadfast to our end in faith without any works.” ibid, pg. 365-366.

B1. THE TEACHINGS OF MELANCHTHON IN HIS LOCI COMMUNES CONCERNING JUSTIFICATION BEING FORENSIC: 1555

1. Melancthon was the chief person responsible for the change of the doctrine of Justification by faith from being subjective to being a forensic act. His book by the name of Loci Communes (1555) presents justification as both objective and subjective, but the weight of emphasis is placed upon the objective side which efficiently nullifies the subjective and thus had an important part in making objective justification become mainstream. Osiander’s Subjective Justification was strongly attacked in Melancthon’s book.

“Although in this mortal life believers have a spark, the gospel nevertheless preaches to us the justification of Christ, of the Mediator between God and us, and says that the Mediator’s entire obedience, from his Incarnation until the Resurrection, is the true justification which is pleasing to God, and is the merit for us. God forgives us our sins, and accepts us, in that he imputes righteousness to us for the sake of the Son, although we are still weak and sinful. We must, however, accept this imputed righteousness with faith... We receive forgiveness of sins and are pleasing to God for the sake of the Christ, namely on account of his obedience... Thus we are clothed with a strange righteousness. Although our nature itself is still not uniform with God, nevertheless, as the Mediator Christ in his complete obedience is uniform with God and covers our sins with his righteousness, so we are justified, have forgiveness of sins and are pleasing to

God, for Christ's sake whose righteousness is accepted on our behalf. And this we must accept with faith." **Philip Melanchthon, Melanchthon On Christian Doctrine, Loci Communes 1555, pg. 161-162.**

2. Here is Melanchthon giving the appearance of a subjective Justification in His book.

"And moreover, with the forgiveness of sins there is always the gift of comfort in our hearts, which is the Holy Spirit, given to us through the Lord Christ,... Therefore, we say that Christ gives the Holy Spirit in our hearts along with forgiveness of sins, and he produces comfort, life, and joy unto God. And we do not say that no change occurs in man with acceptance of the gift, as Osiander falsely insists... you are under grace, that is, for the sake of the Lord Christ, freely, without any merit, you have received forgiveness of sins and gracious acceptance, and are pleasing to God. Thus St. Paul directs us not to a quality in us, but to the Mediator Jesus Christ. But this still stands; when we are comforted through faith, Christ produces life in us and gives his Holy Spirit." **Ibid, pg. 160.**

3. Yet Melanchthon presents the change as not justification but sanctification labeling the two as distinct from each other.

"Are justified means that we obtain forgiveness of sins, and are received by God into grace. This happens as St. Paul says, "on account of the blood of Jesus Christ" ... and John also says, "The blood of Jesus Christ purifies us from all sins." Thus faith is grounded on the obedience and merit of Christ. This definition is also in the words of Paul. By are justified he means this comfort in the midst of true anguish, forgiveness of sins received through faith, and being pleasing to God for the sake of the Lord Christ. But the renewal that follows, which God effects in us, he calls sanctification, and these two words are clear and distinct." **Ibid, pg. 163.**

4. Again Melanchthon gives the impression that justification is subjective, but presents the language as legal.

"It is legal language to say that righteousness is uniformity with the divine law or with God, or that it is the fulfillment of the entire law, or, as Osiander childishly says, Righteousness is that which makes us do right. All this is legal language. The blessed are justified, that is, one with the law in that God himself is in them and enlightens them, and gives to them his light, so that they are one with him, without any sin, for a Paul says, 'God will be all in all.'" **Ibid, pg. 167.**

5. Then Melanchthon turns around and attacks the subjective Justification of Osiander putting the weight of influence on the side of objective justification.

“... we are justified, that we truly receive forgiveness of sins and are pleasing to God for the sake of Christ, out of grace through faith, on account of the merits of Christ, and do not let ourselves make the error of Osiander, who speculates that we are justified on account of the essential righteousness of God in us. Just the opposite is obvious: man receives forgiveness and is pleasing to God on account of the merits of Christ, through faith. As the words are justified mean “to be pleasing to God,” so righteousness must be understood as the imputed righteousness of which Paul speaks.” **ibid, pg. 168-169.**

“So we are to keep a distinction between passages in the law and passages in the gospel about justification, for the gospel says, “We are justified for the sake of Christ.” Here justification or are justified means to have forgiveness of sins and to be pleasing to God for the sake of Christ, through faith, and as we are accepted, it is true that then the Son of God is in us, giving the Holy Spirit, comfort, and life; nevertheless, man is pleasing to God for the sake of the Lord Christ, God and Man. This faith must light our way... Osiander’s statement that “righteousness is that which makes us do right” is a legal teaching which deprives us of comfort; for we find in us all kinds of sins, transgressions, and ignorance. Only very weakly do we do what is right, and if being justified depended on doing what is right, conscience would be without comfort.” **ibid, pg. 169.**

C1. CALVIN’S TREATISE “INSTITUTES OF THE CHRISTIAN RELIGION 2 VOLS. 1559

1. John Calvin’s major book the Institutes of the Christian Religion was responsible for concretizing the false idea of Justification by Faith. John Calvin’s concept of justification by Faith was, nevertheless, a transition point to the more radical objective justification concept held today. Calvin’s book served to direct people away from Osiander’s Subjective Justification which is the truth taught by Luther. Of Calvin we are told.

“It was due to the genius of John Calvin that this difficulty was completely overcome—in fact, so successful was Calvin’s solution [in defining justification by faith] that it was adopted by just about every Lutheran theologian as well,

despite Luther's somewhat different views on the matter." **Alister E. McGrath, Justification by Faith, pg. 57.**

2. What did Calvin teach? He tried a compromise between a subjective and an objective Justification, but puts his emphasis upon an objective justification.

"Calvin defines justification as "the remission of sins and the imputation of the righteousness of Christ." A distinction is made between justification and sanctification (or regeneration): the former is the work of God outside us, the latter his work within us... For... Calvin, however, the event (justification) and the process (sanctification) could be and should be distinguished. The forgiveness of sins and the renewing gift of the Holy Spirit are to be treated as logically distinct." **Ibid, pg. 56.**

3. Again we are told of Calvin's justification concept.

"Calvin argued like this. The gospel concerns our encounter with Jesus Christ and our union with him. What we receive from God is not a series of gifts, but one supreme gift—the gracious indwelling of Jesus Christ himself... Calvin thus integrates Christ into the life of faith in an internal, rather than a purely external, manner. To meet Christ in this way is to be born again as a new creation... This union with Christ has two main consequences. Calvin, basing himself on 1 Corinthians 6:11, refers to them as the "double grace" of justification and sanctification. These two are given to us simultaneously as aspects of our union with Christ. They cannot be separated from that union, nor from one another. In other words, apart from union with Christ there can be no justification and no sanctification. And justification cannot exist without sanctification, since both are given together, simultaneously." **Ibid, pg. 57-58.**

4. Calvin presents justification as objective and forensic in his book Institutes.

"A man is said to be justified in the sight of God when in the judgment of God he is deemed righteous, and is accepted on account of his righteousness... He on the other hand, is justified who is regarded not as a sinner, but as righteous, and as such stands acquitted at the judgment-seat of God, where all sinners are condemned... On the contrary, a man will be justified by faith when, excluded from the righteousness of works, he by faith lays hold of the righteousness of Christ, and clothed in it appears in the sight of God not as a sinner, but as righteous. Thus we simply interpret justification, as the acceptance with which God receives us into his favour as if we were righteous; and we say that this justification consists in the forgiveness of sins and the imputation of the

righteousness of Christ.” **John Calvin, Institutes of the Christian Religion Vol. 2, pg. 37-38.**

5. Calvin again defines justification in to objective and non-transformative form unlike Luther and the Bible.

“To justify, therefore, is nothing else than to acquit from the charge of guilt, as if innocence were proved. Hence, when God justifies us through the intercession of Christ, he does not acquit us on a proof of our own innocence, but by an imputation of righteousness, so that though not righteous in ourselves, we are deemed righteous in Christ.” **Ibid, pg. 39.**

6. It was these concepts so worded, based upon contradictory statements in both Melancthon and Calvin’s teachings that led to the shifting deterioration of the doctrine of justification, so that today many theologians claim that justification does not change the man, but he remained with sins alive in him after being justified, this would obviously deteriorate the church down to a lukewarm state as prophesied in Revelation 3:14-19. One has to observe how John Calvin, in his book attacks and denigrates Osiander and the lofty concepts of Justification by Faith that he explained. Calvin misrepresents Osiander as presenting a mystical essence infusing and combining with the so-called soul in man, when all Osiander shows was that the divine nature which is God and righteousness, and which belongs to Christ is the righteousness which is imputed to us by being given in the penitent as his sins are taken away. God does not count Christ’s obedience to the law as righteousness given to us, but yet not in us, while only esteeming it as ours. This Osiander denounces, but Calvin’s points however, became the influential concepts on justification by faith in the Protestant world.

“But as Osiander has introduced a kind of monstrosity termed essential righteousness, by which, although he designed not to abolish free righteousness, he involves it in darkness, and by that darkness deprives pious minds of a sense of divine grace... And, first, the whole speculation is mere empty curiosity. He, indeed, heaps together many passages of Scripture showing that Christ is one with us, and we likewise one with him, a point which needs no proof; but entangles himself by not attending to the bond of this unity... He says that we are one with Christ. This we admit, but still we deny that the essence of Christ is confounded with ours. Then we say that he absurdly endeavours to support his delusions by means of this principle: that Christ is our righteousness, because he is the eternal God, the fountain of righteousness, the very righteousness of God.” **Ibid, pg. 40-41.**

“But although he pretends that, by the term essential righteousness, he merely means to oppose the sentiment that we are reputed righteous on account of Christ, he however clearly shows, that not contented with that righteousness, which was procured for us by the obedience and sacrificial death of Christ, he maintains that we are substantially righteous in God by an infused essence as well as quality. For this is the reason why he so vehemently contends, that not only Christ but the Father and the Spirit dwell in us... Then he introduces a substantial mixture, by which God, transfusing himself into us, makes us as it were a part of himself. Our being made one with Christ by the agency of the Spirit, he being the head and we the members, he regards as almost nothing unless his essence is mingled with us. But, as I have said, in the case of the Father and the Spirit he more clearly betrays his views—namely, that we are not justified by the mere grace of the Mediator, and that righteousness is not simply or entirely offered to us in his person, but that we are made partakers of divine righteousness when God is essentially united to us... For, in the whole of this discussion, the noun righteousness, and the verb to justify, are extended by Osiander to two parts; to be justified being not only to be reconciled to God by a free pardon, but also to be made just; and righteousness being not a free imputation, but the holiness and integrity which the divine essence dwelling in us inspires. And he vehemently asserts that Christ is himself our righteousness not in so far as he, by expiating sins, appeased the Father, but because he is the eternal God and life. To prove the first point—viz. that God justifies not only by pardoning but by regenerating—he asks, whether he leaves those whom he justifies as they were by nature, making no change upon their vices? The answer is very easy: as Christ cannot be divided into parts, so the two things, justification and sanctification, which we perceive to be united together in him, are inseparable. Whomsoever, therefore, God receives into his favour, he presents with the spirit of adoption, whose agency forms them anew into his image... In the confusion of a twofold grace, which Osiander obtrudes upon us, there is a similar absurdity. Because those whom God freely regards as righteous, he in fact renews to the cultivation of righteousness, Osiander confounds that free acceptance with the gift of regeneration, and contends that they are one and the same... Osiander on coming to Scripture corrupts every passage which he quotes. Thus when Paul says, “to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness,” he expounds justifying as making just. With the same rashness he perverts the whole of the fourth chapter to the Romans.” **ibid. pg. 41-42.**

7. Thus it is that Calvin's attacks upon Osiander's subjective, and yet Biblical Justification doctrine tended to weaken its influence and awarded Calvin's concept the influence in the world at large.

"The model of justification which would eventually gain the ascendancy in the later Reformation was formulated by Calvin in the 1540s and 1550s." **Alister E. McGrath, Christian Theology, An Introduction, pg. 387.**

D1. THE FORMULA OF CONCORD 1580

1. The famous Formula of Concord originally written in the German language in 1576 and published at Dresden in 1580 and finally more fully as the Book of Concord in 1583, became the most authoritative doctrinal statement of Lutheranism. This document was also responsible for the spreading of the false justification by faith concept as it attacked the true concept purported by Osiander.

"To overthrow both errors we unanimously believe, teach, and confess that Christ is truly our righteousness, but yet neither according to the divine nature alone, nor according to the human nature alone, but the whole Christ according to both natures, to wit: in his sole, most absolute obedience which he rendered to the Father even unto death, as God and man, and thereby merited for us the remission of all our sins and eternal life... We believe, therefore, teach, and confess that this very thing is our righteousness before God, namely, that God remits to us our sins of mere grace, without any respect of our works, going before, present, or following, or of our worthiness or merit. For he bestows and imputes to us the righteousness of the obedience of Christ; for the sake of that righteousness we are received by God into favor and accounted righteous."

Philip Schaff, The Creeds of Christendom Vol. iii, pg. 115-116.

2. Justification by faith presented too objective, as counting the obedience of Christ to the person whose sins are also remitted. Even the subjective, transformative Justification of Melancthon in the 1530 Apology of the Augsburg Confession is referred to and put in a new light that separates the transforming part of Justification from it, distinguishing the renewal from Justification.

"We believe, moreover, teach, and confess that this justifying faith is not a bare

knowledge of the history of Christ, but such and so great a gift of God as that by it we rightly recognize Christ our Redeemer in the word of the gospel, and confide in him: to wit, that for his obedience' sake alone we have by grace the remission of sins, are so counted holy and righteous before God the Father, and attain eternal salvation. We believe, teach and confess that the word justify in this article, conformably to the usage of Holy Scripture, signifies the same as to absolve from sin, as may be understood by the word of Solomon (Pro. xvii:15): 'He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.' Also (Rom. Viii:33) 'Who shall lay any thing to the charge of God's elect? It is God that justifieth.' And if at any time for the word justification the words Regeneration and Vivification are used (as is done in the Apology of the Augsburg Confession), these words are to be taken in the above-stated signification. For elsewhere these words are to be understood of the renewing of man, which is rightly distinguished from the justification of faith." **ibid, pg. 116-117.**

CONCLUSION

E1. In concluding this section of Daniel chapter eleven about the change in the doctrine of Justification by Faith we can clearly see how the systematic theologies of the 17th, 18th, 19th and even 20th centuries all agreed with a false justification by Faith doctrine that has now become the norm, and has even deteriorated further leading to gross present day anti-nomianism.

1. "The fierce controversy surrounding the views of Andreas Osiander—who argued for a doctrine of justification by inherent righteousness—served to consolidate Protestant opinion on the nature of justification and justifying righteousness, with the result that the following four characteristics of the Protestant doctrines of justification were established by the year 1540. [He should say by the year 1560].

1. Justification is the forensic declaration that the Christian is righteous, rather than by the process by which he or she is made righteous. It involves a change in status rather than in nature.

2. A deliberate and systematic distinction is made between justification (the external act by which God declares the believer to be righteous) and sanctification or regeneration (the internal process of renewal by the Holy Spirit).
 3. Justifying righteousness is the alien righteousness of Christ, imputed to the believer and external to him, not a righteousness that is inherent within him, located within him, or in any way belonging to him.
 4. Justification takes place per fidem propter Christum, with faith being understood as the God-given means of justification and the merits of Christ the God-given foundation of justification.” **Alister E. McGrath, Justification by Faith, pg. 60-61.**
2. Will Melancthon, Calvin and other reformers be saved? Only God know; but coming out of the darkness of Romanism hindered many of them from arriving at the full truth, however, the works of many of them is to be tried and though some are destroyed, yet they shall be saved. 1 Cor. 3:10-15.

THE END

DANIEL CHAPTER 12

1. Daniel chapter 12 can be divided into two parts.
They are: (i) Dan 12: 1-4. (ii) Dan 12: 5-13
2. Daniel 12: 1-4 is part of the long discourse of the angel Gabriel that began to speak to Daniel this final time in Dan 10: 10-12, 14,21.
3. Thus Dan 12: 1-4 is the final part of the discourse that covers the whole of Daniel 11
4. Dan 12: 5-13 is the additional discourse that gives dates to further help understand the whole Book of Daniel. The dates are referred to in Dan 12: 7, 11, 12.
5. The dates referred to are:
 - (a) The time, times and a half. Dan 12: 7
 - (b) The 1,290 days. Dan 12:11
 - (c) The 1,335days. Dan 12:12
6. We shall now exegete Dan 12: 1-4.
 - (a) Reading Dan12: 1.
 - (i) At what time does Michael stand up? The time just before the time of trouble, so it is Michael's standing up that brings the time of trouble. The exact time He stands up is after the King of the North plants the tabernacles of his palace between the seas in the holy mountain, and before he comes to his end.
Dan11: 45
 - (ii) Who is Michael? We have seen that Michael is Jesus Christ Himself. (Jude 9, 1Thess 4: 16, Jn 5: 27-29)
 - (iii) Michael stands up from standing for Daniel's people. The "standeth" is the great Judgment in which God's people is judged. Isa 3: 13
 - (iv) This is the same judgment that is referred to as the Investigative Judgment.
Dan7: 9, 10, 22, 26.
 - (v) This Judgment is the cleansing of the sanctuary (Dan 8: 14, Rev 11: 18, 19.

(vi) Thus Michael standing up is the judgment finished and this begins the “time of trouble” What is the time of trouble? It is the year of the plagues (Job 28: 22, 23; Isa 34: 8; Rev 16: , 14, 21. Rev 11: 19)

(vii) Daniel’s people are Christians of the last days. (Dan 10: 14, Rom 4: 11-16, Eph 2: 11-19, Gal 3: 7, 28, 29)

(viii) The deliverance of Daniel’s people is the saints of the last days being delivered from being destroyed by the wicked at the time of the fifth plague to the end. (Ps 46: 1-7, 11. Joel 3: 16)

(ix) Those that are delivered are those whose names are found written in the lamb’s book of Life Rev 20: 12, 15; Lk 10: 20.

(x) Thus a summary of Dan 12: 1 shows us the following points:

- 1) Michael who is Jesus was standing or judging Daniel’s people.
- 2) Michael stands up or finishes this judgment.
- 3) This is the finishing of the Investigative Judgment.
- 4) When this judgment finishes the seven last plagues which is the time of trouble begins.
- 5) Daniel’s people are the Christians of the last days.
- 6) They are the ones whose names remain written in the Book of Life after the Judgment ends.
- 7) The same Christians are the ones who are delivered from the plottings and attempts of destruction by the wicked at the fifth plague.

(b) Reading Dan 12: 2

(i) This is a special resurrection that has two types of people:

1. Those who are risen to everlasting life.
2. Those who are risen to everlasting contempt.

(ii) Concerning the wicked that comes up in this resurrection they come up at the deliverance of Daniel’s people to see Christ’ second coming. This is referred to by Jesus. Matt 26: 63, 64.

(iii) This special resurrection of some of the wicked is also referred to in Rev 1: 7

(iv) The righteous that come up in the special resurrection are referred to as those who die in the third angel's message. Rev 14: 9-1.

© Reading Dan 12: 3

(i) The Church that lives just before the plagues begin to fall, turn many to righteousness in their latter rain preaching, they are called "the wise" in this verse. Here they are spoken of. Joel 2: 23-25.

(ii) It is this people that also give the final warning of Rev 18: 1-8

(iii) This group is also called the 144,000 Rev 14:1-5

(d) Reading Dan 12: 4

(i) Dan is told to seal the book. Which book? That part of the prophecies of Daniel that pertain to the 2300 days that was for many days in the future. Dan 8: 14: 26.

(ii) The book was to be sealed to the "time of the end" Dan 8: 17, 19, 26.

(iii) The "time of the end" is a particular period of time in which the following things happen:

1. The 2300 days reach into the time of the end. Dan 8: 14, 17
2. The last end of the indignation (the seven last plagues) fall in the time of the end. Dan 8: 19
3. The 2300 days vision is also opened. (Dan 8: 17, Dan 12: 4)

(iv) The period called the time of the end is also called "the end" Dan 8: 19, Dan 12: 6, Dan 11: 27.

(v) When does the time of the end begin and end? It begins at the end of the time, times and half a time. Dan 12: 7

(vi) The time, times and half a time is the period of Papal persecution that obscures the Gospel. Dan 7: 25. Rev 11: 2,

(vii) This period is 3 1/2 years which equals to 1,260 days. Rev 11: 3. Rev 12: 6, 14.

- (viii) Since a day equals a year in Bible prophecy, then 1,260 days is 1,260 years. Eze 4: 6. Num 14: 33, 34.
- (ix) Since the Papal persecution ends when the Papacy is wounded or the King of the South pushes at him, it is at that time the 1,260 years end. (Dan 11: 40. Rev 11: 2. Rev 13: 3.
- (x) The Papacy was wounded in 1798 when the Pope was overthrown and the Papacy abolished. If we were to check 1,260 years going backwards from 1798, we will come to the year 538. A.C.B, when the Papacy began to exercise its state law authorization over all religions. “In the year A.D. 538 the rule of the Ostrogoths was definitely broken, leaving the Papacy free to develop her political and ecclesiastical power. This she did, and for 1,260 years she exercised great authority in Europe, crowning Kings and deposing them. The Protestant Reformers of the sixteenth and seventeenth centuries challenged the church’s power, but by 1798 Papal power in Europe had severely weakened. That year, in the Napoleonic Wars, Pope Pius VI was taken prisoner in Rome by General Berthier of France. He died in exile a year and a half later. From A.D. 538 to A.D. 1798 is, we repeat, 1,260 years” Roy Allan Anderson, Unfolding Daniel’s Prophecies, p. 95.
 “Commencing with the decree of Justinian in A.D. 538 this is extended to 1798...In 1798 General Berthier by no means a strong general, took Pope Pius VI prisoner. The Pope was exiled until his death a year later; during this time there was no ruling Pope. Roy Allen Anderson, Unfolding the Revelation, p. 136.
- (xi) All this leads us to conclude the following:

- (1) The time, times and a half, 1260 years begin in 538 A.C.B. and ends in 1798 A.C.B.
- (2) The time of the end thus start from 1798 to the end of the world at Jesus’ second coming.
- (3) Illustrative Chart:



- (xii) Thus that part of Daniel's prophecies that dealt with the 2300 days was sealed until 1798. Dan 8: 14, 17
- (xiii) Many were to run to and fro in the Scriptures and thus knowledge of the prophecies including the 2300 days was to increase. Run to and fro means to search. Jer 5: 1; Amos 8: 12; Zech 4: 10; 2Chron 16: 9
- (xiv) This running to and fro in the Scriptures caused the rediscovery of the judgment within the time of the end period, and thus the completion-make up of the whole gospel, and thus the Papacy losing dominion over the gospel. (Dan 7: 26, Rev 11: 18,19, Rev 10: 7)
- (xv) Thus this people, the wise, could now preach the final full gospel. Rev 10: 11

7. We shall now exegete Dan 12: 5-13

(a) Reading Dan 12: 5

- (i) The two on each side of the bank of the river are holy angels that Daniel see as other times before. Dan 8: 13, 15. Dan 10: 10

(b) Reading Dan 12: 6

- (i) The man clothed in linen was above the river, this is a third person, and this is Michael, the Word of God. This is the same person in Dan 10: 5, 6
- (ii) This is also the same personage in Dan 8: 15, 16.
- (iii) The term "the end" of these wonders speaks about a period called the "time of the end" Dan 8: 17, 19 Dan 11: 27, 35

© Reading Dan 12: 7

- (i) We are given a method to come to understand when the "end" or "time of the end" begins. It is a time (1 year), times (2years), and a half time (1/2. This is 31/2 years. With 360 days making up one year, we have $360+360+360+180=1260$ days. This is 1260 years since a day equals a year in Bible prophecy. Eze 4:6
- (ii) We have already seen that the 1260 begins from 538 A.C.B. when the Papacy exercises legal authority over religion in the empire, and ends in 1798ACB. Thus

the time of the end or the end begins from 1798 to the second coming of Christ. Observe the illustrative chart.

1260yrs		TIME OF THE END/THE END	
		1 YEAR	
538 PAPACY EXERCISE RELIGIOUS CONTROL	1798 PAPACY WOUNDED	SEVEN LAST PLAGUES	SECOND COMING OF CHRIST
(iii)	The man clothed in linen in this verse that raises His right and left hands is the same angel, Michael, of Rev 10:1, 5, 6.		
(iv)	The scattering of the power of God’s holy people lasts for 1260 years, thus ends in 1798. Dan 7: 25		
(v)	It is at the end of the 1260 years, within the period called <u>the time of the end</u> all <u>these things shall be finished</u> . Observe the illustrative chart about the “these things”.		
1798 TIME	1844 OF	THE END	/THE END TIME OF TROUBLE SAINTS
KNOWLEDGE SECOND INCREASED COMING (PAPACY WOUNDED) DAN 11:40, 45 DAN 12: 4	CLEANSING OF SANCTUARY BEGINS DAN 14: 17	7 LAST PLAGUES (GOD’S HOLY) (INDIGNATION) DAN 8:19	DELIVERED SPECIAL OF CHRIST RESURRECTION DAN 12:1, 2

(vi) Thus the “these things” that were to be finished within the time of the end are the following

(vii)

1. The Papacy is wounded Dan 11: 40
2. Knowledge increased to the saints. Dan 12: 4

3. The cleansing of the Sanctuary begins in 1844 at the end of the 2300 years. Dan 8: 14,17
4. God's holy wrath, the last end of the indignation or the seven last plagues. Dan 8:19
5. The saints delivered and the time of trouble. Dan 12:1
6. The special resurrection. Dan 12: 2
7. The Papacy comes to its end. Dan 11: 45

(d) Reading Dan 12: 8

(i) Again, Daniel did not understand what was said in verse 7, so he asked what would be the end of these things.

(ii) The "things" Daniel asked about are:

1. The King of the North. Dan 11: 40
2. The King of the South. Dan 11: 40
3. The Time of Trouble. Dan 12: 1
4. The cleansing of the Sanctuary and the 2300 days. Dan 8" 14, 26

(e) Reading Dan 12: 9

(i) Daniel was told that the words are sealed up till the time of the end. The "words" are the things related to the 2300 days prophecy. Dan 8: 14

(ii) The words sealed up are the things that are in Dan 11:40-45. Dan 12: 1, 2.

(iii) The time of the end we have already seen starts from the year 1798. When people run to and fro in pursuit of the prophecies, the knowledge of the Scriptures and prophecies shall increase. Dan 12:4

(f) Reading Daniel 12: 10

(i) This purified is what happens to the 144,000 as they are made white. This happens after 1798 when the time of the end begins. Rev 14:1-5.

(ii) The wicked are those that are ignorant of the truth and thus do wickedness.

(iii) The wise, we are told, are they that keep the Law of God. Prov. 28: 7

(iv) The wise understand the prophecies because they run to and fro in the Scriptures so their knowledge of the prophecies increases. Dan 12: 3, 4.

- (v) The wise understand the part of the prophecies of Daniel that were sealed because they keep the law of God and has the Spirit of Prophecy. (Rev 12: 17; Rev 19: 10)
 - (vi) Clearly, keeping God's Law by Faith after the time of the end 1798- is necessary to understand the part of Daniel's prophecy that is opened from being sealed. (Rom3: 28, 30, 31; Rev 12: 17, Rev 19: 10).
- (g) Reading Daniel 12: 11
- i. We have earlier seen that the "daily" is in fact "the continual", and refers to the continual ministry of Jesus in the heavenly sanctuary. (Heb. 7: 23, 24, 25, 28; Heb. 8: 1, 2)
 - ii. We have already seen that the abomination that maketh desolate the person's salvation, is the Papal "man of sin". 2Thess 2: 3, 4.
 - iii. It is an abomination because it is a transgression that desolates the Christian life. Dan 8: 13.
 - iv. Jesus identified the pagan Roman Empire that was to destroy Jerusalem in 70 A.C.B. as the abomination of desolation. (Matt.24: 15-20; Lk19: 41-44; Lk 21: 20-24)
 - v. In Daniel, we see that this pagan Roman Empire changes into Papal Rome or the government of the Roman Catholic Church. Thus the Papacy is the spiritual abomination that makes desolate. Dan 8: 9-13.
 - vi. The Papacy is the abomination because it serves other gods apart from God. (Deut 17: 2-4, Dan 11: 38).
 - vii. The Papacy is the abomination because the proud heart it has, by exalting itself as God with God. (Prov. 16: 5, 2Thess 2: 3, 4)
 - viii. We are told that we are to count 1290 days (years) from the time that the continual ministration of Jesus is turned aside and the Papal abomination of desolation is "given". Where do we start this time?
 1. We first understand that one day equals a year in Bible prophecy, so that 1290 days are in fact 1290 years. Num 14: 34; Eze 4: 6.
 2. To start the 1290 years from a date, we need to consider that the beginning and ending of the 1260 years, dates were already given to us. It starts in 538 A.C.B. and ends in 1798 A.C.B., the time of the end. Dan 12: 4, 7

3. If we thus check the 1290 years from the year 1798 backwards, we come to the date 508 A.C.B. Now, what was to happen around 508 A.C.B. was that the ministrations of Jesus in the heavenly sanctuary was to be turned aside and the Papal abomination of desolation was to be given. So what happened in 508 A.C.B.?

ix. To see the value of the date 508 A.C.B. we need to understand the issues of the life of a king known as Clovis. We are told who this Clovis is.

“Clovis I..., c. 466-511, Frankish king (481-511), son of Childeric I and founder of the Merovingian Monarchy. Originally, a little more than a tribal chieftain, he became sole leader of the Salian Franks, group of Germanic tribes.... In 486 he defeated the Roman legions under Syagrius at Soissons, virtually ending Roman dominion over Gaul. He then subdued the Thuringians. After his marriage (493) to the Burgundian princess Clotilda... a Catholic, he had his children baptized but was not immediately converted himself. He is said to have invoked the Christian God while locked in battle with the Alemanni in the late 490s. He defeated them and two years later converted, having been persuaded by Clotilda and St. Remi (also known as Remigius), bishop of Reims, who baptized him, reputedly along with 3,000 supporters. Thereafter Clovis was the champion of Orthodox Christianity against the Arian heretics, the Burgundians and the Visigoths”.

“...Clovis was still pagan when he conquered the last Roman ruler of Gaul at Soissons (486). He extended his rule as far south as Paris by 494. His wife, Clotilda, was a Catholic princess, later recognized as a saint. She sought to convert Clovis to her faith. According to Gregory of Tours, during a faltering campaign against the Alemanni in 496, Clovis invoked his wife’s god and saw defeat turned to victory. He was baptized at Reims two years later, and he credited St. Martin of Tours for his victory over the Visigoths. Although he was the first Germanic king to accept Catholic Christianity, Clovis expressed interest in Arian Christianity before converting to his wife’s religion. He promulgated the legal code known as the Lex Salica. He is traditionally regarded as the founder of the French monarchy and the original French champion of the Christian Faith”. Ibid . p. 2

x. Thus from the two quotations we see the following essential points:

1. Clovis was the champion of Catholic Christianity against the Arian Burgundians and Visigoths.
2. Clovis was the first Germanic barbarian king to accept Catholic Christianity.
3. Clovis was the original French champion of the Catholic Christian religion.

- xi. We have so far seen that Clovis was a great personage in his time and was regarded as a champion of the Roman Catholic Church, the original helper and protector of the Catholic faith.

Again, we are told:

“The king (Clovis) declared himself satisfied of the truth of the catholic faith and the political reasons which might have suspended his public profession were removed by the devout or loyal acclamations of the Franks, who showed themselves alike prepared to follow their heroic leader to the field of battle or to the baptismal font. The important ceremony was performed in the cathedral of Rheims with every circumstance of magnificence and solemnity that could impress and awful sense of religion on the minds of its rude proselytes. The new Constantine was immediately baptized with three thousand of his warlike subjects, and their example was imitated by the remainder of the gentle barbarians, who, in obedience to the victorious prelate, adored the cross which they had burnt and burnt the idols which they had formerly adored”. Edward Gibbon, *The Decline And Fall Of The Roman Empire*, Chap. 38, p. 4.

“But earth as well as heaven rejoiced in the conversion of the Franks. On the memorable day when Clovis ascended from the baptismal font, he alone in the Christian world deserved the name and prerogatives of a catholic king. The emperor Anastasius entertained some dangerous errors concerning the nature of the divine incarnation; and the barbarians of Italy, Africa, Spain, and Gaul were involved in the Arian heresy. The eldest, or rather the only son of the church, was acknowledged by the clergy as their lawful sovereign of glorious deliverer; and the arms of Clovis were strenuously supported by the zeal and favor of the catholic fraction.” *Ibid*, p. 4

“At Paris, which he already considered as his royal seat, Clovis declared to an assembly of the princes and warriors the pretence and the motive of a Gothic war. “ It grieves me to see that the Arians still possess the fairest portion of Gaul. Let us march against them with the aid of God; and, having vanquished the heretics, we will possess and divide their fertile provinces...” “There (said he [Clovis]), on that spot where my Francisca shall fall, will I erect a church of honor of the holy apostles.” This ostentatious piety confirmed and justified the attachment of the catholic with whom he secretly corresponded; and their devout wishes were gradually ripened into a formidable conspiracy. *Ibid*, p. 6.

- xii. Thus from the above quotations, we have so far seen the relationship of Clovis to the Catholic Church. We have seen the following points:
1. King Clovis baptized into the Catholic Church followed by three thousand of his warriors.
 2. The remainder of gentle barbarians followed Clovis example of entering into Catholicism.
 3. Clovis was the first and only Catholic king in a sea of Arian kings and people, while even the emperor of Constantinople was caught up in the heresy concerning the nature of the divine incarnation.
 4. Clovis became known as the lawful sovereign and deliverer of Catholics everywhere.
 5. Catholics supported Clovis' war against the Arian kings.
 6. Clovis conspired with the Catholic leaders whose wishes he fulfilled in his attacks against the Arian Kingdoms.
- xiii. By the year 508 B.C.B., after conquering and destroying so many Arians and their rulers, Clovis became the major ruler and supporter of the Catholics in his huge empire carved out of Arian territories. We are told: "At the third hour of the day, about ten miles beyond Poitiers, Clovis overtook, and instantly attacked the Gothic army, whose defeat was already prepared by terror and confusion... The two kings encountered each other in single combat; Alaric fell by the hand of his rival [Clovis]....The decisive battle of Poitiers was followed by the conquest of Aquitaine. Alaric had left behind him and infant son, a bastard competitor, facetious nobles and a disloval people and the remaining forces of the Goths were oppressed by the general consternation, or opposed to each other in civil discord. The victorious king of the Franks proceeded without delay to the siege of Angouleme. At the sound of his trumpets the walls of the city imitated the example of Jericho, and instantly fell to the ground; a splendid miracle, which may be reduced to the supposition that some clerical engineers had secretly under minded the foundations of the rampart. At Bordeaux, which had submitted without resistance, Clovis established his winter quarters and his prudent economy, transported from Toulouse the royal treasures, which were deposited in the capital of the monarchy. The conqueror penetrated as far as the confines of Spain; restored the honors of the Catholic Church; fixed in Aquitaine a colony of Franks and delegated to his lieutenants the easy task of subduing or extirpating the nation of the Visigoths. But the Visigoths were protected by the wise and powerful monarch of Italy. While the balance was still equal,

Theodoric had perhaps delayed the march of the Ostrogoths; but their strenuous efforts successfully resisted the ambition of Clovis; and the army of the Franks, and their Burgundian allies, was compelled to raise the siege of Arles, with the loss, as it is said, of thirty thousand men. These vicissitudes inclined the fierce spirit of Clovis to acquiesce in an advantageous treaty of peace. The Visigoths were suffered to retain the possession of Septimania, a narrow tract of seacoast, from the Rhone to the Pyrenees; but the province of Aquitain, from those mountains to the Loire, was indissolubly united to the kingdom of France". Ibid p. 7

xiv. Thus we see the following points gained from the quotation we have just read, all this happened in 508

1. Clovis attacked and killed Alaric, king of the Goths and defeated his army.
2. Clovis got help from the Catholic clergy, threw down the walls of Angouleme and thus conquered that city.
3. Clovis penetrated Spain and even though his destructive advance was stopped by the Ostrogoths who helped the Visigoths, he yet by a peace treaty gained the territory he had set out to gain.
4. In all his conquests, Clovis restored the honors of the Catholic Church from the Arian Visigoths.

xv. Thus again of Clovis we are told: "...The religion of Clovis was not of an enlightened kind; and there was much in his character and actions which did not become his Christian profession. Yet his conversion, such as it was, appears to have been sincere. As his conquests spread, he put down Arianism wherever he found it, and planted the Catholic Faith instead of it. And from the circumstance that Clovis was converted to Catholic Christianity at a time when all the other princes of the West were Arians, and when the Emperor of the East favored the heresy of Eutyches, the kings of France got the titles of "Eldest Son of the Church"." Clovis (AD496), pp.3-4. "When the king came to the neighborhood of Poitiers and was encamped some distance off, he saw a ball of fire come out of the church of Saint Hilarius and pass as it were, over him, to show that, aided by the light of the blessed confessor Hilarius, he should more boldly conquer the heretic armies, against which the same bishop had often fought for the faith. And he made it known to all the army that neither there nor on the way should they spoil any one or take any one's property. Gregory of Tours, History of the Franks, p.37

xvi. Further evidence of the relationship of Clovis to Roman Catholicism is seen in the following quotations: “It is evident, from the language of Gregory of Tours, that this conflict between the Franks and Visigoths was regarded as a religious war, on which, humanly speaking the prevalence of the Catholic or the Arian C. Perry, *The Franks, From Their First Appearance in History to the Death of King Pepin*, p. 85. “The next year, A.D. 508, however, Theodoric came against Clovis and gained a victory, after which he unaccountably made peace with him, and the resistance of the Arian powers was at an end.” Uriah Smith, *Daniel and the Revelation*, p. 297. “Nor was his [Clovis] a temporary conquest. The kingdom of the West Goths and the Burgundians had become the kingdom of the Franks. The invaders had at length arrived, who were to remain. It was decided that the Franks, and not the Goths, were to direct the future destinies of Gaul and Germany, and that the Catholic faith, and not Arianism, was to be the religion of these great realms.” Richard W. Church, *The Beginning of the Middle Ages*, pp. 38

xvii. Thus we see the following points from these quotations:

1. The Catholic Church survived Arianism by the military aid of Clovis.
2. Catholicism was put in a position of being the dominant religion in Western Europe by the sheer aid of Clovis’ military conquests.

xviii. Again, concerning the help Catholicism gained from Clovis, we are told: “In him [Clovis] were met two religions, and two ages of the world. At his birth the Roman world was still a power; his death [in 511A.C.B.] marks the dawn of the Middle Ages. He stepped into the vacant place of the Eastern emperor, and paved the way for what Charlemagne perfected—the fusion of Roman and German civilization, the alliance of church and state”. Julius Von Pflugk, Harttung, quoted in Uriah Smith, *Daniel and the Revelation*, p. 297. “He [Clovis] had on all occasions shown himself the heartless ruffian, the greedy conqueror, the blood thirsty tyrant; but by his conversion he had led the way to the triumph of Catholicism; he had saved the Roman Church from the Scylla and Charybdis of heresy and paganism, planted it on a rock in the very center of Europe, and fixed its doctrines and traditions in the hearts of the conquerors of the West”. Walter C. Perry, quoted in, *Ibid*, pp. 297-298. “Thus in A.D. 508 terminated united resistance to the development of the papacy. The question of supremacy between Frank and Goth, between the

Catholic and the Arian religions, had then been settled in favor of the Catholics". Ibid. p. 299.

- xix. In a summary of what we have seen in the above quotations, we see the following points that show the importance of the date 508 A.C.B.
1. By the year 508 A.C.B. the Catholic Church gained the supremacy over its enemies of the Arian church through the help of Clovis.
 2. By the year 508 A.C.B. the Arian opposition and persecution of the Catholic Church began to wane through the military aid and conquests of Clovis.
 3. By the year 508 A.C.B. the first barbarian king and nation, had become Catholic and thrown their military support to help Catholicism defeat their Arian persecutors.
 4. Thus by 508 A.C.B. , the first military aid to supporting and spreading Catholicism had been set up.
- xx. Thus when we are told that from the time the daily [the ministration of Jesus in the heavenly sanctuary. Heb 8: 1,2, Heb 7: 24, 28], shall be turned aside and the abomination that desolateth (the Papal false religious system), be given... (Dan 12: 11), it means the following for the year 508 A.C.B.
1. Jesus' ministry from the heavenly sanctuary was turned aside and the papal abominations was "given" [not set up] to the people by the position attained by Clovis in 508 A.C.B.
 2. The position of being helper of the Catholic Church, the abomination that desolates, by Clovis, against the heavenly ministration of Jesus Christ was achieved by 508 A.C.B.
 3. What we are being told is that by 508 A.C.B. the Catholic church gained help to convert people to Catholicism, not from the ministration of Jesus (the daily) in the heavenly sanctuary, but by Clovis, bloodshed against Arianism that established the Roman Catholic Church as leader, in place of Jesus ministration.
 4. Thus 508 A.C.B. begins or is the beginning of the Catholic Church's help to gain followers and authority over people, not through the continual ministration of Jesus in the heavenly sanctuary; this ministration was cast aside or turned aside for the aid of military conquests of Clovis, and this gave

the Catholic Church positional authority in the minds of men in place of the high priestly ministry of Jesus in heaven.

xxi. Now we need to ask what is the difference between the dates 508 A.C.B. and 538 A.C.B. which cover a 30 years span.

1. The 508 A.C.B. beginning date is referred to in Dan 12: 11
2. The 538 A.C.B. beginning date is referred to in Dan 11: 31, Dan 12: 7, Dan 7: 25.
3. The 508 date refers to the first help the Catholic Church gains from the barbarians (Clovis and his Franks) to gain converts to their religion and set up their religious authority over the people (while they cast aside the ministration of Jesus). “If unscrupulous ambition, undaunted valor and enterprise, and desolating warfare, had been legitimate means for the propagation of pure Christianity, it could not have found a better champion than Clovis. For the first time the diffusion of belief in the nature of the Godhead became the avowed pretext for the invasion of a neighbouring territory.” Milman, quoted in A.T.Jones, Ecclesiastical Empire, p. 256

“The bishop of Vienne also sent a letter to the new convert, in which he prophesied that the faith of Clovis would be a surety of the victory of the Catholic faith; and he, with every other catholic in Christendom, was ready to do his utmost to see that the prophecy was fulfilled. The Catholics in all the neighbouring countries longed and prayed and conspired that Clovis might deliver them from the rule of Arian monarchs; and in the nature of the case, war soon followed”. Ibid p. 256.

4. The 538 date refers to the final destruction of the last Arian power to oppose the Papacy, the Ostrogoths in Rome, so that from that date the Papacy was able to exercise religious authority over all religions with the aid of the civil laws of Justinian the Emperor in the East, which was written and proclaimed in 533A.C.B.
5. Thus from 538A.C.B. the Papacy, with the aid of the government and army, cast aside the ministration of Jesus in the heavenly sanctuary, and set themselves up as the divine authority in bringing salvation to men.

“While the Catholics were thus feeling the restraining power of an Arian king in Italy, they were suffering a violent persecution from the Arian Vandals in Africa. Elliot says “The Vandal kings were not only Arians, but persecutors of the Catholics; in Sardinia and Corsica under the Roman Episcopate, we may presume, as well as in Africa.” Such was the position of affairs, when, A.D. 533, Justinian entered upon his Vandal and Gothic wars. Wishing to obtain the influence of the pope and the Catholic party, he issued that memorable decree which was to constitute the pope, as the head of all the churches, and from the carrying out of which, A.D. 538, the period of papal supremacy is to be dated. And whoever will read the history of the African campaign, 533-534, and the Italian campaign, 534-538, will notice that the Catholics everywhere hailed as deliverers the army of Belisarius, the general of Justinian. But no decree of this nature could be carried into effect until the Arian horns which stood in its way were overthrown. A turn came, however, in the tide of affairs, for in the military campaign in Africa and Italy the victorious legions of Belisarius dealt a crushing blow to Arianism, so much so that its final supporters were vanquished.” Uriah Smith, Daniel and the Revelation, p. 112

“Elliot summarizes: “I might cite three that were eradicated from before the pope out of the list first given, viz., the Heruli under Odoacer, the Vandals, and the Ostrogoths”. From the historical testimony above cited, we think it clearly established that the three horns plucked up, were the powers named: the Heruli, A.D. 493, the Vandals, in 534, and the Ostrogoths finally in 553, though effective opposition by the latter to the decree of Justinian ceased when they were driven from Rome by Belisarius in 538...” Ibid, p. 113.

6. The following chart illustrates what we have seen so far in the prophecy.

508 ACB	538	1798ACB
CLOVIS, THE	LAST 3 OPPOSING	PAPACY
FIRST BARBARIAN	ARIAN BARBARIANA	WOUNDED
TO HELP THE	REMOVED BY	IN FRENCH
CATHOLIC	JUSTINIAN TO	REVOLUTION
CHURCH	HELP CATHOLICS	

1 2 9 0 Y R S

7. Thus 508A.C.B. sees the first military help for the Catholic Church establishing itself as the source of salvation for men in place of the ministrations of Jesus for men in the heavenly sanctuary.
8. The 538 A.C.B. date sees the removal of the last Arian power by military help for the Catholic Church to establish itself as the source of salvation for men by authority over all the churches according to Justinian's decree in 533 A.C.B. This replaces the ministrations of Jesus for men in the heavenly sanctuary.
9. The 508 date is the beginnings of Papal catholic dominion which becomes legally concretized and practiced thirty years later in 538.

(h) Reading Dan 12: 12

- (i) The word "blessed" is the Hebrew word *eser*; concerning it we are told. "A masculine noun meaning a person's state of bliss. This Hebrew word is always used to refer to people and is never used of God. It is almost exclusively poetic and usually exclamatory; "O the bliss of ..." In Proverbs, this blissfulness is frequently connected with wisdom. This term is also used to describe a person or nation who enjoys a relationship with God." Warren Baker and Eugene Carpenter, The Complete Word Study Dictionary Old Testament, pp. 108-109
- (ii) Thus we are being told of the blissfulness of the man who comes to 1335 days/years, he has gotten divine biblical wisdom by running to and fro in the prophetic Scriptures. (Pro 3: 13, 18, Pro 8: 32-35; Dan 12: 4)
- (iii) We already know that the 1335 days are in fact prophetic years. (Dan 12: 12, Num 14: 34, Eze 4: 6)
- (iv) But where do we start to check the 1335 years from? The answer is, because the "time of the end" started from the ending of the 1260 years (time, times and an half), which was in 1798, and the 1290 years of Dan 12: 11 was checked backwards from 1798 leading to the year 508 of Clovis, the 1335 years should be started from 508 A.C.B. $508+1335=1843$. Thus happy is he that waits and comes to the year 1843. Dan 12: 12

(v) What is the significance of the year 1843? The first important fact we are told is as follows : “About the year 1843, there was a grand culmination of all the light that had been shed on prophetic subjects up to that time. The proclamation went forth in power. The new and stirring doctrine of the setting up of the kingdom of God shook the world.” Uriah Smith, *Daniel and the Revelation*, p. 300

(vi) By 1843 there was a great expectation all over the world for the second coming of Jesus Christ through the calculation of the prophecies of Dan 8: 14. This major movement was in the United States of America. We are told:

“Miller’s premillennial teachings generally harmonized with other pre-millennialists down through history. The major exception was that he had concluded from his study of Bible prophecy, that Jesus would come “about the year 1843”. George. R. Knight, *A Search For Identity*, p. 38.

“Le Roy Froom has documented the fact that more than 65 expositors on four continents between 1800 and 1844 predicted that the 2300-year/day prophecy would be fulfilled between 1843 and 1847” *Ibid*, p. 44.

“Miller, while agreeing that the 2300 days would end “about the year 1843” had his own ideas about the event to transpire”. *Ibid*. p. 44.

“Thus he, [William Miller] concluded that Christ would return at the end of the 2300 days, “about the year 1843”. That deduction would shape the rest of his life as he sought to warn the world of its impending doom. Whereas Miller had several ways of calculating the 1843 date, besides the 2300-day prophecy of Daniel 8: 14, that particular passage was central to his perspective”. *Ibid*, p. 45

“The expectation of the second advent in 1843, is becoming general in all parts of the world. We are informed by a gentleman from New Bedford, that the sailors who go out to sea from that port, are writing home from all parts of the world respecting it. These sailors have carried out from that port Second Advent publications, and are scattering them in all lands, and are telling of these things wherever they go, from port to port, and from coast to coast”. *Signs of the Times*, Jan 4, 1845, p. 128

“ A young lady, lately from that country [Scotland], states that in one small town in Scotland, the people generally are in the church every day in the week, preparing for the coming of the Lord in 1843” . *The Midnight Cry*, Nov. 30, 1842, p. 3

“The increasing interest in Millerism on the part of the public was revealed early in 1843 in Washington, D. C. in a most unexpected way. Handbills scattered over the city and placed on prominent corners announced that William Miller was to speak from the steps of the Patent Office the next day, Sunday, the twenty – second. The public did not know that this was a hoax perpetrated probably, by some practical jokers. Out came the crowds, filling the streets for two blocks, their number estimated from five to ten thousand. Even the writers of advertising copy were now beginning to take notice of Millerism”. Francis D. Nichol, The Midnight Cry, pp. 136-137.

(vii) From the quotations we have just read, we see the great significance of the date 1843.

- a. The world expected the grand event of the second coming of Jesus Christ in 1843 due to the interpretation of the prophecy of Dan 8: 14.
- b. The culmination of all that was known of Bible prophecy to that date went into the 1843 movement.
- c. Interest in the second coming of Christ in 1843 was worldwide.

(viii) However, 1843 passed and nothing happened, so a new and better date was set in 1844.

“Though Miller had set the bounds of the prophetic Jewish year 1843 as between March 21, 1843, and March 21, 1844, uncritical onlookers, knowing that the calendar year 1843 had ended, had already begun to “shout victory” over the Millerites. Miller wished to strengthen their faith that Christ would come before the twenty-first of March, then less than three months away [in 1844]” Ibid, pp. 169-170.

“Needless to say, Miller’s “year of the end” passed. The spring disappointment, however, did not greatly affect the movement since the dating had been somewhat tentative”. George R. Knight, A Search For Identity, p. 50.

“Linking that finding with his conclusion that the 2300-day prophecy of Daniel 8: 14 ended in 1844 (rather than 1843), [Samuel] Snow proclaimed that Christ would come on the tenth day of the seventh month of the present year, 1844. According to the reckoning of the Karaite Jews, the tenth day of the seventh month in 1844 would fall on October 22. That date soon became the focal point of Millerite interest”. Ibid, p. 51.

(ix) This interpretation of Dan 8: 14, to mean that Jesus was coming at the end of the 2300 years date, led to the great seventh month movement of Millerites, looking for Jesus to come on October 22nd, 1844. The Chart illustrates this point.

MAR.	DEC.	APRIL	MAY	JUNE	JULY	AUG.	SEPT.	22 ND OCT.
1843	FIRST	1843	1844	1844	1844	1844	1844	1844
MISTAKEN TIME		END OF				2300		
START	END OF	SEVENTH	MONTH	MOVEMENT			YRS	
OF OLD	OLD							

(X) However the 1844, Oct. 22 date came and passed but Jesus did not return to the earth, the Millerite movement failed. “With expectation of the Second Advent at an all-time high, October 22, 1844, was the climax of Millerism. But Jesus didn’t come. The day arrived and went, thus encouraging the scoffers and fearful, but leaving the Millerites in total disarray. Their specific date and their unbounded confidence in that date served to heighten their disappointment”. Ibid, p.53.

(xi) The mistake made by the Millerites was examined by a few of the followers of the seventh month movement, who came to the following Biblical understanding:

1. The 2300 years ending in 1844, 22nd Oct. was absolutely correct. 2300 years, from the autumn of 457 B.C.B.would in fact reach to the year 1844 A.C.B. (Dan 8: 14, Dan 9: 25, Ezra 7: 6-8, 11-26).
2. The cleansing of the sanctuary was not the cleansing of the earth by fire, hence the second coming of Christ. There was a literal sanctuary in heaven over which Jesus was a minister. Heb 8: 1, 2. Heb 10: 21.
3. This heavenly sanctuary has two apartments like the type given to Moses on earth. There is a First Apartment and a Second Apartment (Heb 8: 5, Heb 9: 1-5)

4. The cleansing of the sanctuary is thus the Day of Atonement in which the sins of Israel would be blotted out from them. (Lev 16: 2, 3, 16, 17, 20, 23, 27-3).
 5. This service is the Investigative Judgment and blotting out or forgiveness of sins that are past (called Historical Past Sins). (Lev 16: 30, 34, Acts 3: 19. Matt 12: 36, 37).
 6. In 1844 the Second Apartment of the heavenly sanctuary was opened for the Judgment, just like the service that occurred in the second apartment of the earthly sanctuary. (Dan 6: 14. Lev 16: 2, 3, 15, 16; Rev 11: 18, 19).
 7. In the Judgment the Law is the standard, so all the law must be kept. Jam 2: 8-12
 8. Adventists were breaking the law by keeping Sunday holy so the Seventh-day-Sabbath must indeed be kept. Heb 4:3, 4, 9, 10.
 9. It was after this Judgment was finished that Jesus would come for those who passed in the Judgment and the world would then end. Rev 11: 18, 19.
- (xii) Thus what did these truths newly discovered by the remnant of Millerites caused to be accomplished? Here is the answer
1. From 1844, the last part of the great gospel was discovered, thus completing and making up the Gospel. Rev 10: 7, Eph 6: 19; Rev 11: 16-19.
 2. This was the Investigative Judgment being restored to the Gospel as part of it. Rev 14:6, 7.
 3. This was the Seventh-day Sabbath keeping being restored against Sunday keeping after many, many generations. Isa 58: 12-14
 4. Thus the Roman Catholic Papacy lost its obscuring dominion of the Gospel when the judgment began in 1844. (Dan 8: 12, Dan 7: 26).
 5. The control that the Catholic Church began to assume over the churches to pervert and destroy the gospel in 508 A.C.B., and became properly and legally institutionalized and practiced without hindrance in 538 A.C.B., was now at an end, because the full gospel, was from 1844, fully

returned, with a free remnant church possessing the full gospel. (Rev 10: 7, 11, Rev 12: 17 Rev 14: 6, 7, 12)

(xiii) If this is what 1844 meant for history, what then did 1843 mean for the above issues? Here is the answer

1. Coming to the year 1843 was coming to the beginning of the movement that began the events to the rediscovery of the full gospel and the Sabbath.
2. As 508 A.C.B. began the movement to give the Catholic Church obscuring dominion of the gospel , so 1843 A.C.B.began the movement that would lead to the discovery of the starting of the Judgment in the heavenly sanctuary, and cause the Papacy to lose its obscuring dominion over the Gospel.
3. The dates 508 and 1843 given by God to His people were meant to direct their minds to the genesis of events and how they were formed that led to the dates 538 and 1844. This exercise is necessary to prepare God’s people to see the unfolding of events in the future as they lead to the mark of the beast and the end. This exercise makes God’s people become the “wise” spoken of in Daniel, and aids them in the exercising of the Spirit of Prophecy as spoken of in Revelation. Dan 12: 3:10 (Rev 12: 17, Rev 19: 10)

(xiv) Please observe the following illustrative chart.



2 3 0 0 Y E A R S

I Reading Dan 12: 13

- i. Dan is to go his way till the “end” be. The “end” here we have seen is the time of the end. Dan 12: 4, 6, 7, 8, 9.

ii. The following illustrative chart shows that the “end” is the “time of the end” which starts from 1798 to the second coming of Jesus Christ.

538 ACB	1798ACB	SECOND COMING
1 2 6 0 YRS	TIME OF THE END	
	THE END	

- iii. Since Daniel is to go his way and rest till the “end” or “time of the end”, he is not to be resurrected in 1798 to the end. What is this “spirit” it is the spirit of understanding prophecy that Daniel had. Dan 1: 17.
- iv. By running to and fro in the prophecies of Daniel knowledge of prophecy is increased from the time of the end or 1798 and onwards. Dan 12: 4.
- v. Thus the spirit of understanding prophecy exists in the remnant who are the (spiritual) children of Daniel’s people. (Dan 12: 1, Rev 12: 17, Rev 19: 10, Rom 2: 28, 29, Gal 6: 15, 16).
- vi. Thus Daniel stands in his lot at the “end” of the days”. This means that he stands with his righteous people whose name is found written in God’s book of life. It means that Daniel is justified in the Judgment and saved forever more. (Dan 12: 1, Dan 10: 14, Rom 2: 13, 16)

FIN