

[illegible]

years old and under, according to the time which he had diligently inquired
 of Priests, and at last convicted him.

3 1/2 Time, three & a half
 1 2
 4 2 And power was given
 3 0 to be continued 42 years
 1 2 6 0. Rev. 12.

I. E.

12.5 And power was given
 with the sword, and to smite them thus
 Rev. 9. 17 18 19 20 21 Trumpet commenced

Rev. 11:15.

Source:

Advent Pioneer Library

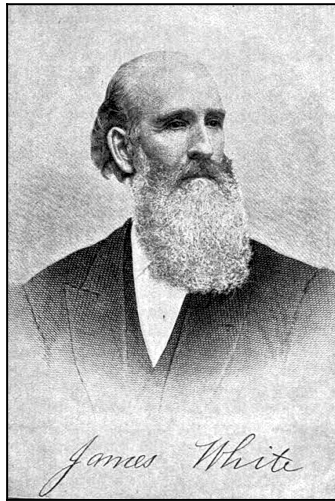
Original 1855 Edition

With additions from the George Storr's Bible Examiner articles from 1843,
that formed the foundation of this tract.

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Remastered 1843 Prophetic Chart

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Foreword

THE *Advent Pioneer Library* has a note on this work saying, “This has also been ascribed to Uriah Smith.” Sometimes the early works that had no author credit could also be from the pen of J. N. Andrews. In perusing some of the early pioneer writings, such as James White’s *Bible Adventism*, J. N. Andrews’ *The Sanctuary and Twenty-three Hundred Days*, or some of Uriah Smith’s early writings, there is often a similarity of language and phrasing, which indicates that either these men borrowed from each other, or were accustomed to use the same words to describe the same topics of present truth. This makes it difficult to determine the exact author.

It’s quite possible that some of these early productions were a group effort with different parts written by different brethren, and so no one author felt justified to put his name on it. In any case, I’ve assumed James White to be the main author, or at least the editor, as he is credited (in *Adventist Archives*) with the 1859 and 1863 reprints of this work, which were issued under the title, *The Prophecy of Daniel. The Four Kingdoms, the Sanctuary, and the Twenty-Three Hundred Days*. However, the printed tracts also had no author credit on the title page.

The original *Introduction* admits that quite a bit of the material was taken from George Storrs’ 1843 *Bible Examiner* articles, which were bound together and printed by Joshua Himes as “Second Advent Library, No. XXXIII, May 1, 1843,” and subtitled “Various Prophetic Expositions.” The individual articles used from George Storrs’ writings were originally titled:

- “Exposition of Nebuchadnezzar’s Dream,”
- “Exposition of Daniel 7th Chapter,” and
- “Exposition of Daniel 8th Chapter,”

Most likely, James White was involved in editing the George Storrs’ articles and reworking them to fit into the advancing light. In this way, the Seventh-day Adventist pioneers built on the foundation laid by the pre-1844 Advent revival. Obviously he

added a small amount of material and made corrections regarding the location of the Sanctuary, and the cleansing of the heavenly Sanctuary, which topics were not understood by the Millerites before 1844.

I've used the 1855 first edition as the source for this republication. In the 1863 second edition, a lot of material was added on the sanctuary, which doubled the size from about 45 pages to over 90 pages. This added material was later included in J. N. Andrews' book, *The Sanctuary and Twenty-Three Hundred Days*. Since I felt the simplicity of the presentation was lost by that material, I've left it out and followed the 1855 edition. Andrews' material on the Sanctuary will be available on our website as a separate book.

I also compared the 1855 edition with George Storrs' original 1843 *Bible Examiner* articles. I found that much of the material was taken verbatim from Storrs. I also found some pages and paragraphs in the *Bible Examiner* articles that were very useful, but had not been included, so I added them into this edition. I had to add a few paragraphs from my own pen to stitch together two sections in the discussion on the 70 weeks of *Daniel* 9. I also added in the diagram of the 70 weeks & 2300 days prophecies.

It is useful and profitable to restudy some of this early Advent material, as the men involved had to struggle to set each point of truth in its proper place. This gave them a breadth of understanding, as to how each piece fit in with the whole truth, that later generations, who just inherited these truths, as almost "self-evident," did not have.

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Introduction

This is the original Introduction from the 1855 Edition.

THIS small work is presented for the benefit of all into whose hands it may fall, but particularly those who have not heretofore examined those Prophecies which relate to the destruction of the kingdoms of this world and the establishment of God's everlasting kingdom.

In hastily preparing it, we have followed the excellent arrangement of George Storrs, in his work published in 1843, and, in regard to the four kingdoms of *Daniel*, we have more or less used his language.

Publisher

Daniel 7

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.

1. Daniel 2: Nebuchadnezzar's Dream

WE MOST solemnly believe that God designed that His word should be understood; but not without searching the Scriptures, comparing one portion with another, and earnest prayer for that Spirit to guide into truth, which at first inspired holy men to write. In order to come to the knowledge of the truth, we must possess a child-like, teachable spirit, then pray much for divine aid. The blessed Jesus said,

Matthew 11

²⁵ I thank You, O Father, Lord of heaven and earth, because You have hid these things from the wise and prudent, and have revealed them unto babes.

²⁶ Even so, Father, for so it seemed good in your sight.

We do not agree with some who say that the prophecies cannot be understood. "Revelation" is something made known, and, of course, to be understood. A man may say in truth that he does not understand the prophecies; but to assert that *they cannot be understood*, is quite another thing; and he who says it, must be infidel in his principles. Not that he rejects the whole of revelation; but he virtually denies that a part of the Bible is a revelation. Some men who denounce infidelity with an unsparing hand, tell us that we cannot understand the prophecies. What is this but infidelity?

In calling attention to the prophecies, we are sometimes accused of prying into the secrets of the Almighty. From this charge we want no better vindication than the language of Moses:

Deuteronomy 29

²⁹ The secret things belong unto the Lord our God, but those things *which are revealed*, belong unto us and to our children forever.

Prophecy belongs to that portion of the Bible which may properly be denominated a revelation. It is designed to reveal to us things of which we could not in any other way gain information.

We should humbly, and in faith, seek for the aid of the Holy Spirit to give us understanding, and in that light search the Scriptures to know what was the mind of the Spirit that inspired them, and we shall not search in vain. We will now examine the 2nd chapter of *Daniel*, and for the sake of brevity begin with verse 31.

Daniel 2

³¹ You O king, saw, and behold, a great image. This great image, whose brightness was excellent, stood before you, and the form thereof was terrible.

³² This image's head was of fine gold, his breast and 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 You saw till that a stone was cut out, without hands, which smote the image upon his feet that were of iron, and clay, and broke 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 threshing-floors, 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.

We wish here to inquire,

“Where did the stone strike the image?”

Answer,

³⁴ ...upon his feet.

We shall have occasion to refer to this fact again.

³⁷ You, O king, are a king of kings: for the God of heaven has given you 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 has He given into your hand, and has made you ruler over them all. You are this head of gold.

Babylon was the first kingdom of universal empire. It was founded by Nimrod, the great grandson of Noah.¹ It lasted near seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes Chaldea. It extended from Nimrod to Belshazzar, who was its last king.

Daniel 2

³⁹ And after you shall arise another kingdom inferior to you...

What kingdom succeeded Babylon?

Daniel 5

²⁸ Your kingdom [Babylon] is divided, and given to the Medes and Persians.

Then the Medo-Persian kingdom was the second universal kingdom, and is represented by the breast and arms of silver.

Daniel 2

³⁹ ...and another third kingdom of brass, which shall bear rule over all the earth.

What kingdom was this?

Daniel 8

⁵ And as I was considering, behold, a 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 broke his



¹ See *Genesis* 10:8-10.

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.

²¹ And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Here we learn that Grecia conquered the Medo-Persian kingdom and became a kingdom of universal empire. This took place under Alexander. Here, then, we have the third kingdom, which is represented by the brass of the image.

Daniel 2

⁴⁰ And the fourth kingdom shall be strong as iron: forasmuch as iron breaks in pieces and subdues all things; and as iron that breaks all these, shall it break in pieces and bruise.

What kingdom is this? It is generally admitted to be the Roman kingdom. It is a universal kingdom, that is to break in pieces all that went before it. Rome alone answers the description. That did have universal empire.

Luke 2

¹ And it came to pass in those days, that there went out a decree from Caesar Augustus, that *all the world* should be taxed.

Who was Caesar Augustus? A Roman Emperor. Here, then, we have the fourth kingdom, represented by the legs of iron.

Daniel 2

⁴¹ And whereas you saw the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided...

What kingdom shall be divided? Answer. The fourth kingdom. The Western empire of Rome, between the years 356 and 483 AD, was divided to ten divisions, or kingdoms.

1. The Huns, in Hungary, 356 AD.
2. The Ostrogoths, in Mysia, 377.
3. The Visgoths, in Pannonia, 378.

4. The Franks, in France, 407.
5. The Vandals, in Africa, 407.
6. The Sueves and Alans, in Gascoigne and Spain, 407.
7. The Burgundians, in Burgundy, 407.
8. The Heruli and Rugii, in Italy, 476.
9. The Saxons and Angles, in Britain, 476.
10. The Lombards, in Germany, 483.

Thus the kingdom was divided as designated by the ten toes.

Daniel 2

⁴¹ ...but there shall be in it the strength of iron, forasmuch as you saw the iron mixed with the 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 you saw 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.

This language is descriptive of the state of the kingdoms into which the fourth empire should be broken up. Some of them should be strong as iron, and some feeble as clay. Yet as iron cannot be permanently welded to clay, so the stronger kingdoms shall not be able to annex the weaker to themselves in a permanent union. Nor shall the inter-marriage of the reigning families succeed in causing these kingdoms to cleave together.

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 forever.

We shall do well to notice with care:

1. What kings, or kingdoms are here referred too. Most certainly they are the ten kings of the divided fourth kingdom; for they are the subject of discourse. And...
2. The kingdom set up. It is the fifth universal kingdom, and is never to be destroyed and left to other people. It is,

therefore, the immortal kingdom. The subjects will not pass from one set of rulers to another, as has been the case with the four previous kingdoms.

In regard to the fifth kingdom, set up by the God of heaven, there are at least two general views. One is, that it is the kingdom of grace, which was to increase till it filled the whole earth:

“For,” say they who hold this view, “the stone was to roll and grow till it became a great mountain, and filled the whole earth.”

Unfortunately for this view, however, there is not a word of Bible testimony to sustain it. The other is the Bible view as follows:

Daniel 2

³⁴ You saw till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke 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 threshing-floors; 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.

Mark well the events here stated. The stone breaks the image, and it becomes like the chaff of the summer threshing-floors, and the wind carries it away so that no place is found for it—all earthly kingdoms are broken and cease to exist—*then* the stone becomes a great mountain and fills the whole earth. This view of the subject is in perfect harmony with the testimony of the Old and New Testaments.

The Roman or iron power, through the influence and authority of Papacy, or Papal Rome, stretched itself among the clay so as to be mixed with it, and thereby kept up the strength of iron.

How exactly has all this been fulfilled! Romanism, or the Roman Church, while it has mingled with all nations, has not mixed with them, but has kept up its authority over its subjects, under

whatever government they may have been located; so that the authority of Rome has been felt by all the nations where her subjects have been “mingled with the seed of men.” The fourth, or Roman kingdom is thus perpetuated, though divided.

Daniel 2

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 forever.

And we would inquire of those who teach that the kingdom of grace was set up by our Lord Jesus Christ 1800 years since, Had God no “kingdom of grace” before the first advent of Christ? If not, then Enoch, Noah, Lot, Abraham, Isaac, Jacob, Moses and the Prophets have perished without hope, for certainly no man can be saved without grace.

But let us look at this subject a little further. Where did the stone strike the image when it smote it? Not on the head—Babylon; nor on the breast and arms—Media and Persia; nor on the belly and thighs—Grecia; nor yet on the legs—Rome Pagan, as it should have done, if the kingdom was set up at Christ’s first advent. Where, then, did the stone smite the image? Answer:

Daniel 2

³⁴ ...upon his feet.

Now it could not smite the feet before they were in being; and they did not exist till several hundred years after Christ’s crucifixion, till the fourth, or Roman kingdom was divided; which we have seen did not take place till between the years 356 and 483 AD.

But that the kingdom was not set up at certain periods spoken of in the New Testament, will appear from the examination of a few passages. It was not set up when our Lord taught His followers to pray,

Matthew 6

¹⁰ Your kingdom come.

It must have been future then.

Again. The mother of Zebedee's children understood it to be future when she desired our Lord to grant that her two sons might sit,

Matthew 20

²¹ ...the one on your right hand, and the other on the left, in your kingdom.

It was still future when our Lord ate the last passover.

Luke 22

¹⁸ I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

So, it had not then come. Let us see if it had come when Christ hung on the cross.

⁴² Lord, remember me when You come into your kingdom.

Thus, to His death, it seems, His kingdom had not been set up. But did He not set it up before His ascension to heaven?

Acts 1

⁶ Lord, will you at this time restore again the kingdom to Israel?

Not done yet. Now see...

1 Corinthians 15

⁵⁰ Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God.

This settles the question that the kingdom of God is not set up till the saints put on immortality, or not till they enter the immortal state, which Paul tells us, is...

1 Corinthians 15

⁵² ...at the last trump,

–and the Apostle tells us, that:

2 Timothy 4

¹ ...the Lord Jesus Christ shall judge the quick and the dead at His appearing and kingdom.

And again he tells us that...

Acts 14

²² ...we must through much tribulation enter into the kingdom of God;

–and this address was made to those who were already Christians, and shows that the kingdom of God was still future, in the Apostle's estimation. The kingdom is a matter of promise.

James 2

⁵ Hearken, my beloved brethren, has not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He has *promised* to them that love Him?

It is yet to come.

Luke 12

³² Fear not little flock, for it is your Father's good pleasure to give you the kingdom.

But when will the kingdom of God be set up?

Matthew 25

³¹ When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory.

³⁴ Then shall the King say unto them on His right hand, Come you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Then, and not till then, will the kingdom of God be set up,

1 Corinthians 15

⁵⁰ ...for flesh and blood cannot inherit the kingdom of God.

The miniature exhibition of the kingdom of God at the transfiguration² is designed to show the nature of the kingdom, and when it will be set up.

Matthew 16

²⁷ For the Son of man shall come in the glory of His Father, with His angels; and then He shall reward every man according to his works.

²⁸ Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom.

Luke 9

²⁷ ...till they see the kingdom of God.

This promise was shortly fulfilled on the mount.

Luke 17

¹ And after six days, Jesus took Peter, James, and John his brother, and brought them up into a high mountain apart,

² And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light.

³ And behold, there appeared unto them Moses and Elijah talking with Him.

⁴ Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if you will, let us make here three tabernacles; one for you, and one for Moses, and one for Elijah.

⁵ While he yet spoke, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear Him.

1. Jesus Christ appeared there in His own personal glory. His countenance shone like the sun, and His raiment was white as the light.
2. The glory of the Father was there. It was a "bright cloud" of the divine glory, out of which came the Father's voice.
3. Moses and Elijah appeared; the one, the representative of those saints who shall be raised at Christ's coming, and

² *Matthew* 16:27-28; 17:1-5.

clothed with glory; the other, Elijah, the representative of those who will be alive and be changed at the appearing of Christ.

4. The use the apostles made of the scene. The apostle Peter was one of the witnesses; and in view of the importance of the kingdom of Christ, he, in his second epistle, has given the church of all coming ages instruction how they may ensure an abundant entrance...

2 Peter 1

¹¹ ...into the everlasting kingdom of our Lord Jesus Christ.

¹⁶ For we have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty.

This he says was...

1 Peter 1

¹⁸ ...when we were with Him in the holy mount.

This scene was a demonstration of Christ's second, personal and glorious coming, and shows that the kingdom will be immortal when set up, and that it will be set up at the period of the second advent and resurrection of the just.

But it is urged as an objection to the view here presented, that our Lord said,

Luke 17

²¹ ...the kingdom of God is within you.

But notice the party addressed.

²⁰ And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God comes not with observation [margin: "outward show"].

²¹ Neither shall they say, Lo here! or, Lo there! for behold the kingdom of God is within you. [margin: "among you"].

Did our Lord mean to say that the kingdom of God was within the Pharisees? Certainly not. He says of them,

Matthew 23

¹³ You shut up the kingdom of heaven against men: for you neither go in, neither suffer them that are entering to go in.

But did our Lord intend to teach that the kingdom was then among them? If so, why did He speak a parable in *Luke* 19:11, and onward, to disabuse the minds of the people,

Luke 19

¹¹ ...because they thought that the kingdom of God should immediately appear?

He clearly teaches in that parable, that they were not to expect the kingdom of God till He should return from heaven, at which time He would reward His faithful servants, but would say, at the same time,

²⁷ Those my enemies, which would not that I should reign over them, bring hither and slay them before me.

We understand our Saviour to teach³ that His coming and kingdom will not be with outward show to the unbelieving world, and that while those who hold the spiritual views of this subject shall be saying,

Luke 17

²³ See here, or see there,

—the first they know it is upon them. The whole heavens blaze with His glory, and the earth trembles at His presence.

²³ And they shall say to you, See here! or, See there! go not after them, nor follow them.

²⁴ For as the lightning that lightens out of the one part under heaven, shines unto the other part under heaven; so shall also the Son of man be in His day.

³ *Luke* 17.

We admit that the phrase “kingdom of heaven” does not always refer to the future, immortal kingdom; but in such cases it should be understood so as to harmonize with the plain declarations of Christ, Daniel, Paul and Peter, already presented. To do this it will only be necessary to notice that *the whole* is sometimes mentioned where *a part* only is intended.

Matthew 25

¹ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom.

This parable applies to those who hear and believe the gospel of the kingdom; that the kingdom entire is not referred to here, is evident from the fact that Christ, the bridegroom, is himself the King—a very important part of the kingdom. So in verse 14:

¹⁴ For the kingdom of heaven is as a man traveling into a far country.

This refers to Christ, who is to be king of the future kingdom, as will be seen by comparing it with:

Luke 19

¹² A certain nobleman went into a far country to receive for himself a kingdom, and to return.

The parable of the “mustard seed” and “leaven” represents the grace of God in men, which makes the preparation necessary to constitute them subjects of the kingdom, so it is called the “kingdom of heaven” in regard to the result. We would say the same of:

Romans 14

¹⁷ For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

This cannot be understood as either of the other passages, as it refers to the principles of the kingdom only.

Christ preached the kingdom of heaven at hand.⁴ But “at hand” in these passages is from the Greek word *eggikee*, which signifies,

⁴ *Matthew 4:17; Mark 1:15.*

“has approached; drawn near.”⁵ It was then at hand in the sense of being next to come.

- What kingdom was at hand when Babylon was in power? Answer. The Medo-Persian. Why? Because it was next to come.
- What kingdom was at hand when the Medo-Persian was in power? Answer. The Grecian, because it was next to succeed it.
- What kingdom was at hand when Grecia was in power? Rome, because next to come, as a kingdom of universal empire.
- What kingdom is at hand when Rome is in power? God’s everlasting kingdom. Why? Because that is the next kingdom of universal empire.

Paul taught his brethren⁶ that the day of Christ was not at hand; but the Greek word translated “at hand” in this case is *enes-teeken*, “to place in, or upon; to stand near; impend.”⁷ In this case Paul would not have his brethren believe that the day of Christ was impending, or immediately to come in their day; while in the other case the kingdom of heaven had drawn near, as the next universal empire.

The distinct offices of our Lord Jesus Christ are Prophet, Priest and King. No two are filled at the same time, but they succeed each other. Those who have all three fulfilled at the same time make perfect confusion of plain Scripture testimony. In Christ’s life and ministry on earth he was a Prophet, or teacher. Said Moses,

Deuteronomy 18

¹⁵ The Lord your God will raise up unto you a Prophet from the midst of you, of your brethren, like unto me; unto Him you shall hearken.

⁵ Robinson.

⁶ 2 *Thessalonians* 2:2.

⁷ Robinson, Greenfield.

And Peter, speaking of Christ, testifies that:

Acts 3

²² Moses truly said.

Christ ascended up to heaven to be a priest.

Hebrews 8

¹ We have such a high priest, [says Paul,] who is set on the right hand of the throne of the Majesty in the heavens;

² A minister of the Sanctuary,...

That He was not a Priest while on earth, is positively declared:

⁴ For if He were on earth, He would not be a Priest.

The book of *Hebrews* places Christ's priesthood in the heavenly Sanctuary. And when His priestly office shall be fulfilled, He will lay off His meek, priestly attire, and put on His kingly robes and crown, to ride forth to the destruction of His enemies, and the salvation of His people. Then there will be...

Revelation 19

¹⁶ ...on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

Christ is the rightful heir to David's throne. Read the angel's testimony to Mary.

Luke 1

³² He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David.

³³ And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.

When speaking of the throne of Israel, the Prophet says:

Ezekiel 21

¹⁷ I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him.

When Pilate asked Jesus if He was king, He replied,

John 18

³⁷ To this end was I born.

The earth restored will be the territory of His kingdom. Paul, in speaking of the promise of the land made to Abraham, says,

Galatians 3

¹⁶ Now to Abraham and his seed were the promises made. He said not, And to seeds, as of many; but as of one, And to your seed, which is Christ.

Abraham had no inheritance in the land, and Christ had not where to lay His head. But the promise will be fulfilled gloriously in the immortal kingdom. Christ will say,

Matthew 25

³⁴ Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

This world was originally made for man; but the first Adam having lost it, together with his life, the Second Adam came to purchase both the one and the other. At His second coming, He will redeem the purchased possession. He will raise the sleeping saints, and change the living righteous. He will remove the curse and its effects from the earth, and restore it to its Eden glory. This will be the territory of His kingdom. Then Abraham and Christ will share the promise and all who are of faith will be...

Galatians 3

⁹ ...blessed with faithful Abraham.

Then,

Daniel 7

²⁷ 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.

¹⁸ The saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever.

The immortal saints will be the subjects of God's everlasting kingdom. The New Jerusalem,

Galatians 4

²⁶ ...which is above [and] is free,

—will come down from God out of heaven and be the metropolis of the immortal kingdom. Abraham looked for this same City which has twelve foundations. And the holy law of God which is to be kept here, as the moral condition of entering the City, to enjoy a right to the tree of life, will doubtless be the eternal law of the kingdom.

Revelation 22

¹⁴ Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the City.

Now comes the inquiry,

Isaiah 21

¹¹ Watchman, what of the night?

In what period of prophecy are we now?

- Are we in the kingdom of Babylon, under the “head of gold?”⁸ No. That has passed long ago.
- Are we in the Medo-Persian empire? Long since that kingdom was numbered with things passed.
- Are we in Grecia? That, too, was numbered and finished more than two thousand years since.
- Are we in Rome in its undivided state, or in the “legs of iron?”⁹ No. Long since that empire fell.

Where are we, then? Answer. Down in the feet and toes. How long since those divisions came up, which constitute the feet and toes? Nearly fourteen hundred years. Almost fourteen hundred

⁸ *Daniel 2:38.*

⁹ *Daniel 2:33.*

years we have traveled down in the divided state of the Roman empire. Where does the stone strike the image?

Daniel 2

³⁴ ...upon his feet.

Where are we now? In the feet. What takes place when the stone smites the image? It is all...

³⁵ ...broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that no place shall be found for it.

Then will the everlasting kingdom of God be set up,

⁴⁴ ...which shall never be destroyed.

2. Daniel 7: Vision of the Four Beasts

IN COMMUNICATING instruction to the children of men, God is pleased to give...

Isaiah 28

¹⁰ ...line upon line, precept upon precept, here a little, and there a little.

The Saviour says,

John 16

¹² I have yet many things to say unto you, but you cannot bear them now.

Revelation has not only been progressive, but the same truths have been repeated again and again, under different figures, emblems, and forms of speech. As a kind parent enforces important truths upon the minds of his offspring, illustrating and repeating, to make the deeper impression, so our Heavenly Father labors to impress our minds with truths connected with, and having a bearing on, our eternal destiny, and necessary to establish the faith of His people, and inspire in them confidence in His Word. He has given them waymarks to determine the truth of His Word, and to mark the period of the world in which they are living.

An Illustration

To illustrate: Suppose you were traveling a road with which you were unacquainted. You inquire of a stranger—he tells you that road leads to a glorious city, filled with every good thing, governed by the most lovely, mild and benevolent Prince that the world ever saw; that in that city there was neither sickness, sorrow, pain nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know he has told you the truth, and which will mark the progress you have made.

1. First, then, he tells you, after leaving him, and traveling awhile, you will come to a monument that can be seen at a

great distance; on the top of it you will see “a lion” having “eagle’s wings.”

2. At a distance beyond that, you will come to another monument, having on it “a bear” with “three ribs in his mouth.”
3. Passing on still, you will at length arrive at a third monument, on the top of which you will behold a “leopard” having “four wings of a fowl” and “four heads.”
4. After that, you will come to a fourth, on which is a beast “dreadful and terrible,” with “great iron teeth” and “ten horns.”
5. And lastly, you will come to another place, where you will see the same beast, with this difference; three of its first horns have been plucked up, and in the place of them has come up a peculiar horn, having “eyes like the eyes of man, and a mouth.”
6. The next thing you will look for, after passing the last-mentioned sign, is the city.

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you some faith in the person’s knowledge and truth who had directed you.

Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. There, say you, is the second sign he gave me. He must have been perfectly acquainted with this road, and has told me the truth. Your faith increases as you travel on.

What next do you look for? Not the city, certainly. No, you look for the leopard! Well, by and by you behold that, in the distance. There it is, you cry; now I know he has told me the truth, and it will come out just as he said.

Is the next thing you look for the city? No, you look for that terrible beast with ten horns. You pass that, and say as you pass, how exactly the man who directed me described everything.

Now your faith is so confirmed that you almost see the city; but, say you, there is one more sign to pass; viz, the horn with eyes, then the city comes next. Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, There it is! All doubt is now removed; you look for no more signs; your longing eyes are fixed to gaze on the glorious city next, and probably no man now, however wise he might profess himself, could make you discredit what your director has told you. The city—the city, is fixed in your eye, and onward you go, hasting to your rest.

Now, if we find, on examination, that all the events or signs that God has given us, which were to precede the judgment day and the setting up of His everlasting kingdom, have actually transpired, or come to view, what are we to look for next? Most clearly, the judgment of the great day!

The Vision

Let us, then, examine the chapter before us.

Daniel 7

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

² Daniel spoke and said, I saw in my vision by night, and behold the four winds [denoting commotions] of the heaven strove upon the great sea [waters, denoting people¹⁰].

³ And four great beasts came up from the sea, diverse one from another.

These four beasts are explained by the angel to be four kings.

¹⁷ These great beasts, which are four, are *four kings*, which shall arise out of the earth.

In verse 23, they are said to be four kingdoms:

²³ The fourth beast shall be the fourth *kingdom* upon earth, which shall be diverse from all *kingdoms*...

¹⁰ See *Revelation* 17:15.

This shows that the word “king,” in these visions, signifies kingdom.



Daniel 7

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 it.

Babylon, as described in this vision, is here fitly represented by a lion, the king of beasts, denoting the glory of that kingdom, and corresponds with the head of gold in *Daniel 2*. The eagle's wings represent the rapidity of its conquests, and the soaring pride of its monarchs.

Habakkuk 1

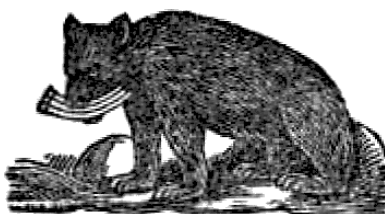
⁶ For lo, I raise up the Chaldeans [Babylon],...

⁸ ...they shall fly as the eagle that hastes to eat.

The plucking of his wings may refer to the humiliation of the proud monarch of Babylon,¹¹ or to the cowardice of Belshazzar, who, instead of driving away his foes like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom given to the Medes and Persians.

Daniel 7

⁵ And behold, another beast, a second, like to a bear, and it raised up itself on one side, [representing two lines of kings, one much longer than the other,] 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.

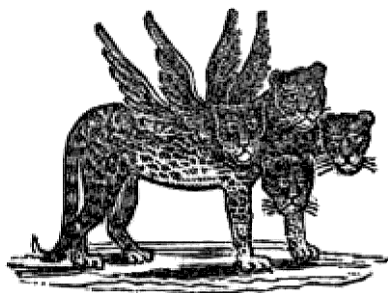


¹¹ *Daniel 4:31-37.*

We have already seen that the Medo-Persian kingdom succeeded Babylon. It is clearly the kingdom here described. It was noted for cruelty and thirst of blood. The ribs in its mouth may denote the union of Media, Persia and Chaldea. It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes, reigned over one hundred and twenty-seven provinces.¹²

Daniel 7

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



There can be no dispute with respect to this being Grecia; four wings denoting the rapidity of its conquest under Alexander; the four heads, its division into four parts after Alexander died and his posterity were murdered.

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 broke 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.



These verses will properly claim our attention when we come to consider the angel's explanation.

¹² See *Esther* 1:1.

Daniel 7

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

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.

We have here a most vivid description of scenes connected with the judgment. If not, it cannot be found in the Scriptures of truth.

¹¹ I beheld then, because of the voice of the great words which the horn spoke; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame.

Nothing is said of “the dominion” of this beast being “taken away,” as is said of the others. The others lost their dominion after a time, but their subjects survived and were transferred to the succeeding governments, but the very *body* [subjects] of this fourth kingdom is 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.

Babylon, Media and Persia, and Grecia, successively lost the dominion, but the lives of the respective nations were prolonged, being merged in the succeeding governments.

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.

Thus we see the kingdom of God is not set up till the judgment; hence no room for a temporal millennium before the judgment, and before the kingdoms of this world are destroyed.

Daniel 7

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 rise out of the earth.

¹⁸ But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.

Mark well the fate of the fourth beast. He is utterly destroyed. And the saints of the Most High take the kingdom, and possess it, not a thousand years only, but *forever, even forever 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, broke 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 spoke 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 arise 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.

1. The Fourth Beast

The fourth beast, or fourth kingdom. There is but little dispute about what is here meant by the fourth kingdom. No kingdom that has ever existed on earth will answer to it, except the Roman kingdom. That has been truly diverse from all kingdoms, especially in its forms of government, which were not less than seven—being, at different times, Republican, Consular, Tribune, Decemvirate, Dictatorial, Imperial, and Kingly. It was at length divided into the Eastern and Western empires; Rome proper being in the Western empire.

2. The Ten Horns

Between the years 356 and 483 AD, it was divided into ten kingdoms as noticed in remarks on chapter 2; thus the “ten horns...are ten kings”¹³ [kingdoms] that arose out of this empire.

3. The Little Horn

What is the character of the horn here spoken of? First, it speaks great words against the Most High;¹⁴ and, second, it makes war with, and wears out the saints.¹⁵ The same character is elsewhere described.

Revelation 13

⁶ And he opened his mouth in blasphemy against God, to blaspheme His name and His tabernacle, and them that dwell in heaven.

¹³ *Daniel* 7:24.

¹⁴ *Daniel* 7:20, 25.

¹⁵ *Daniel* 7:21, 25.

⁷ And it was given unto him to make war with the saints and to overcome them.

Daniel says,

Daniel 7

²¹ ...[he] *prevailed* against them.

Now see:

2 Thessalonians 2

³ That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

⁴ Who opposes and exalts himself above all that is called God, or that is worshiped; so that he as God sits in the temple of God, showing himself that he is God.

Daniel's "little horn," Paul's "man of sin," and John's blasphemous beast, are clearly identified. Has a power of this description arisen? It must be admitted that there has, and that it is the *Papacy*. The *titles* the Popes have assumed, of "*Most Holy Lord*," and their pretensions to pardon sin, even before its commission, if we had nothing else, sufficiently establish the blasphemous character of that power. Pope Innocent III, writes:

He [Christ] has set one man over the world, him whom He has appointed His vicar on earth; and as to Christ is bent every knee in heaven, in earth, and under the earth; so shall obedience and service be paid to His vicar by all, that there may be one fold and one shepherd.

Again, Pope Gregory VII, says,

The Roman Pontiff alone is by right *universal*. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name alone shall be heard in the churches. It is the *only name in the world*. It is his right to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify it never shall err.

Surely here is a power *diverse* from all others, and proud and blasphemous enough to answer the character of the little horn. It is said of this horn that:

Daniel 7

²⁵ He shall...think to change times and laws.

It is evident that the laws here spoken of are the laws of the Most High; for his work is to oppose God. The changing of human laws would not be here noted as a distinguishing characteristic of the man of sin. No: his distinguishing acts are against God and His saints. In fulfillment of this part of the prophecy, the Roman apostasy has removed the second commandment from the Decalogue, has changed the Sabbath of the fourth, from the seventh to the first day of the week, and has divided the tenth, to make up the number of ten commandments.¹⁶

4. The Time of Its Rise

Let us now inquire, When did the little horn, or Papacy, arise? It did not arise *before* the ten horns; hence, it did not arise prior to 483 AD, when the tenth horn came up. Three of the first horns must be plucked up *before it*, in its rise. It came up among the ten horns, and three of those horns fell before it. It must have been established at the very point where the third horn fell.

In the year of our Lord 493, the Heruli in Rome and Italy were conquered by the Ostrogoths. In 534, the Vandals, who were under Arian influence, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. The Ostrogoths, who held possession of Rome, were under an Arian monarch, who was an enemy to the supremacy of the Bishop of Rome; hence, before the decree of Justinian, (a Greek emperor at Constantinople,) could be carried into effect, by which he had constituted the Bishop of Rome *head of all the churches*, the Ostrogoths must be plucked up. This conquest was effected by Justinian's army in the month of March, 538; at which time, the Os-

¹⁶ See *Catholic Catechisms*.

trogoths, who had retired without the city, and besieged it in their turn, raised the siege and retired, leaving the Greeks in possession of the city; thus the third horn was plucked before Papacy, and for the express purpose too of establishing that power.¹⁷

The facts answer well to the prophecy. Here is the letter of Justinian to the Bishop of Rome, 533 AD:

“Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John, the Most Holy Archbishop of our city of Rome, and Patriarch.

“Rendering honor to the apostolic see, and to your holiness, (as always was and is our desire,) and, as it becomes us, honoring your blessedness as a father, we have laid without delay before the notice of your holiness all things pertaining to the state of the church. Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition; therefore we hasten to *subject*, and to unite to your holiness, all the priests of the whole East.

“As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, who are the head of all the holy churches. For in all things (as had been said or resolved) we are prompt to increase the honor and authority of your see.”

The authenticity of the title, [says Mr. Croley,] receives unanswerable proof from the edicts of the “Novellae” of the 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 Con-

¹⁷ See Gibbon’s *Decline and Fall of the Roman Empire*.

stantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome.”¹⁸

Imperial Rome fell about 475 AD, and was in the hands of the barbarians. Thus it continued till the conquest of Rome by Belisarius, Justinian’s general, 536 to 538, when the Ostrogoths left it in possession of the Greek emperor, March, 538. Thus the way was open for the dragon to give the beast...

Revelation 13

² ...his power, and his seat, and great authority.

5. The Timespan

The next point to settle is, the length of time this power was to continue. Daniel says,

Daniel 7

²⁵ ...a time and times and the dividing of time.

John says,

Revelation 13

⁵ Power was given unto him to continue forty and two months.

He was to make war upon the saints—the church; and in *Revelation* 12:6, we are told, the woman, the church, fled into the wilderness 1260 days; and that it was for...

Revelation 12

¹⁴ ...a time, and times, and half a time.

Here then we have the period of the continuance of this power given us in three forms of expression, which settles the point that the time, times, and dividing of time is 42 months, or 1260 prophetic days or years.

6. Its Wound

Did the continuance of the papal *dominion*, as a horn of the beast, cease at the end of that period? From 538, 1260 years would ex-

¹⁸ Croley, pp. 114, 115.

tend to 1798. Did anything transpire that year to justify the belief that the *dominion* of the Papacy was taken away that year?

It is a historical fact, that, on Feb. 10th, 1798, Berthier, a French general, entered the city of Rome and took it. On the 15th of the same month the Pope was taken prisoner and shut up in the Vatican. The papal government, which had continued from the time of Justinian, was abolished, and a republican form of government given to Rome. The Pope was carried captive to France, where he died in 1799. Thus, he that led others into captivity, went into captivity; and he who killed with the sword those he was pleased to call heretics, was himself killed (subdued) with the sword; *i.e.*, his dominion was taken away by war.

Revelation 13

¹⁰ He that leads into captivity shall go into captivity: he that kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.

He is cut off from being a *horn on the beast*, or deprived of his *civil power*, so that he can no longer wield the sword against dissenters. That the Pope was restored, or a new one chosen, is admitted. But that he has power to depose kings and put to death the saints now, is denied. When he was a horn on the beast, he deposed kings at pleasure, for centuries, and silenced heretics by the flame, the rack, prison, and the sword. Can he do it now? No. Nor has he been able to do it since 1798—since that time the church is out of the wilderness, and the Papacy is *compelled* to tolerate Protestantism. Hear the Pope himself on that subject. Here is his letter, dated Sept. 1840, at Rome.

ENCYCLICAL LETTER OF OUR MOST HOLY LORD GREGORY XVI, by Divine Providence Pope, to all Patriarchs, Primates, Archbishops, and Bishops.

Gregory XVI Pope

Venerable Brethren,—Health and the apostolic Benediction.

You well know, Venerable Brothers, how great are the calamities with which the Catholic Church is beset on all sides in this

most sorrowful age, and how pitifully she is afflicted. You know by what a deluge of errors of every kind, and with what unbri-dled audacity of the erroneous, our Holy Religion is attacked, and how cunningly and by what frauds, heretics and infidels are endeavoring to pervert the hearts and minds of the faithful. In a word, you know there is almost no kind of effort or machination which is not employed to overthrow, from its deepest foundations, if it were possible, the immovable edifice of the Holy City.

Indeed, are we not (Oh, how shameful!) compelled to see the most crafty enemies of the truth, ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander, but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skillfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, traveling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with the farmers! Thus they leave no means unattempted, whether by corrupt Bibles in the language of the people, or pestiferous newspapers and other little publications, or caviling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith.

We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet *compelled to tolerate* in your diocese these aforesaid *propagators of heresy and infidelity*; these shameless preachers, who, while they walk in sheep's clothing, but inwardly are ravening wolves, cease not to lay in wait for the flock and tear it in pieces. Why should we say more? There is now scarcely a barbarous region in the universal world, to which the well known Central Boards of the heretics and unbelievers have not, regardless of expense, sent out their explorers and emissaries, who either insidiously, or openly and in concert, making war upon the Catholic religion, its pastors and its ministers, tear

the faithful out of the bosom of the church, and intercept her approach to the infidels.

Hence it is easy to conceive the state of anguish into which our soul is plunged day and night, as we, being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors. And we have thought fit, Venerable Brethren, to recall to your minds by our present letter the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor, with redoubled zeal, and with united labors, and with every kind of efforts, to repel the attacks of the raging foes of religion, to turn back their weapons, and to forewarn and fortify the subtle blandishments which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal.

Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate.

- GREGORY XVI POPE

Now let us see whereabouts we are in the prophetic chain.

- Have we passed the Lion—Babylon? *Yes.*
- Have we gone by the Bear with three ribs in his mouth? *Yes.*
- Has the sign of the Leopard with four wings of a fowl and four heads been passed? *It has.*
- The dreadful and terrible beast, with ten horns,—has he been seen? *Yes.*
- Have we got past the little horn having eyes like the eyes of a man? *That* is among the things numbered with *the past.*

What comes next? The Judgment, and God's everlasting kingdom.

3. Daniel 8 & 9: Vision of the Ram, He-Goat, & Horn

OUR Heavenly Father employs various figures and representations, to enforce the same truths, to make the deeper impression on our minds. Thus the *dream* of Pharaoh¹⁹ was *doubled* to him, thereby making the stronger impression on his spirit. In the vision of Peter²⁰ the “sheet was let down to the earth,” and the voice *three* times calls upon him to “rise, kill and eat;” and as many times tells him, “What God has cleansed, do not call common.” Thus God enforces important truths by a *repetition*.

This was the case in the visions of Daniel. We have already seen that the vision of the seventh chapter was like that of the second, with, however, additional circumstances, *viz.*, the sitting of the judgment, and the “little horn.” In the last chapter, then, while the same truths are brought to light as in the second, we have some additional information: so, we may see the same principle carried forward in the chapter before us.

Daniel 8

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

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.

1. The Ram

³ Then I lifted up my 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,



¹⁹ *Genesis* 41:1-7.

²⁰ *Acts* 10:9-16.

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.

This symbol is explained by the angel:

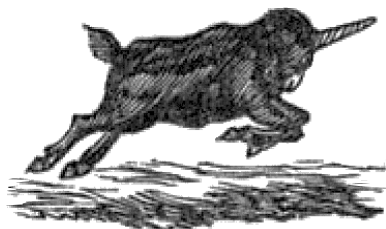
Daniel 8

²⁰ The ram which you saw, having two horns are the kings [kingdoms] of Media and Persia.

It represents the same as the breast and arms of silver of *Daniel* 2, and the bear of *Daniel* 7. This vision does not begin with the empire of Babylon, as do those of the 2nd and 7th chapters, since it was about to pass away. But it commences with Media and Persia, “pushing westward, and northward, and southward,” and therefore at the height of its power.

2. The Goat

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 broke 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.

The angel explains this symbol:

²¹ And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Not Alexander merely, as some suppose, for Alexander was not strictly the first king; but he belonged to the kingdom in its *undivided* state, or to the first part of the kingdom of Grecia. The great horn, then, is a representation of Grecia while it was *united in one*, which *union* continued some years after Alexander's death, say fifteen or twenty, when his brother and two sons, who succeeded him, at least nominally, were murdered, and the kingdom was divided, as indicated at verse 22:

Daniel 8

²² Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power, [not in the power of Grecia *united*.]



Alexander conquered a part of Europe and all Asia in the short space of about twelve years; and the kingdom under him may well be represented as running in the “fury” of its power, and “touching not the ground.” With an army of not more than thirty thousand, he overthrew Darius, king of Persia, who had six hundred thousand, and thus “broke his two horns,” or overthrew the Medo-Persian kingdom: then Grecia became a kingdom of universal empire. Alexander dies, and within twenty years after, four kingdoms come up in Grecia, *viz.*, Macedonia, Thrace, Syria, and Egypt.

The goat, then, represents Grecia, the same as the brass of the image of *Daniel 2*, and the leopard of *Daniel 7*. Greece succeeded Persia in the dominion of the world, 331 BC. The great horn is here explained to be the first king. The four horns that arose when this horn was broken, denote the four kingdoms into which the empire of Alexander was divided after his death. The same is represented by the four heads and four wings of the leopard of *Daniel 7*.²¹

²¹ See *Daniel* 11:3-4.

3. The Little Horn

Daniel 8

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 a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

This symbol is explained by the angel:

²³ And in the latter time of their kingdom when the transgressors are come to the fall, 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 practice, 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.

To avoid the application of this prophecy to the Roman Power, Pagan and Papal, Papists have shifted it from Rome to Antiochus Epiphanes, a Syrian king who *could not resist* the mandates of Rome.²² This application is made by the Papists, to save their church from any share in the fulfillment of the prophecy; and in this, they have been followed by the mass of opposers to the Advent faith. The following facts show that:

²² See notes of the Douay [Romish] Bible on *Daniel* 7; 8; 11.

THE LITTLE HORN WAS NOT ANTIOCHUS

1. The four kingdoms into which the dominion of Alexander was divided, are symbolized by the four horns of the goat. Now this Antiochus was but one of the twenty-five kings that constituted the Syrian horn. How, then, could he, at the *same time*, be *another* remarkable horn?

2. The ram, according to this vision, became great; but the little horn became exceeding great. How absurd and ludicrous is the following application of this comparison:

Great	Very Great	Exceeding Great
PERSIA	GRECIA	ANTIOCHUS

How easy and natural is the following:

Great	Very Great	Exceeding Great
PERSIA	GRECIA	ROME

3. The Medo-Persian empire is simply called *great*.²³ The Bible informs us that it extended...

Esther 1

¹ ...from India even unto Ethiopia, over a hundred seven and twenty provinces.

This was succeeded by the Grecian power, which is called **VERY GREAT**.²⁴ Then comes the power in question which is called **EXCEEDING GREAT**.²⁵ Was Antiochus *exceeding great* when compared with Alexander, the conqueror of the world? Let an item from the *Encyclopedia of Religious Knowledge* answer:

Finding his resources exhausted, he resolved to go into Persia, to levy tributes and collect large sums which he had *agreed to pay*

²³ *Daniel* 8:4.

²⁴ *Daniel* 8:8.

²⁵ *Daniel* 8:9.

to the Romans.

Surely we need not question which was *exceeding great*, the Roman power which exacted the tribute, or Antiochus who was *compelled* to pay it.

4. The power in question was “little” at first, but it waxed or grew...

Daniel 8

⁹ ...exceeding great, toward the south, and toward the east, and toward the pleasant land.

What can this describe but the conquering marches of a mighty power? Rome was almost directly northwest from Jerusalem, and its conquests in Asia and Africa were, of course, towards the east and south; but where were Antiochus’ conquests? He came into possession of a kingdom already established, and Sir Isaac Newton says,

“He did *not* enlarge it.”

5. Out of many reasons that might be added to the above, we name but one. This power was to stand up against the Prince of princes.

Daniel 8

²⁵ ...he shall also stand up against the Prince of princes...

The Prince of princes is Jesus Christ.

Revelation 1

⁵ And from Jesus Christ...the prince of the kings of the earth.

Revelation 17

¹⁴ These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings...

Revelation 19

¹³ ...His name is called the Word of God.

¹⁶ And He has on His vesture and on His thigh a name written,
KING OF KINGS, AND LORD OF LORDS.

But Antiochus died 164 years before our Lord was born. It is settled, therefore, that another power is the subject of this prophecy. The following facts demonstrate that Rome is the power in question.

ROME IS THE LITTLE HORN

1. This power was to come forth from one of the four kingdoms of Alexander's empire. Let us remember that nations are not brought into prophecy, till somehow connected with the people of God. Rome had been in existence many years before it was noticed in prophecy; and Rome had made Macedon, one of the four horns of the Grecian goat, a part of itself 168 BC, about ten years before its first connection with the people of God.²⁶ So that Rome could as truly be said to be out of "one of them," as the *ten horns* of the fourth beast in *Daniel* 7, could be said to come *out of that beast*, when they were ten kingdoms set up by the conquerors of Rome.

2. It was to wax exceeding great toward the south, and toward the east, and toward the pleasant land.²⁷ This was true of Rome in every particular. Witness its conquests in Africa and Asia, its overthrow of the place and nation of the Jews.²⁸

3. It was to cast down of the host and of the stars. This is predicted respecting the dragon.²⁹ All admit that the dragon was Rome. Who can fail to see their identity?

4. Rome was emphatically a king of fierce countenance, and one that did understand dark sentences. Moses used similar language when he evidently predicted the Roman power.

Deuteronomy 28

⁴⁹ The Lord shall bring a nation against you from far, from the end of the earth, as swift as the eagle flies; a nation whose tongue you shall not understand;

²⁶ *1 Maccabees* 8.

²⁷ Palestine: *Psalms* 106:24; *Zechariah* 7:14.

²⁸ *John* 11:48.

²⁹ *Revelation* 12:3-4.

⁵⁰ A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young.

5. Rome did destroy wonderfully. Witness its overthrow of all opposing powers.

6. Rome has destroyed more of the “mighty and holy people,”³⁰ than all other persecuting powers. From fifty to one hundred millions of the church have been slain by it.

7. Rome has stood up against the Prince of princes. The Roman power nailed Christ to the cross.

Acts 4

²⁶ The kings of the earth *stood up*, and the rulers were gathered together against the Lord, and against His Christ.

²⁷ For of a truth against your holy child Jesus, whom You have anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.

Matthew 27

² And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor.

Revelation 12

⁴ ...and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

8. This power is to be broken without hand. Compare with *Daniel* 2:34-45, where it is said that the stone “cut out without hands,” smote the image, etc. Its destruction then takes place at the final overthrow of all earthly powers.

4. The 2300 Days

The field of vision, as we have seen, is the empires of Persia, Grecia and Rome. We will here introduce the inquiry of one saint, [angel,] and the answer by another, leaving out what our translators have supplied:

³⁰ *Daniel* 8:24.

Daniel 8

¹³ Then I heard one saint speaking, and another saint said unto that certain saint which spoke, How long the vision, the daily 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.

The inquiry, “How long *the vision*” clearly related to the “Ram” and “Goat,” as well as “little horn”—and, the 2300 days are given in answer to the question,—“How long the vision?”

It was the *meaning of the vision* Daniel sought:

¹⁵ It came to pass, when I had seen the vision, and sought for the *meaning*,” &c.

It was to make Daniel understand the vision Gabriel was sent:

¹⁶ I heard a man’s voice between the banks of Ulai, which called and said, Gabriel, *make* this man to *understand the vision*.

It was to make Daniel understand the vision Gabriel came:

¹⁷ So he came near where I stood, and said unto me, *Understand*, O son of man.

The first thing Gabriel would have Daniel understand, was, that the vision was down to the end:

¹⁷ At [or *unto*] the time of the *end* shall be the vision.

He would have Daniel understand that the end intended was the *last end of indignation*:

¹⁹ Behold, I will make you know what shall be in the *last end of the indignation*;

—and he would have Daniel know that,

¹⁹ ...at the time appointed, the end shall be.

The 2300 days is the only time appointed. That time cannot be applied to a particular agent or event, without violence to the

whole subject. Now, let us inquire what Daniel did understand, and what not. The angel explained everything to him respecting the Ram, He-Goat, and Little Horn. But Daniel tells us in the last verse,

Daniel 8

²⁷ I was astonished at the vision, but none understood it.

What did not Daniel understand? There were, evidently, three things he did not understand:

1. What “sanctuary” was intended in verse 13;
2. He did not understand how to *reckon the days*; and,
3. Where to commence his reckoning.

As Gabriel is not to be charged with disobedience to the command to make Daniel understand the vision, and as he has not fulfilled that command in this chapter, we must look elsewhere to see if he ever did what he was directed to do, and what *he promised* Daniel he would do.

However, it is a fact that 2300 literal days (not quite seven years) would not cover the duration of a single power in this prophecy, much less extend over them all; therefore the days must be symbols, even as the beasts and horns are shown to be symbols. It is also a fact that a symbolic or prophetic day is one year. Hence, the period must be 2300 years. In regard to the date of the 2300 prophetic days, they evidently commence with the vision, at the height of the Medo-Persian empire. Anything more definite, this chapter does not furnish, we must therefore look to the next chapter for the definite explanation of this matter.

5. Daniel 9 - The 70 Weeks

Let us now look into the 9th chapter. Daniel there informs us:

Daniel 9

² In the first year of his [Darius'] reign, I Daniel understood by books, the number of years, whereof the word of the Lord came

to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.

When Daniel understood this fact, fifteen years had passed since the vision of the 8th chapter, and he had all that time been in uncertainty about the points that were not explained to him in that vision. He now seems to catch at the thought, that it must be the “sanctuary” at Jerusalem, to which the vision related, and he at once commences praying accordingly. He, at the 17th verse, prays especially about the sanctuary.

Daniel 9

¹⁷ Now, therefore, O our God, hear the prayer of your servant, and his supplications, and cause your face to shine upon your sanctuary that is desolate, for the Lord’s sake.

Daniel’s mind is evidently on the vision, and he seems to suppose he has got the clue to the sanctuary that is to be “cleansed;” but Gabriel comes flying “swiftly,” to stop Daniel in the midst of his prayer.

²¹ Yea, while 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.

Gabriel, why this haste?

“Why, I see Daniel is wrong—he doesn’t understand the matter—he thinks the vision related to the sanctuary at Jerusalem, and I must stop him, for he is going astray.”

“Gabriel, whom I had seen in the vision,” says Daniel. What vision? Where had Daniel seen Gabriel in vision? Evidently nowhere but in the vision of 2300 days. Gabriel speaks:

²² I am now come forth to give you skill and understanding,

²³ ...therefore understand the matter, and consider the vision.

How is it possible that anything can be plainer than that both Daniel and Gabriel have the vision in mind, that “none understood,” at the close of the 8th chapter?

Daniel 9

²⁴ Seventy weeks are determined upon your people and upon your 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.

“Now,” says Gabriel, “understand the matter, as by your prayer I see you did not, and consider the vision—direct your attention to what I have now to say of it. Seventy weeks are determined [*cut off*, so the word signifies] upon your people.”

Cut off from what? Surely not from indefinite space; but from some time previously given. What time had Daniel given him before? None, except the 2300 days. The natural inference, then, is that the 70 weeks were cut off from those days: there is nothing else to cut them off from.

For what are they cut off? Several objects are specified; but one especially, *viz.*, “to seal up [or, as the word signifies, see *Daniel* 6:17, *make sure*] the vision.” That is, to confirm and establish the vision: so that, as certain as 70 weeks are accomplished at the death of Messiah, so shall all the vision be accomplished in 2300 days.

Now if these 70 weeks are weeks of years, so are all the 2300 days, years. Can the things to be accomplished in those 70 weeks, transpire in so many literal weeks, *i.e.*, in one year and 18 weeks? Certainly not. Then they must be reckoned in some other way. How else can they be reckoned? Is there any Scripture rule for reckoning days for years?

Ezekiel 4

⁴ Lie also upon your left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that you shall lie upon it you shall bear their iniquity.

⁵ For I have laid upon you the years of their iniquity, according to the number of the days, three hundred and ninety days: so shall you bear the iniquity of the house of Israel.

⁶ And when you have accomplished them, lie again on your right side, and you shall bear the iniquity of the house of Judah forty days: I have appointed you each day for a year.

Numbers 14

³⁴ After the number of the days in which you searched the land, even forty days, each day for a year, shall you bear your iniquities, even forty years, and you shall know my breach of promise.

Here, then, we have an example of days being put for years. The 70 weeks, then, may be reckoned a day for a year, or 490 years. They are cut off from the 2300, and as you cannot cut off 490 years from 2300 *days*, it establishes the fact that those 2300 days are *years*, and that this was what the angel intended to teach Daniel. As the 70 weeks are cut off from the 2300 days, it follows that they form the first 490 of those days, and both periods begin at the same date.

The next point on which the angel would inform Daniel, is, where to commence his reckoning:

Daniel 9

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.

Here we observe, that the point of beginning is at the commandment to restore and build Jerusalem, and the termination of

the 70 weeks is after the Messiah confirms the covenant. The angel then briefly states, that “the people of the prince that shall come,” *i.e.*, the same power denoted by the “exceeding great horn,” “shall destroy the city and the sanctuary,” thus giving Daniel to understand that so far from the sanctuary at Jerusalem being cleansed, it was to be utterly destroyed. The angel, also, runs down in his explanation to the “consummation” after the whole 2300 years are fulfilled.

Let us now inquire when the “commandment to restore and to build Jerusalem” went forth. It is true, there were several decrees relating to that subject. It cannot be either of the first two; because, neither of them can be made to harmonize with the history of Christ’s death. There is but one of the four decrees relating to this matter that can agree with the event; and the commencement of the vision is clearly at the height of the Persian empire, as Daniel sees the “last horn” of the ram at its highest point when the vision first presents itself to him, and the ram is “pushing;” also, in the detailed explanation that the angel gives Daniel in the 11th chapter, second verse, he points directly to the king of Persia, who...

Daniel 11

² ...by his strength through his riches [should] stir up all against the realm of Grecia.

The Persian empire was at its height under Artaxerxes. In that period, therefore, we should expect to find the decree referred to. Accordingly we find it, in *Ezra* 7:21-26, given by Artaxerxes; and Ezra tells us,

Ezra 8

³¹ Then we departed from the river Ahava, on the twelfth of the first month, to go unto Jerusalem.

The Jews reckoned their year from the spring equinox; hence, the twelfth of the first month would be the forepart of our April. This, according to the chronology of our Bibles, was in the year

before the birth of Christ, by the common reckoning, 457 BC. Ezra arrived in Jerusalem on the first day of the fifth month.

“The first great act of Ezra, by which the commandment went forth, or was carried into execution, was, no doubt, to select and appoint magistrates and judges who should restore the law of God to its proper place as the civil law of Jerusalem, and enforce that law with adequate penalties. . . . For after these things which first demanded his attention in the execution of the king’s decree, he learned to his great distress, that the wives of many of the people were idolatresses. After a season of the deepest humiliation before God, he arises, armed with the powers of that decree which completed the authority for Jerusalem’s restoration, and with the way, no doubt, prepared by the judges and magistrates that he had appointed to enforce the law of God, (*Ezra* 7:25, 26; 10:14,) and taking hold of this matter with a strong hand, accomplishes the work under penalty of confiscation of goods and banishment. *Ezra* 9:9. It is certain, therefore, that “the going forth of the commandment,” in its complete form in the work of Ezra, was somewhere between the fifth and ninth months of that year.”³¹

That this decree went forth in the fall can be confirmed by looking at the endpoint of the 70 week prophecy. The last “week” (7 years) of this prophecy marked the time of the Messiah. It started with His anointing (the baptism of Christ), and the midpoint (3½ years) marked the time when:

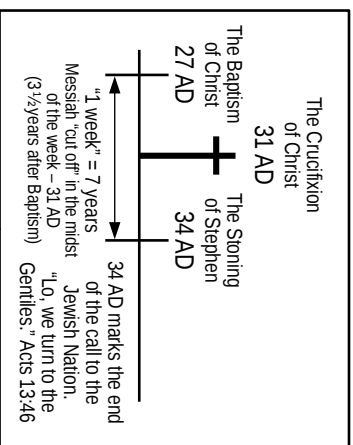
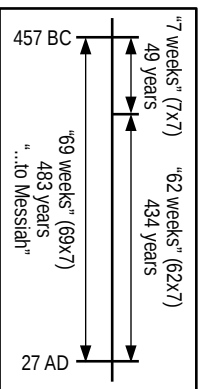
Daniel 9

²⁷ ...He shall cause the sacrifice and the oblation to cease.

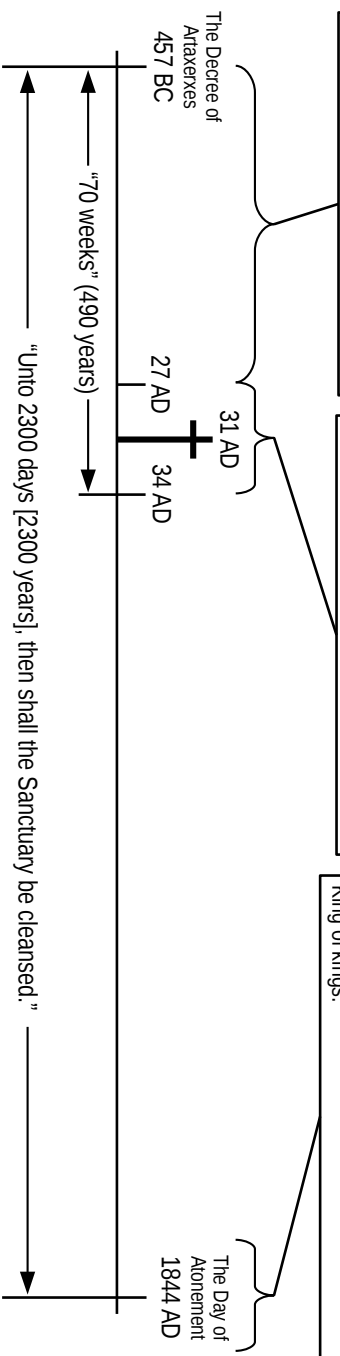
Christ’s crucifixion, in the spring of 31 AD, fulfilled that part of the prophecy, as the true Lamb had been offered, and since type met antitype, the system of animal sacrifices in the earthly sanctuary were no longer required. Since 3½ years ended in the spring, 7 years would end in the fall. This means that the beginning of the prophetic periods commenced in the fall of 457 BC, and would end in the fall of 1844 AD, 2300 years later.

³¹ J. N. Andrews, *The Commandment to Restore and to Build Jerusalem*.

The Prophecies of Daniel 8:14 and 9:24-27



The autumn of 1844 marks the end of the 2300 years. This aligns with the type: the autumn feast of the Day of Atonement in the earthly Sanctuary, which cleansed that Sanctuary. The decree of Artaxerxes was carried into effect in the autumn (457 BC), Christ was baptized in the autumn (27 AD), and therefore Stephen was stoned in the autumn also (34 AD). In the autumn of 1844, Christ began His work in the Most Holy Place of the heavenly Sanctuary: the judgment and cleansing of His people in preparation for the cleansing of sin from the Sanctuary, and the end of His mediatorial work as our heavenly High Priest. When this work is completed, He will return as King of kings.



Here we take leave of this part of the subject, and refer the reader to our works on the 2300 days and the Sanctuary,³² where it is shown that the 2300 prophetic days began 457 BC, and terminated 1844 AD.

6. The Sanctuary

It has been supposed that the earth, or a portion of it, was the Sanctuary of *Daniel* 8; but this is indeed a great error; one that has stood in the way of the reception of the “present truth,” and out of which has grown the recent fanaticisms on the definite time of the Second Advent.

The definition of the word sanctuary, is a “sacred place,”³³ a “dwelling place of the Most High.”³⁴ This earth, or any portion of it, has not been such a place since man left Eden 6000 years since.

As the typical sanctuary of the Jews was the center of their religious system, so the “greater and more perfect Tabernacle”³⁵ above, of which Jesus Christ is a High Priest, forms the center of all gospel truth. There is God the Father, there is Jesus Christ, a merciful High Priest, and there is the mercy seat, the ark, the law of God,³⁶ and the holy angels. We are indeed, introducing a glorious theme. It would be far better for the spiritual interests of the people of God if they would more constantly look upward, and by faith view the glories of the heavenly Sanctuary. We recommend the reading of the book of *Hebrews* as an excellent commentary on this subject. We invite the especial attention of the reader to those works where a scriptural view of the Sanctuary to be cleansed at the termination of the 2300 days, is given, with the nature of its cleansing.³⁷

³² *The Sanctuary and Twenty-Three Hundred Days*, by J. N. Andrews.

³³ Webster.

³⁴ Cruden.

³⁵ *Hebrews* 9:11.

³⁶ *Revelation* 11:19.

³⁷ PP Editor’s note: Such works would include *The Great Controversy*, by Ellen

Events immediately preceding the second coming of Christ are mentioned in *Daniel* 8, yet that event is not brought to view in that chapter. It is true that it is said in verse 25, when speaking of the little horn,

Daniel 8

²⁵ ...he shall be broken without hand;

—but the wrath of God in the seven last plagues will, at least, commence to break earthly governments, prior to the Second Advent. Read their dreadful description in *Revelation* 16. After the sixth vial is poured out it is said,

Revelation 16

¹⁵ Behold, I come as a thief;

—His coming is then still future.

The event to transpire at the end of the 2300 days, is the cleansing of the Sanctuary. That the tabernacle of God is the Sanctuary of the Bible, a multitude of texts directly testify.³⁸ That the cleansing of the Sanctuary is the work of a high priest, performed by blood, and not with fire, is also a matter of certainty.³⁹ The work of cleansing the Sanctuary is not that of a king taking vengeance on his adversaries, but that of a Priest concluding His work in the tabernacle of God. Hence, this work must precede the Second Advent, and be accomplished ere the priestly work of our Lord is closed in the Sanctuary of God. Until that point of time, the wrath of God is stayed by the intercession of our great High Priest.

When that point is reached, the sins of the “host”⁴⁰ or church, having been transferred from the Sanctuary to the anti-typical

G. White, chapters 23, 24, and 28; *God’s Way in the Sanctuary*, by F. T. Wright; and various works by J. N. Andrews, *The Commandment to Restore and to Build Jerusalem*, *The Sanctuary of the Bible*, *The Sanctuary and Twenty-Three Hundred Days*, *The Judgment: Its Events and Their Order*.

³⁸ *Exodus* 36:1-6; *Leviticus* 4:6; 16:33; *Numbers* 4:15; *Psalms* 78:54, 69; *Hebrews* 8:1-2.

³⁹ *Leviticus* 16; *Hebrews* 9.

⁴⁰ See *Daniel* 8:10, 11, 13.

scape-goat, and the saints of God being all sealed,⁴¹ the wrath of God without mixture of mercy is poured out,⁴² and the adversaries of the Lord are destroyed with an utter destruction.⁴³ The period of time in which the Sanctuary is being cleansed; we understand to be what the angel denominates...

Daniel 8

¹⁹ ...the last end of the indignation.

That it occupies a space of time is evident from the form of expression used by Gabriel:

Daniel 8

¹⁹ I will make you know what shall be IN the last end of the indignation.

THE SANCTUARY

There is a house in heaven built,
The temple of the living God,
The tabernacle true, where guilt
Is washed away by precious blood.

Long since our High Priest entered there,
Who knows the frailties of our frame;
Who loves to hear His people's prayer,
And offer to our God the same.

The daily ministry He bore,
Till ended the prophetic days;
He opened then the inner door,
To justify the sacred place.

Before the Ark of Ten Commands,
On which the Mercy-seat is placed,
Presenting His own blood, He stands,
Till Israel's sins are all erased.

⁴¹ *Revelation 7.*

⁴² *Revelation 16; Revelation 14:10.*

⁴³ *Revelation 19:11-21.*

This work performed, the firm decree
Will pass on all the sons of men,
He that is filthy, let him be,
He that is holy, so remain.

To Christ let living faith ascend,
Keep God's Commandments, patient wait,
Till we shall see our Dearest Friend,
And pass, with Him, the pearly gate.

1843. **GOD'S EVERLASTING KINGDOM**