

DANIEL'S FINAL APPEARANCE
A GREAT CONFLICT

PART 3: DANIEL 11:32–40A

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1. GOD'S PEOPLE DURING THE SECOND REIGN OF PAPAL ROME

Our study of the chronological flow of Daniel 11 has thus far led us to the conclusion that v. 31 describes the highly significant prophetic event of the future national Sunday law in the United States.¹ Accordingly, Daniel 11:32–39 describes those events immediately following the NSL — during the time that can be called the *second* papal supremacy.

As noted in Part 2, p. 26, because Daniel 11:32–39 closely describes in many ways the experience during the historic 1260 years of the first papal supremacy (A.D. 538–1798), it is understandable why Adventist commentators apply this historic application to these verses. It seems, however, that what these commentators overlook is the simple fact that the deadly wound marking the end of the 1260 years is prophesied to be healed and that there is coming a second papal supremacy.² Because we believe these two supremacies are referred to in v. 29 as “the former” and “the latter,” and because we believe v. 29 falls between these two supremacies, we understand vs. 32–39 to actually describe the second papal supremacy that follows the healing of the deadly wound.

When we look at Gabriel's description of the second papal supremacy, we see that it is divided by subject matter into two parts: the first (vs. 32–35) describes the experience of God's people; the second (vs. 36–39) describes the activities of the papacy. The first part is the subject of this chapter and the second is the subject of the next. And given the special relevance of this period to God's remnant people, it will be well that we consider its prophetic description carefully.

The Holy Covenant

32 And such as do wickedly against the covenant shall he corrupt by flatteries

As noted in the section “Covenant Context” in Part 2, pp. 38–42, the *daily* of Daniel 11:31 must be understood in the context of the holy covenant; and as we move to v. 32 we find that the covenant continues to provide important context, now regarding “such as do wickedly against the covenant.” Thus, a thorough understanding of the holy covenant is required in order to understand this section of the prophecy itself. While Appendix A provides our detailed study of the holy covenant, suffice it to say here that, in our view, God's covenant is best understood in light of what may be called the *covenant generations* of Abraham, Isaac, and Jacob.

Our study of these “covenant generations” shows that there are two fundamental theological errors that can be found in the thinking and spiritual experience of God's people, whether they be new-testament or old, and we can describe these errors with the terms “legalism” and “cheap grace.” Regarding legalism, in Galatians 4:21–31 Paul recognizes that those Christians who desire to be “under the law” can be likened to the life experience of Ishmael, while those who live by faith can be likened to that of Isaac;³ and in Romans 9:31–32 Paul finds literal Israel corporately guilty of the old covenant legalism he associated with Ishmael. That the spiritual descendants of Ishmael and Isaac can be viewed as God's people who are legalists and those who live by faith respectively stems from the fact that Ishmael was the product of Abraham's legalism (his own work of the flesh) while Isaac was the product of Abraham's belief in God (God's work of the Spirit). In this same context, when we look again at the life of Isaac we see yet another following generation that is allegorical to the

¹ See Parts 1 and 2, particularly “The Setting Up of the Abomination of Desolation” and “The Taking Away of the ‘Daily’” in Part 2, pp. 83–85.

² Cf. Rev. 13:3.

³ Gal. 4:22–31 is quoted in Appendix A, pp. 63–64.

spiritual experience of God's people, but this time highlighting the second fundamental theological error found among them—cheap-grace. The following is essentially an outline of Appendix A:

- I. *Lot* represents those who never hear God's holy covenant preached, yet they are still redeemed.
- II. *Abraham* represents those who hear and accept God's call to enter in to His holy covenant.
 - A. *Ishmael* represents those who experience the “old” covenant of trusting in one's own promise that in the strength of one's own flesh the conditions of the covenant will be met. They are thus unjustified; legalists.
 - B. *Isaac* represents those who experience the “new” covenant of trusting in God's promise that in His strength and by His Spirit the conditions of the covenant will be met. They are thus justified; believers.
 1. *Esau (Edom)* represents those who accept God's covenant by faith in principle but presumptuously refuse to comply with the condition God imposes on them in the covenant. They are thus unsanctified; cheap-grace believers.
 2. *Jacob (Israel)* represents those who accept God's covenant by faith in principle *and* who demonstrate their faith by complying with the condition in the covenant. They are thus sanctified; true believers.

The holy covenant is God's plan of redemption for Adam and his descendants. In the typological covenant generations of Abraham, Isaac, and Jacob, Lot represents those of Adam's descendants who, for whatever reasons, are never conscious of God's covenant; they never hear the gospel of Christ. Despite their ignorance, however, they have circumcised hearts and are thus in compliance with the spirit of God's covenant terms, and thus they are redeemed. Abraham represents those to whom God reveals His everlasting covenant; those who hear God's gospel call to repentance. Ishmael portrays those who know of God's covenant, who hear the gospel of Christ, but who do not exercise the *faith* to experience it; instead, they futilely attempt to experience it by means of their own old covenant works of the flesh. Isaac portrays those who hear the gospel and by new covenant faith experience the first step of God's covenant of grace—justification. Esau portrays those who by faith experience the first step of God's covenant but, failing to appreciate the character of God and living for the moment, reject the second—sanctification. Finally, Jacob portrays those who experience both the justification and sanctification elements of God's holy covenant, and thus they constitute that part of the human family that will ultimately be fully restored into the image of God.

Our study of these “covenant generations” shows that a holy covenant made by a holy God produces a holy people, despite the fallen nature of the people God has to work with. Thus, God's *everlasting/Abrahamic/new* covenant, God's *better* promises, under *God's terms* produces what man's *old* covenant, man's *faulty* promises, under *man's terms* could not. Yet despite man's adulterations of the holy covenant, God's goal in His covenant remains unchanged: to transform sinners into saints, accomplished by the power of God's grace alone through the means of justification and sanctification, and received on the recipients part by means of a living, working faith—that is, by simply *believing all* that God says and, in the power attending the divine promises, *acting accordingly*. “The proof is in the pudding,” and in the case of the holy covenant the “pudding” is the lifestyles of God's people: they live in perfect accord with the covenant law of God—the Ten Commandments.

Addressing Gentile believers, Peter commented on God's covenant goal in 1 Peter 2:9–10:⁴

⁴ Compare the goal God prescribed for the “old” covenant in Ex. 19:5–6 (quoted on p. 61).

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.⁵

We should now recognize that the “everlasting covenant” is but the “everlasting gospel” ordained to be preached “to every nation, and kindred, and tongue, and people” (Rev. 14:6) in the last days. And when “this gospel of the kingdom shall be preached in all the world for a witness unto all nations” (Matt. 24:14) immediately before “the end” comes, then *all* of God’s *true* people, worldwide, will have come to hear, understand, and fully enter into the holy-covenant relationship God offers. Then the redemption of the human race will be complete in that the true people of God, in their entirety, will be entirely sanctified; and then the probationary “times of the Gentiles [*will*] be fulfilled” (Luke 21:24).

Applying this context of the “holy covenant” to its references in Daniel 11:28, 30, and 32, and understanding the time period of these verses to be in the “time of the end” of post-1798,⁶ Satan knows that if the holy covenant is understood in its fullness God’s true people will experience the sanctification the holy covenant promises, and he knows that this opens the way for Christ’s return. On the papacy’s part, her concern is that the sanctification promised in the holy covenant produces a people who keep the whole law of God, including the Sabbath commandment. Of course, Sabbathkeeping is an affront to papal authority in that it spurns the mark of papal authority — Sundaykeeping.⁷ Little wonder, then, that Satan, through his anti-christ power of papal Rome and in a desperate bid at self-preservation, works “against the holy covenant,” has “indignation against the holy covenant,” and conspires with them that “forsake the holy covenant” (Dan. 11:28, 30). Thus it is the doctrine of the holy covenant, above all others, that Satan seeks to suppress among the Israel of God.

We should now recognize again the association between the holy covenant and the *daily* in Daniel 11. The papacy has “indignation against the holy covenant” and has “intelligence with them that forsake the holy covenant” in v. 30, and this is immediately followed by the taking away of the *daily* in v. 31. This fits perfectly the context we have given both the holy covenant and the *daily*. That is, true Sabbath observance is the identifying mark of the holy covenant, and corporate Sabbath worship is the *daily*. The taking away of the *daily*, then, can be seen as the direct consequence of the papacy having indignation against the holy covenant and the direct result of her having intelligence with the apostate Protestants who forsake the holy covenant. We will return to the generations of Abraham, Isaac, and Jacob when they again become relevant later in our study of Daniel 11.

Corrupting the Corrupted

32 And such as do wickedly against the covenant (the apostate Protestants who forsook the holy covenant in v. 30) shall he (the papacy) corrupt²⁶¹⁰ by flatteries: but the people that do know their God [through their renewed knowledge of the holy covenant] shall be strong, and do exploits.

33 And they that understand [God’s holy covenant] among the people shall instruct many [about the holy covenant]

⁵ Peter here paraphrases Hos. 2:23 in acknowledging God’s acceptance of the Gentiles as His people, as did Paul in Rom. 9:24–26.

⁶ Cf. Part 2, ch. 2, “The Deadly Wound to Papal Rome,” particularly “The End Shall Be at the Time Appointed” on pp. 16–18.

⁷ Cf. the GC 449 quote in Part 2, p. 95.

Regarding v. 32 one could well ask: How do you *corrupt* those who are already *wicked*? A word study of the Hebrew will help. Strong's definition for the word "corrupt":

2610. **chaneph**, *khaw-nafe'*; a prim. root; to *soil*, especially in a moral sense: — corrupt, defile, X greatly, pollute, profane.

This Hebrew word is found only eleven times in the Old Testament; eight times it is used in reference to polluting "the land," and only on two other occasions is it used in reference to profaning or defiling people—Jeremiah 23:11 and Micah 4:11. Let's look at Jeremiah 23:11–12:

11 For both prophet and priest are profane²⁶¹⁰; yea, in my house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, *even* the year of their visitation, saith the LORD.

Here the false prophets and priests are called "profane" (*chaneph*); and in Daniel 11:32 the papacy causes the last-day apostate Protestants to become "corrupt" (*chaneph*). It is important to note the definition of this word again — "to soil, especially in a moral sense" — and *morality*, like sin, is defined by God's law.⁸ We will now note that the papacy herself has long been "corrupt" in that she, by her own admission, consciously transgresses God's law.

But notwithstanding all the efforts to establish Sunday sacredness, papists themselves publicly confessed the divine authority of the Sabbath and the human origin of the institution by which it had been supplanted. In the sixteenth century a papal council plainly declared: "Let all Christians remember that the seventh day was consecrated by God, and hath been received and observed, not only by the Jews, but by all others who pretend to worship God; though we Christians have changed their Sabbath into the Lord's Day," — Morer, pages 281, 282. Those who were tampering with the divine law were not ignorant of the character of their work. They were deliberately setting themselves above God. *The Great Controversy*, 577.

It appears that in Daniel 11:31 the papacy schemes to use apostate Protestants as unwitting pawns ("arms") to carry out the papacy's own evil purposes. Little do the Protestants know the real truth as to what they are doing.

Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured. *Ibid.*, 581.

While it is true that God "winks" at ignorant sin,⁹ we can be sure that before the close of probation God will bring forth the binding claims of His covenant law clearly to the minds of all people. And of course, all "new light" calls for an appropriate response.

A bright light shines upon our pathway today, and it leads to increased faith in Jesus. We must receive every ray of light, and walk in it, that it may not be our condemnation in the judgment. Our duties and obligations become more important as we obtain more distinct views of truth. Light makes manifest, and reproves the errors that were concealed in darkness; and as light comes, the life and character of men must change correspondingly to be in harmony with it.

⁸ 1 John 3:4.

⁹ Acts 17:30.

Sins that were once sins of ignorance because of the blindness of the mind, can no more be indulged in without incurring guilt. When light, searched out carefully and prayerfully, is flashed upon the mind from the living oracles, individuals and churches are placed under greater responsibility than before. As increased light is given, men must be reformed, elevated, and refined by it, or they will be more perverse and stubborn than before the light came. Review and Herald, September 3, 1889 (emphasis supplied).

As, under the moving of the Holy Spirit, “the people that do know their God shall be strong” (v. 32), and as “they that understand among the people shall instruct many” (v. 33) as to the truth of the matter regarding God’s holy covenant, ignorance will no longer be an excuse. Then “such as do wickedly against the covenant” (v. 32; *i.e.* those who violate the holy covenant by willful transgression of God’s law) will become *chaneph*, just as the false prophets and priests of Jeremiah 23:11 (those who were privileged to serve God in His “house” but were found wanting) were *chaneph*. Papal Rome will then have succeeded in making the apostate Protestants [who continue in their apostasy] altogether like unto themselves. Their sin of ignorance will have been brought to their attention and “such as [*continue to*] do wickedly” will then become “corrupt” in the *moral sense of conscious sin*. There will then remain nothing for God to wink at.

But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome — “the mark of the beast.” And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive “the mark of the beast.” *The Great Controversy*, 449.

We can be sure that one reason in particular the “*chaneph*” of the false prophets and priests in Jeremiah 23:11 was repugnant to the Lord was because it took place “in my [*the Lord’s*] house.” And so it will be with apostate Protestants in Daniel 11:32. That is, the spiritual leaders in apostate Protestantism in the last days — the end-time false prophets and priests — will carry out their wickedness right from the pulpits of their Protestant churches — the end-time equivalent of the Lord’s “house.” And this, we shall soon see, brings judgment from God commensurate with the sin. But now let’s go to Revelation and consider those verses that we believe should be dated to the same time period as Daniel 11:32–35. Revelation 13:16–17:

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

We can be sure that to cause all [who will] to receive the mark of the beast will not happen overnight once the NSL is passed; this will take a period of time. And it will be during this time that “company after company from the Lord’s army” join “the foe and tribe after tribe from the ranks of

the enemy” unite “with the commandment-keeping people of God” (8T 41).¹⁰ The true Christians in every church who do not yet understand the perpetuity of God’s holy law will have many questions needing answers. To be sure, once the NSL is passed, those of God’s people who at that time in fact “understand” will have plenty of work to do and many occasions in which to “be strong” and to “instruct many.” We will go into greater detail regarding what God’s people “understand” and “instruct” in Daniel 11:33 later in our study.

Finally regarding the corruption of the wicked in Daniel 11:32, the Hebrew word *chaneph* means the opposite of the word *tsadaq* (“cleansed,” or “justified”) in Daniel 8:14. Whereas *chaneph* means *to soil* in a moral sense, *tsadaq* means *to make right* in a moral sense. Strong’s definition:

6663. **tsadaq**, *tsaw-dak’*; a prim. root; to be (causat. *make*) *right* (in a moral or forensic sense): — cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

As noted in “Our Day In the Light of the Sanctuary Truth” in Part 2, pp. 80–81, the cleansing (*tsadaq*) of the heavenly sanctuary is but the effect in heaven of the “special work of purification, of putting away of sin, among God’s people upon earth” (GC 425) — *i.e.* the *tsadaq* of God’s remnant people. Thus, the prophecies of Daniel 8 and 11 portray a polarization of the human race in the last days. The wicked who “do wickedly against the covenant” are, to an ever-increasing degree, soiled in a moral sense, while the righteous, also to an ever-increasing degree, are purified and cleansed in a moral sense. And we can be sure that the cause of this polarization is the ever-increasing light of God’s holy covenant shining [from the unsealed sanctuary truth] on the hearts and minds of men and women as it is proclaimed to the world by the preaching of the three angels’ messages of Revelation 14. That is, because we are all judged, good or bad, by our acceptance or rejection of the gospel light we receive, when the world will be enlightened with the knowledge of God’s holy covenant in the last days, the inevitable result will be an ever-growing accountability to God’s covenant, and an ever-growing acceptance or rejection of God’s covenant, by the people of the world. Thus we will have the moral polarization of the inhabitants of earth that precedes the second coming of Christ.

The Strategy of Flattery: Act Two

32 And such as do wickedly against the covenant shall he corrupt by flatteries²⁵¹⁴: 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 [that understand and instruct] shall fall [by persecution], they shall be holpen with a little help: but many [of such as do wickedly against the covenant] shall cleave to them with flatteries²⁵¹⁹.

It is interesting how the papacy accomplishes to take someone who is consciously convicted that he has sinned and convince him there is no need of repentance or reform. Verse 32 tells us how — “by flatteries.” Let’s look up “flatteries” in *Strong’s Concordance*:

2514. **chalaqqah**, *khal-ak-kaw’*; fem. from 2505; *flattery*: — flattery.

Since *chalaqqah* is the feminine form of its primitive root which Strong’s designates 2505, let’s look at 2505:

2505. **chalaq**, *khaw-lak’*; a prim. root; to *be smooth* (fig.); by impl. (as smooth stones were used for *lots*) to *apportion* or *separate*: — deal, distribute, divide, flatter, give, (have, im-) part (-ner), take away a portion, receive, separate self, (be) smooth (-er).

¹⁰ Larger quote in Part 1, p. 46.

Chalaq is also the primitive root of the word translated “flatteries” in v. 34. This word is:

2519. **chalaqlaqqah**, *khal-ak-lak-kaw*’; by redupl. from 2505; prop. something *very smooth*; i.e. a *treacherous* spot; fig. *blandishment*: — flattery, slippery.

The Hebrew word designated 2514 is used only this once (v. 32) in the entire Old Testament. The word designated 2519 is used only four times, two of which are in Daniel 11. In addition to being used in association with the second papal supremacy in v. 34 as “flatteries,” 2519 was used in association with the historic rise of papal power in v. 21 when the papacy obtained the Roman pagan kingdom “by flatteries.”¹¹ The other two times 2519 is used is in Psalm 35:6 (“slippery”) and, believe it or not, Jeremiah 23:12 (also “slippery”). We just looked at this verse in connection with our comments on the word “corrupt” in v. 32.¹² Let’s look at it again:

12 Wherefore their (the false prophets and priests) **way shall be unto them as slippery**²⁵¹⁹ **ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the LORD.**

Whereas “he that leadeth into captivity shall go into captivity” and “he that forecasts devices shall have devices forecast against him,”¹³ it also seems true that “he that lays a treacherous spot [*as in Dan. 11:32, 34*] shall have a treacherous spot laid against him [*as in Jer. 23:12*].” In Daniel 11 the final “treacherous spot” (definition of 2519 above) the papacy lays for God’s people is described in vs. 32–35 and the final “treacherous spot” the Lord lays for the papacy is described in vs. 40–45.

In looking at Strong’s definitions of 2514, 2505, and 2519, perhaps a better way to convey the meaning of 2514 in v. 32 would be “smooth talk.” This is the meaning Dr. Zdravko Stefanovic gives 2519 in v. 21:

Since the Hebrew word *h^alaqlaqqot*, “flatteries,” is related to something that is smooth, its meaning may be rendered as “smooth talk.” *Daniel: Wisdom to the Wise*, 406.

But what exactly is the content of the “smooth talk” the papacy gives apostate Protestants in v. 32 when they discover they have been duped? Going back to the prophecy of the judgments on the false prophets and priests in Jeremiah 23 we believe we find the answer. Here we are told that the content of the false prophets’ “smooth talk” is a false cry of “peace and safety.” Jeremiah 23:16–22:

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it*?

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

¹¹ See “The Strategy of Flattery: Act One” in Part 1, pp. 92–93.

¹² P. 6.

¹³ Cf. our comments in Part 2, pp. 16–17.

In times of widespread apostasy and impending national judgments, true prophets of God will sound an alarm of warning in God's "holy mountain"¹⁴; they will turn the people from their evil ways and thus avert the impending doom. But such is not the case with false prophets, who prefer instead to give a more popular message that fosters the denial in the minds of the people that leads them to believe there is no reason for alarm. Paul refers to this sinister deception as it will exist at the end of time. 1 Thessalonians 5:2–3:

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

It seems the "peace and safety" Paul refers to here is the universal optimistic hope of world peace immediately preceding the second coming of Christ during "the crowning act in the great drama of deception" (GC 624) when Satan himself personates Christ and, no doubt, promises an earthly millennial kingdom of "peace and safety." Certainly, the world will be ripe for such a false promise after having just experienced the turmoil associated with the progressive loosening of the restraint of the four winds during the second papal supremacy.¹⁵ However, all false hopes disappear as quickly as they came by the "sudden destruction" of the seven last plagues and "the brightness of his coming" (2 Thess. 2:8). But it also seems that this cry of "peace and safety" will just be the last of many such cries. Considering the cataclysmic events of natural disasters, pestilence, and civil unrest occurring after the release of the four winds, first in the United States after the NSL and then in the rest of the world following such laws universally, we can be sure there will then be a general fear that the judgments of God are falling on the world for its wickedness. This fear, we know, will be a valid fear.

A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and *national apostasy will be followed by national ruin. Review and Herald, Dec. 18, 1888 (7BC 977; emphasis supplied).*

More and more the world is setting at nought the claims of God. Men have become bold in transgression. The wickedness of the inhabitants of the world has almost filled up the measure of their iniquity. This earth has almost reached the place where God will permit the destroyer to work his will upon it. The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes *universal*, God will reveal Himself. He will arise in His majesty to *shake terribly the earth*. He will come out of His place to *punish the inhabitants of the world for their iniquity*, and the earth shall disclose her blood and shall no more cover her slain. *Testimonies for the Church, 7:141 (emphasis supplied).*

Though we don't know how long it will be from the enactment of the NSL in the United States to when this substitution of a false sabbath for the true becomes universal, as we will see later, it seems the Lord will allow the final winds of strife to blow over the earth in close proportion to the degree the people of the world fill up the measure of their iniquity. Because:

¹⁴ Cf. Joel 2:1.

¹⁵ Cf. Rev. 7:1–3.

As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example. *Ibid.*, 6:18.

—we can be sure that the NSL in the United States will open the floodgates to every kind of strife in the world. As it then becomes obvious that the civil leaders of the world are losing all control, the eyes of the world will naturally turn to the supposed spiritual leader of the world — the pontiff of Rome — for spiritual as well as political counsel. Not knowing himself that angels of God have released the four winds of strife on a world that has to an inexcusable degree rejected God by trampling upon His law, their self-appointed spiritual leader has little choice but to put up a courageous front. Surely, if the people perceive that even the pope has no hope there would be immediate anarchy throughout the world; therefore, he gives the people just what they want and hope to hear — the message that all is well in his department. “Peace and safety” is the essence of his message; there is nothing to fear, as long as, of course, the people are careful to respect the Catholic tradition (what has become Christian tradition to apostate Protestants) and to not offend God. Of course, the principal element of this tradition will be the observance of the pagan/papal sabbath.

We can be sure that the pope’s message will not go unheard as his encyclical moves down the chain of the Roman hierarchy and reaches into every community of the Christian world. We know, of course, that the net effect of this message in no way brings relief from the judgments of God. In fact, it makes things worse. But because Satan will have succeeded in deceiving the greatest part of the Christian world into believing that righteousness is sin and sin is righteousness,¹⁶ even more political and social pressure is brought to bear on the small remnant of God’s people who are uncompromisingly faithful to God’s holy covenant.

The flattering cry of “peace and safety,” now coming in Daniel 11:32 from the highest Christian ecclesiastical authorities — the end-time false prophets and priests — who also sanction the continued transgression of God’s law, will bring a welcome but false hope to the world; and thus the convicting conscience of those who work in opposition to God is soothed. But those who indulge themselves with this false hope will quickly pay the ultimate price for it.

When the reasoning of philosophy has banished the fear of God’s judgments; when religious teachers are pointing forward to long ages of *peace and prosperity*, and the world are absorbed in their rounds of business and pleasure, planting and building, feasting and merrymaking, rejecting God’s warnings and mocking His messengers — then it is that sudden destruction cometh upon them, and they shall not escape. 1 Thessalonians 5:3. *Patriarchs and Prophets*, 104 (emphasis supplied).

The tactic of flattering “smooth talk” papists use on apostate Protestants in Daniel 11:32 is so successful that Satan then employs the [now totally fallen-from-grace] apostate Protestants to, in turn, use it on other [still-in-the-balance] Protestants in v. 34 — and “many [*fully apostate Protestants*] shall cleave to them [*the questioning Protestants*] with flatteries.” This understanding of Daniel 11:34, then, makes the following counsel a very relevant warning:

It is not the open and avowed enemies of the cause of God that are most to be feared. Those who, like the adversaries of Judah and Benjamin, come with *smooth words* and fair speeches, apparently seeking for friendly alliance with God’s children, have greater power to deceive. Against such every soul should be on the alert, lest some carefully concealed and masterly snare take him unaware. And especially today, while earth’s history is closing, the Lord requires of His children a vigilance that knows no relaxation. *Prophets and Kings*, 570–571 (emphasis supplied).

¹⁶ Cf. the warning in Isa. 5:20.

We also believe that the following is an account of this whole experience:

Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power — all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy *smooth things*, to soothe their fears and quiet the awakened conscience. *The Great Controversy*, 606–607 (emphasis supplied).

Though the smooth-talking flatterers (coming principally from the Protestant churches in the “asylum fortress” of the United States) cause many among God’s people on the fringes to abandon the faith they have professed, when it fails to dissuade the genuine core of believers the accusers of the brethren will then resort to unveiled threats and blatant lies. Continuing the above quote:

But since many refuse to be satisfied with the mere authority of men and demand a plain “Thus saith the Lord,” the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.

As the controversy extends into new fields and the minds of the people are called to God’s downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. *Ibid.*, 607.

We can be sure that the pressure on God’s people at this time will be intense to say the least.

Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives. *Ibid.*, 592.

While the spiritual battles for human souls wages particularly fierce in this remnant of time in earth’s history and the wicked-in-heart are corrupted into open rebellion against God, the *true* people of God are not intimidated by the conflict. Let’s now consider Gabriel’s description of how God’s remnant people respond to the challenge.

God’s People Respond to the Challenge

32 . . . but the people that do know their God [through their renewed knowledge of the holy covenant] shall be strong, and do *exploits*.

33 And they that understand [God’s holy covenant] among the people shall instruct many [about the holy covenant]

As we noted in “Covenant Context” on pp. 38–42 of Part 2, it is clear from Daniel 11:28–33 that the holy covenant plays a central and crucial role in last-day events. The antichrist papacy hates it and favors those who forsake it, while God’s people fully embrace it. Indeed, it is through the holy

covenant that God’s people come to “know their God” (v. 32) in the intimate way God intended from the inception of the human race. In fact, God’s remnant people come to “know their God” in the same way Abraham did in *his* covenant relationship with God; and as the spiritual father of God’s covenant people, “Abraham . . . was called the Friend of God” (James 2:23).¹⁷ Of course, as brought out in Appendix A, restoring the broken relationship between God and man is the goal of God’s covenant. Hebrews 8:10–11:

10 For this is the [new] covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

The result of knowing God as God’s holy covenant prescribes has been described thus:

All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to his will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we *know God* as it is our privilege to *know Him*, our life will be a life of *continual obedience*. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us. *The Desire of Ages*, 668 (emphasis supplied).

When God’s people come to “know their God” to the point they live in “continual obedience,” their lives will be totally occupied in service to God and they will be equipped to do the “exploits” of Daniel 11:32. We believe these “exploits” have been described thus:

In the closing work of God in the earth, the standard of His law will be again exalted. False religion may prevail, iniquity may abound, the love of many may wax cold, the cross of Calvary may be lost sight of, and darkness, like the pall of death, may spread over the world; the whole force of the popular current may be turned against the truth; plot after plot may be formed to overthrow the people of God; but in the hour of greatest peril the God of Elijah will raise up human instrumentalities to bear a message that will not be silenced. In the populous cities of the land, and in the places where men have gone to the greatest lengths in speaking against the Most High, the voice of stern rebuke will be heard. Boldly will men of God’s appointment denounce the union of the church with the world. Earnestly will they call upon men and women to turn from the observance of a man-made institution to the observance of the true Sabbath. “Fear God, and give glory to Him,” they will proclaim to every nation; “for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. . . . If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.” Revelation 14:7–10.

God will not break His covenant, nor alter the thing that has gone out of His lips. His word will stand fast forever as unalterable as His throne. At the judgment this covenant will be brought forth, plainly written with the finger of God, and the world will be arraigned before the bar of Infinite Justice to receive sentence.

Today, as in the days of Elijah, the line of demarcation between God’s commandment-keeping people and the worshipers of false gods is clearly drawn. “How long halt ye between two opinions?” Elijah cried; “if the Lord be God, follow Him: but if Baal, then follow him.” 1 Kings 18:21. And the message for today is: “Babylon the great is fallen is fallen Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her

¹⁷ Also cf. 2 Chron. 20:7; Isa. 41:8.

plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” Revelation 18:2, 4, 5.

The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who have yielded step by step to worldly demands and conformed to worldly customs will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. At that time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will then appear in the shame of their own nakedness.

Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every nation, among every tongue and people; and in the hour of deepest apostasy, when Satan's supreme effort is made to cause “all, both small and great, rich and poor, free and bond,” to receive, under penalty of death, the sign of allegiance to a false rest day, these faithful ones, “blameless and harmless, the sons of God, without rebuke,” will “shine as lights in the world.” Revelation 13:16; Philippians 2:15. The darker the night, the more brilliantly will they shine. *Prophets and Kings*, 186–189.

Of course, as Daniel 11:33 indicates, the “exploits” of God's remnant people includes teaching those still in spiritual Babylon the great truths especially relevant in this showdown of the ages.

The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are “the times of refreshing” to which the apostle Peter looked forward when he said: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.” Acts 3:19, 20.

Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand.

The message will be carried *not so much by argument as by the deep conviction of the Spirit of God. The Great Controversy*, 611–612 (emphasis supplied).

Thus will God's remnant people “instruct many” (v. 33) in the last days.

Counting the Cost

Encouraging as the courage of the saints may be, to be a last-day Elijah will not be without cost.

33 . . . yet they (God's people) shall fall by the sword, and by flame (martyrdom), by captivity (imprisonment), and by spoil (confiscation of property), many days.

During this time it may appear, as it did for Elijah, that we must stand alone and forsaken by the rest of Israel.¹⁸ And some of God’s people will be called upon to pay the ultimate price — to “fall by the sword, and by flame.” Let there be no mistake: there will be martyrs in the last days, even among “they that understand” (v. 33) God’s holy covenant and who have no apparent fault. It seems these are the ones the third angel of Revelation 16 refers to as “saints and prophets.” Revelation 16:4–6:

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

Because the seven last plagues of Revelation 16 fall after the close of probation,¹⁹ we can be sure that it is the last generation of the wicked who are guilty of shedding “the blood of saints and prophets.” Because this is true, it can only be the last generation of “saints and prophets” whose blood is here referred to as having been shed. Revelation 20:4 gives the fundamental reasons why the wicked are moved for a final time to shed the blood of the saints:

4 . . . and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands . . .

The Spirit of Prophecy affirms the regrettable inevitable:

The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of truth will come on the side of God’s commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, *many will be imprisoned, many will flee for their lives* from cities and towns, and *many will be martyrs* for Christ’s sake in standing in defense of the truth. MS 6, 1889 (3SM 397; emphasis supplied).

It is certainly nice to have the prophetic assurance that God will have a remnant people who will be faithful to the bitter end. But perhaps it would be well to remind ourselves again²⁰ of the crucial importance of being genuinely faithful *now*.

When the testing time shall come, those who have made God’s word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the falsehearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the halfhearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity. *The Great Controversy*, 602.

A Little Help

Despite the high price the world will exact on loyalty to God in the last days, God will sustain His people, just as He sustained Elijah, through it all.

¹⁸ Cf. Elijah’s experience in 1 Kgs. 19:10.

¹⁹ *GC* 629.

²⁰ As we did in Part 2, p. 97.

34 Now when they shall fall, they shall be holpen with a little help

Just “a little help” is how Gabriel describes it. And while we would prefer “a *lot* of help,” when we stop to think of it, a little help will be all that is needed. Certainly, just a “handful of meal” and “a little oil” was sufficient to sustain Elijah and the widow of Zarephath and her son during the testing time of ancient Israel.²¹ And as the Lord provides the daily needs of the birds that neither sow nor reap,²² so the Lord will provide the daily needs of His people in the last days; and this with just “a little help,” because our present *physical* needs are never very much. Of course, our *spiritual* needs will never be greater than in the testing time of *modern* Israel; but these needs will be amply provided for as we have the significant promise Peter reminds us of in Acts 2:17–18:

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:²³

Thus, while we can expect God to meet our physical needs during the second papal supremacy with just “a little help,” we can expect our spiritual needs to be met with a “latter rain” abundance of God’s Spirit that is overflowing.²⁴

Effect By Design: The Righteousness of Saints

While the experience described in Daniel 11:32–35 will not be an easy one for God’s people, it does produce its designed effect:

35 And *some of them of understanding* (some of God’s remnant people) shall fall (by the sword, flame, captivity, and spoil of v. 33), to try them, and to purge, and to make them white .

...

Even the ultimate sacrifice by many of God’s people in the last days will be worth it, for its effect on the church at large will be to “try” her, to “purge” her, and to make her “white.” And as Queen Esther prepared herself by three days of fasting to enter in to the presence of the king,²⁵ so the effect of the end-time sacrifice of God’s people will be to help prepare the bride of Christ for the “marriage of the Lamb” (Rev. 19:7). And when the days of this agonizing preparation are accomplished, then Christ, who has loved His church to the point He voluntarily paid the ultimate price for her Himself and who by this time has now thoroughly sanctified and cleansed her, will “present . . . to himself a glorious church, not having spot, or wrinkle, or any such thing” — a church that is altogether “holy and without blemish” (Eph. 5:27). Then, at long last, it will be said:

7 . . . the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.²⁶

Those who benefit from the ultimate sacrifice of their brethren, those who “are alive and remain” through the darkest period of earth’s history “unto the coming of the Lord,” will cherish God’s

²¹ 1 Kgs. 17:12–16.

²² Matt. 6:26.

²³ Peter quotes Joel 2:28–29.

²⁴ Cf. again the first paragraph of the *GC* 611–612 quote on p. 14.

²⁵ Esther 4:16.

²⁶ Rev. 19:7–8.

wonderful promise that they, like Elijah,²⁷ will be translated and “caught up together with them in the clouds, to meet the Lord in the air” (1 Thess. 4:15, 17). Of course, among the “them” whom they will be “caught up” with are those “of understanding” in the last days who “fell” in the final persecution of the saints. But now they all together “shine as the brightness of the firmament; and . . . as the stars for ever and ever” (Dan. 12:3); “and so shall we ever be with the Lord” (1 Thess. 4:17). But until then, there remains a little season of preparation; one that will last . . .

35 . . . *even to the time of the end: because it is yet for a time appointed.*

We can be sure that God has set His time boundary around this darkest period of religious tyranny the world has ever witnessed, for it will last only “to the time of the end: because it is yet for a time appointed.” For reasons we will elaborate on in chapter 3, in our view the wording “to the time of the end” and “it is yet for a time appointed” points forward in time. In the chronological flow of the prophecy we do not reach the actual “time of the end” referred to here until v. 40. And as noted at the beginning of this chapter, it is apparent that from the taking away of the *daily* and the setting up of the abomination of desolation in Daniel 11:31 to the “time of the end” in v. 40, vs. 32–35 describe the experience of God’s people and vs. 36–39 describe the experience of the antichrist king “he.” Therefore, in the chronological flow of Daniel 11, vs. 32–35 run concurrently with vs. 36–39; and having just discussed the experience of God’s people during this time, we will now turn our attention to what the antichrist power will be doing during this period of its second supremacy.

²⁷ 2 Kgs. 2:11.

2. THE PAPACY DURING THE SECOND REIGN OF PAPAL ROME

The King

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

Verse 36 mentions “the king” without the usual identification “of the north” or “of the south”; therefore, to identify this “king” as the king of either the North or South is only an assumption. However, though the papacy is consistently referred to in this prophecy merely with a pronoun, we can remember that v. 27 referred to both the king of the South and the papacy as “kings” despite the fact that the papacy was *not* specifically referred to as the king “of the north.” Actually, we identified the king of v. 27 (who is not the king of the South) as the papal phase of the “king” of Daniel 8:23.¹ Therefore, it is consistent to apply the papacy and/or the pope to the term “the king” in Daniel 11:36 and still understand this king to be a separate and distinct power from the two kings of the North and South.

As we noted in Part 2, fn. 13 on p. 9, it seems that whenever the prophecies of Daniel refer to the papacy as a “king” they refer to the papacy when she has assumed the political authority associated with civil kings. This is how we understand the reference to “a king” in Daniel 8:23,² and this is how we understand the reference to the papacy as one of the kings of Daniel 11:25–27 that describes the papacy at the very *end* of her *first* supremacy and political union with the state. But v. 36 describes the papacy at the *beginning* of her *second* supremacy and union with the state, and thus she is again appropriately referred to as a “king” as opposed to the usual reference “he.” As also noted in our previous footnote, this also explains why the papacy was not introduced in this prophecy as a “king” in v. 21 but was instead introduced as a “vile person,”³ as the papacy did not receive political authority until her “league” with Justinian’s Roman state coming in v. 23.⁴

That the king of Daniel 11:36 is in fact the papacy becomes apparent when we compare Daniel’s other prophecies where the papacy is clearly referred to:

Daniel 7:25

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.

Daniel 8:11, 23–25

11 Yea, he magnified himself even to the prince of the host . . .

23 . . . a king of fierce countenance and understanding dark sentences, shall stand up.

24 . . . and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 . . . and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes . . .

Daniel 11:36–37

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

37 . . . he shall magnify himself above all.

¹ See Part 2, p. 11.

² See our quote of this verse in Part 2, p. 9.

³ Cf. “A Vile Person” in Part 1, pp. 86–88.

⁴ Cf. Part 2, p. 3.

(1) Daniel 11:36 tells us that “the king shall . . . magnify himself above every god,” and v. 37 that he would “magnify himself above all”; and the prophecy of Daniel 8 tells us that the little horn of v. 9, which we understand represents both imperial and papal Rome, “magnified himself even to the prince of the host” (v. 11); and again, after the little horn is referred to as a “king” in v. 23, we are told, “he shall magnify himself in his heart” (v. 25). (2) Daniel 11:36 tells us “the king . . . shall prosper”; and 8:24 tells us the “king” “shall prosper.” (3) Daniel 11:36 tells us that “the king . . . shall speak marvellous things against the God of gods”; and the prophecy of Daniel 7 tells us that the little horn of v. 8, which we know represents papal Rome in particular, “shall speak great words against the most High” (v. 25). And (4), while Daniel 11:36 tells us that the “king” shall speak “against the God of gods,” 8:25 tells us that the “king” shall stand up “against the Prince of princes.” Thus, the language of Daniel 11:36 unmistakably points to the king of this verse as the little-horn power of the papacy. Now comments from the *SDA Bible Commentary* on Daniel 11:36:

Those who believe that “the king” of this verse is the power depicted in v. 32 [*i.e. the papacy*], point to the fact that in the Hebrew the definite article precedes the word “king.” This would seem to imply that the ruler here brought to view has already been referred to. They contend that the reference to “the time of the end” in v. 35 may point forward and does not necessarily indicate that vs. 36–39 are to be put exclusively *after* the beginning of that time in 1798, especially inasmuch as not until v. 40 is an event specifically said to occur “at the time of the end.” They understand the description of the power in vs. 36–39 to indicate, not atheism, but rather an attempt to supplant all other religious power. Those who hold this view also call attention to the parallelism of chs. 2; 7; 8–9. They conclude that ch. 11 may be expected to carry out the same parallel, and that it is concerned with the culmination of the same apostate power depicted in the prophecies of the book of Daniel.

. . . [*They also*] consider this passage parallel to Dan. 8:11, 25; 2 Thess. 2:4; Rev. 13:2, 6; 18:7. They see the prediction of the present verse fulfilled in the papal claim that the pope is the vicegerent of Christ on earth, in the power claimed for the priesthood, and in “the power of the keys” — the claimed authority to open and close heaven to men. *SDA Bible Commentary*, 4:875.

We will consider how the year 1798 relates to the “time of the end” of v. 40 in the next chapter; but now we will reaffirm our view that the papacy in her second supremacy is indeed the “king” of Daniel 11:36 and the power described in vs. 36–39, and that in her rise to world power and influence she is the “vile person” of v. 21 and the “he” of vs. 21–45. Verse 36 tells us that this “king”:

36 . . . shall prosper till the indignation²¹⁹⁵ be accomplished: for that that is determined shall be done.

We identified what the “accomplishing” of the “indignation” that is “determined” entails in Part 1, p. 69 when we discussed v. 36 in our discussion of v. 16 — God’s judgments on this sinful world at the very end of time as manifested in the form of the seven last plagues. Now let’s look at Strong’s definition for the Hebrew word translated “indignation” in v. 36:

2195. **za’am**, *zah’-am*; from 2194; strictly *froth* at the mouth, i.e. (fig.) *fury* (espec. of God’s displeasure with sin): — angry, (have) indignation.

The Hebrew word for the “indignation” the papacy has against the holy covenant in v. 30 is the primitive root from which 2195 is taken;⁵ however, note that no reference to “God’s displeasure with sin” is found in its definition:

⁵ V. 30 is quoted in Part 2, p. 29.

2194. **za'am**, *zaw-am*'; a prim. root; prop. *to foam* at the mouth, i.e. *to be enraged*: — abhor, abominable, (be) angry, defy, (have) indignation.

Therefore, we understand that the “indignation” in v. 36 refers to God’s “determined” indignation toward sin that is manifested in the form of the seven last plagues, while the “indignation” in v. 30 refers to the papacy’s indignation toward the holy covenant that eventually is manifested by the taking away of the *daily* and the setting up of the abomination of desolation in v. 31, as well as the end-time overt persecution of God’s covenant-keeping people in vs. 32–35. Now v. 37:

37 Neither shall he (the papacy) regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

That “he” shall not “regard the God of his fathers” indicates new tactics in Satan’s approach as he, in this second adulterous church–state union, politically forces himself upon the nations of the world (more on this in v. 38). That “he” does not “regard” the “desire of women” seems to indicate more than the mere practice of celibacy among the Catholic priesthood. In our view, the phrase “daughter of women” in v. 17 refers to the true people of God in the infant Christian church born of her “mother”—ancient Israel.⁶ And since the church is likened to a woman in prophetic symbolism,⁷ in the context of vs. 37–38 the phrase “desire of women” could reasonably refer to the Lord of each generation of the Christian church, as, just as Saul was the “desire of Israel” (1 Sam. 9:20) when Israel desired a king, the “desire” of the Christian church is Christ. Certainly, the papal “king” has never respected “the God of his fathers”—the God of the early and pure Christian church. Thus, to not regard the “desire of women” could well be a prophetic reference to not respecting or acknowledging the authority of Christ as the singular Lord of the Christian church. Regarding the “desire of women” the Amplified Bible offers a similar interpretation:

37 He shall not regard the gods of his fathers, or Him [to Whom] women desire [to give birth], or any other god, for he shall magnify himself above all.

This interpretation holds that the desire of these women was to give birth to the Messiah; thus, the One the papacy does not regard is Christ. But while papal Rome does not “*regard*” the authority of any god except the one she has created in her own image, the next verse states that she does “*honour*” a god.

The God of Forces

38 But in his estate (in the place of the true God referred to in v. 37) shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

Instead of honoring the true God, papal Rome honors “a god of fortresses” (NKJV). Once again the comments of the *SDA Bible Commentary* are helpful:

38. In his estate. Heb. *`al-kanno*, “in his place,” that is, in place of the true God.

God of forces. Heb. *`eloah ma'uzzim*. Commentators have varied considerably in their interpretation of this expression. Some regard it as a proper name, “the god Maujjzim.” However, a god by such a name is unknown elsewhere. Inasmuch as *ma'uzzim* seems quite plainly to be the plural of the Heb. *ma'oz*, “refuge,” “fortress,” which appears repeatedly in

⁶ See Part 1, p. 72.

⁷ E.g., Rev. 12.

this chapter (vs. 7, 10, 19, 31), it seems best to understand these words as meaning “the god of fortresses,” or “god of refuges.”

Some interpret this verse as referring to *the worship of Reason instituted at Paris in 1793*. Realizing the necessity of religion if France was to remain strong to accomplish her aim of spreading the Revolution throughout Europe, some of the leaders in Paris attempted to establish a new religion, with reason personified as a goddess. This was later followed by the worship of a “Supreme Being”—*nature deified*—who might appropriately be considered as a “god of forces.”

Others understand a reference here to the prayers directed to the saints and to the Virgin Mary; still others, to Rome’s alliance with civil powers and her studied efforts to get the nations to do her bidding. *SDA Bible Commentary*, 4:876 (emphasis supplied).

Understanding the time of v. 38 to still be future, we can take the basic idea presented here and anticipate its future application in a new and different way. Looking first at the Hebrew word for “forces” (*ma’uzzim*) in v. 38, the Commentary notes that this is the plural form of the Hebrew word *ma’oz*, meaning “refuge” or “fortress.” As the Commentary also points out, *ma’oz* is found in v. 7—“into the fortress of”; v. 10—“his fortress”; v. 19—“toward the fort of”; and v. 31—“strength.” And as we have pointed out earlier in our study, each of the principal characters of the spiritual great controversy has its own seat of authority which Daniel 11 describes as a “fortress” (*ma’oz*),⁸ and we have identified each of these spiritual fortresses in Daniel 11 as: v. 7—ancient Israel; v. 10—Rome; v. 19—Rome; and v. 31—the Protestant “asylum fortress” of the United States.

In Daniel 11, the word *ma’uzzim* is repeatedly used in its singular form of *ma’oz* in reference to “a place of refuge” or to one’s home “fort.” According to our view, when it was used regarding God’s people it was in reference to the refuge of the church (v. 7)⁹ or to the Protestant refuge in the sanctuary of the United States (v. 31).¹⁰ When it was used regarding those in opposition to God’s people it was in reference to the fort of pagan Rome—the city of Rome (vs. 10, 19).¹¹ Thus, this word is clearly used in reference to the home environs of the forces on either side of the spiritual conflict whether they be good or bad.

Understanding the “he” of v. 38 to be the papacy, since the papacy gives “honour” to the “god of *ma’uzzim* (fortresses/refuges),” we conclude that the “god of fortresses” is not the true God as the antichrist papacy would not give the true God honor. We can put the “god” of v. 38 in the “bad” category.¹² Looking again at the 4BC comments above, we can also rule out the idea that the “god of fortresses” is anything like “the worship of Reason instituted at Paris in 1793” or “nature deified” as the papacy would also not give anything associated with the French Revolution (*i.e.* the king of the South) honor.¹³ However, the use of the word “god” denotes that the entity the papacy honors is indeed a *religious* one. Also, that the word *ma’uzzim* is plural is another factor to be taken into account. Now we have the papacy honoring one “bad” god of more than one “bad” fortress or place of refuge.

Applying the idea that the “god” in v. 38 is in reference to a new religious cult working in opposition *against* true Christianity and yet is working in concert *with* apostate papal Christianity, and noting again that the papacy gives “honour” to this new “god,” and putting the fulfillment of this

⁸ Cf. Part 2, pp. 20–21.

⁹ Cf. Part 1, p. 52.

¹⁰ Cf. Part 2, pp. 34–35.

¹¹ Cf. Part 1, pp. 56, 77–78.

¹² The KJV is the only version we know of that capitalizes the word “god” in the phrase “god of forces/fortresses/refuges” in Dan. 11:38.

¹³ Regarding why the papacy would not honor the king of the South, see our comments in Part 2, pp. 20, 25.

verse in the future, this “god of fortresses” might well be modern spiritualism in its end-time exalted form which by then thoroughly permeates the nations (fortresses/refuges) of the world.

As spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.

The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church members love what the world loves and are ready to join with them, and Satan determines to unite them in one body and thus strengthen his cause by sweeping all into the ranks of spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world and the ushering in of the long-expected millennium.

Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present *a new and more exalted system of religious faith*; but at the same time he works as a destroyer. *The Great Controversy*, 588–589 (emphasis supplied).

It is often questioned how the entire world (according to Rev. 13:3, 7–8) will be brought under the umbrella of apostate Christianity and be compelled or coerced into observing the apostate Christian holy day of Sunday (according to Rev. 13:16–17).¹⁴ We have the answer in the quote above. A “god” who was unknown to the mainline religions of former generations will arise; he will be a universally acceptable god by virtue of his wonder-working power. This will be the day the ecumenical movement has prayed for, and papists, Protestants, and worldlings alike will honor the god whose name is Spiritualism. But though Protestants and worldlings will honor this so-called “god,” it is specifically the papacy that Daniel 11:38 tells us will honor him “with gold, and silver, and with precious stones, and pleasant things.” Now let’s compare Revelation 17:4:

4 And the woman (the papacy) was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

Because Revelation 17:4 tells us that the papacy is “decked with gold and precious stones and pearls,” we can readily see that it is in fact the papacy who honors the “god of fortresses . . . with gold, and silver, and with precious stones” in Daniel 11:38. But how does the papacy honor spiritualism with gold and precious stones? Comments from the Spirit of Prophecy on Revelation 17:4:

The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. *The Great Controversy*, 382.

In our view, during the second papal supremacy the papacy will so embrace spiritualism that spiritualism will receive recognition and honor right in the kingly pomp of the papacy’s form and ceremonial display. While the papacy has long employed the practices of Roman *paganism* in her worship services, we now see prophecy describing her at the end of time as employing the practices of *spiritualism*. Then spiritualism will have come fully out of the jungles and dark corners of the

¹⁴ Also cf. the 6T 18 quote on p. 10.

earth and will be glorified and honored right in the Vatican itself. Then the very demons will become active participants in the papacy's pious displays of ceremonial religiosity. And all of this in a church that represents herself to the world as God's true church and whose head is blasphemously self-styled the Vicar of Christ. To be sure, as time goes on the "wine" of the Church of Rome will become increasingly potent and will intoxicate the nations to the end.¹⁵

Satan has long been preparing for his final effort to deceive the world. . . . Little by little he has prepared the way for his masterpiece of deception in the development of spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: "I saw three unclean spirits like frogs; . . . they are the spirits of devils, working miracles, which go forth unto *the kings of the earth and of the whole world*, to gather them to the battle of that great day of God Almighty." Revelation 16:13, 14. Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion. *Ibid.*, 562–563 (emphasis supplied).

We suggest "the kings of the earth and of the whole world" are the *ma'uzzim* ("fortresses") of Daniel 11:38. And it would seem that this last-day worldwide spiritualistic delusion will be but a repeat of the abominations Moses spoke of in Deuteronomy 32:16–17:

16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

But how could the papacy come to embrace the demonic manifestations now associated with spiritualism? She already has. Without doubt, the papacy's modern-day infatuation with Maryology, with all its associated apparitions, is but the precursor to her honoring the "god of fortresses" during the second papal supremacy.

The Three Principal Apostate Religious Powers In End-Time Events

We have now identified the three principal apostate religious powers that interact in final events of earth's history as they are depicted in Daniel's last vision. We identified the three principal characters of the great controversy as they are depicted in Daniel 11 in Part 2, p. 20 and we will identify the three principal *political* powers that interact in end-time events later, but the three principal apostate *religious* powers in end-time events are: (1) the religio-political "king" of v. 36 — the papacy when she is in a formal state of marriage with the political powers that be; (2) "them that forsake the holy covenant" of v. 30 and the "arms" who "shall stand on his [*the papacy's*] part" of v. 31 — apostate Protestants; and (3) the "god of fortresses" of v. 38 — spiritualism. Now we will identify the two principal doctrinal errors that unite these three powers in the last days:

Through the two great errors, the *immortality of the soul* and *Sunday sacredness*, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience. *The Great Controversy*, 588 (emphasis supplied).

In order to form a threefold union of any tangible nature, will spiritualism become a visible, organized force in the last days as are Protestantism and Catholicism? Perhaps we have already seen

¹⁵ Cf. Rev. 17:2.

its form in the New Age movement. Nevertheless, in the anticipation of unfulfilled prophecy it is not wise to get more specific than the prophecy itself. We will know the specifics when we see them transpire.

The Most Strong Holds

39 Thus shall he do in the most strong holds with a strange god (the god he honored in v. 38 — spiritualism), **whom he shall acknowledge and increase with glory: and he shall cause them** (his followers) **to rule over many** [of the people of the world]

This verse indicates monumental changes on the horizon for this world that come about as a result of the papacy once again being placed in a politically controlling position over the nations.

According to the *SDA Bible Commentary*, the Hebrew word for “most strong” in v. 39 is *ma’uzzim* which we just discussed in our comments on v. 38 [and where we understand this word to refer to the nations of the world]. As we have seen, *ma’uzzim* is the plural form of *ma’oz* meaning “fortress” or “refuge.” Verse 39 is the last of the six times this word is used in either of its singular or plural forms in this prophecy. Let’s go again to the Commentary:

39. Do in the most strong holds. This passage is obscure and has been translated in various ways. The verb here translated “do,” *asah*, meaning “to make,” “to do,” “to work,” is without a direct object, but it is followed by two prepositions, *le* “to,” or “for,” and *im*, “with.” In Gen. 30:30; 1 Sam. 14:6; and Eze. 29:20 *asah*, without an object and followed by *le*, as here, has the sense, “to work for [someone].” *Asah* followed by *im* occurs in 1 Sam. 14:45, with the meaning “work with.” In view of these usages it would seem reasonable to translate the present passage, “And he will work for the strongest refuges (*ma’ussim*) with a foreign god.” *SDA Bible Commentary*, 4:876.

Understanding the context of v. 39 as being set in the second papal church–state union, it seems to us that the correct choice of words to apply here would be: “And he [*the papacy*] will work *with* the strongest refuges [*the nations of the world*] with a foreign god [*spiritualism*].” Whichever preposition we choose, that the papacy works either “for” or “with” the “most strong holds” indicates that the “most strong holds” can also be placed in the “bad” category.

We can be sure that what the papacy ambioned to do in the Roman Empire in her first supremacy she will ambition to do again once her political wound is healed. And as we shall see in our upcoming chapter on Revelation 17, the principal “strong holds” in which the papacy accomplishes to re-establish her supremacy will essentially make up that area which comprised the Old Roman Empire. Because the papacy and the European states will once again conspire to marry their ecclesiastical and political forces for their mutual advantage, when the papacy fully embraces spiritualism in the last days we can expect that this three-way adulterous relationship will be particularly manifested in Europe.

The people in v. 24 whom the papacy shared “the prey, and spoil, and riches” with during the first papal supremacy were no doubt those in the Roman Empire who supported the papacy in her political ambitions. Most notable of these were the French who fed “of his meat” in v. 26.¹⁶ We now apply this same reasoning to v. 39 in determining who it will be whom the papacy causes “to rule over many” during the second papal supremacy. And with the expected economic crisis engulfing the entire world at this time, and with the papacy occupying the position of “controller” of much of the world’s wealth as depicted later in v. 43, we can be sure that the papacy will have no problem finding

¹⁶ See Part 2, p. 17.

political supporters for her cause. We will identify who these supporters will be when we study Revelation 17.

“He . . . Shall Divide the Land For a Price”

39 . . . and he . . . shall divide the land [to his followers] **for a price** [margin].

Comments of the *SDA Bible Commentary*:

Divide the land. . . .

Others believe these words met their fulfillment in papal domination over temporal rulers and in frequent receipts of revenue from them. It has been suggested that the division of the New World between Spain and Portugal by Pope Alexander VI, in 1493, may be considered one example of the fulfillment of this passage. *SDA Bible Commentary*, 4:876–877.

We suggest that the event noted here can actually be considered one example of the fulfillment of v. 24—“he shall scatter among them the prey, and spoil, and riches.” We also suggest that the true fulfillment of v. 39 is still future and will be similar in nature to the historical fulfillment of v. 24. But while it is difficult to project just how this will be fulfilled, we suggest three possibilities. (1) Because of global economic realities of the times, colonialism of third-world countries by first-world countries will again become accepted practice. Thus, because of her renewed marital status with the state, the papacy will find herself again enjoying “receipts of revenue” from certain state powers in circumstances similar to the historical circumstances described by the Commentary above. (2) Because of the political upheavals and chaos around the world during this time, and because the papacy will still enjoy the allegiance of the vast majority of people in the many Catholic lands of the world, the papacy will be in a position to set up or appoint the political leaders of these lands. Of course, she gives preference to those individuals who promise the most in return for their appointment; and thus she will “divide the land for a price.” (3) Again because of economic realities of the times, many lands of the Catholic world will become socialist states and all private property will revert to state ownership. While the middle and lower classes are powerless to retain their property, the wealthy elite are willing to part with a portion of their riches to secure for themselves private property. Thus, in yet another way the Church of Rome, because of her political involvement, assumes the prerogatives of the ultimate civil authority and will “divide the land for a price.”

Again, there is no benefit in becoming preoccupied in anticipating the specific details of unfulfilled prophecy or to speculate on what has *not* been revealed through the Bible or the Spirit of Prophecy. We have enough to study from what *has* been given by Inspiration to keep us busy. And it is only the study of what *has* been revealed by Inspiration that results in the continuing revelation of present truth and that edifies the body of believers. We will know well enough what constitutes the papacy dividing “the land for a price” when we see it before us.

More Linguistic Parallels

On p. 18 we pointed out the parallels between the *second* papal supremacy as it is described in Daniel 11:36–37 and those verses in Daniel 7 and 8 that also describe the papal supremacies but without distinguishing between the two. This leads us to expect to see similar parallels between the *first* papal supremacy as it is described in Daniel 11:23–24 and the same verses in Daniel 7 and 8 that we compared to 11:36–37. But with respect to Daniel 7, we have already made this comparison in Part 2 when we discussed Daniel 7:25 on p. 8; and with respect to Daniel 8, we have already done this in our side-by-side comparison in Part 2, p. 8–9. This, then, leaves but one more comparison to make: the parallels within Daniel 11 itself between the first papal supremacy and the second:

Daniel 11:24

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.

Daniel 11:38–39

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for a price [margin].

In our view, (1) “the fattest places of the province” (the most Christianized areas of the Old Roman Empire) in v. 24 precedes and parallels “the most strong holds” (the nations of the world; particularly the nations of present-day Catholic Europe who, after re-establishing their political alliance with the papacy, will constitute a revived Roman Empire) in v. 39; (2) “he shall do that which his fathers have not done” in v. 24 precedes and parallels “he [*shall*] honour the God of forces: and a god whom his fathers knew not shall he honour” in v. 38; and (3) “he shall scatter among them [*his followers*] the prey, and spoil, and riches” in v. 24 precedes and parallels “he shall cause them [*his followers*] to rule over many, and shall divide the land for a price” in v. 39. We will also note the papacy’s common use of “flatteries” in her rise to the first papal supremacy (v. 21)¹⁷ and in her second (vs. 32, 34).¹⁸

¹⁷ See “The Strategy of Flattery: Act One” in Part 1, pp. 92–93.

¹⁸ See “The Strategy of Flattery: Act Two” on pp. 8–12.

3. THE TIME OF THE END

40 And at the time of the end shall the king of the south push at him (the papacy): and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships

We have now reached the “time of the end” referred to in v. 35. This is the second “time of the end” in the prophecy with the first “end” coming in v. 27. Since the first “end” refers, in our view, to the end of the first papal supremacy coming in 1798,¹ this second “end” refers to the end of the second papal supremacy. Of course, we have already set forth the view that, in Daniel 11, the first papal supremacy is described in vs. 23–24 while the second is described in vs. 32–39. It is now evident that the events surrounding the end of the first papal supremacy (*i.e.* the French Revolution) are described in vs. 25–27 while those surrounding the end of the second are described in vs. 40–45. Thus, v. 40 is *very* close to the second coming of Christ. Before proceeding with a discussion of v. 40, however, we must first address the concept of there being *two* “time of the ends.”

First from a logical standpoint. That it is correct to apply the term “time of the end” to the time that follows the end of the first papal supremacy coming with the infliction of the deadly wound in 1798 has been confirmed by the Spirit of Prophecy:

The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal “to the time of the end.” Not till we reach this time could a message concerning the judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, “many shall run to and fro, and knowledge shall be increased.” Daniel 12:4.

. . . The “man of sin,” which is also styled “the mystery of iniquity,” “the son of perdition,” and “that wicked,” represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ’s second coming is to be proclaimed.

. . . But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near. *The Great Controversy*, 356.²

Clearly, the Spirit of Prophecy associates the prophetic “time of the end” with the period of earth’s history that began with the end of the first papal supremacy. But there is another Spirit of Prophecy statement that refers to the “time of the end” as still being entirely in the future:

Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the *time of the end*. Letter 161, July 30, 1903 (15MR 228; emphasis supplied).

In our view, associating the “time of the end” with the time following the end of papal supremacy gives consistency to the view that there are two distinct periods that Daniel’s prophecies refer to as the “time of the end.” That is, the deadly wound to the papacy in 1798 is prophesied to be healed, and this “healing” will, obviously, usher in a second papal supremacy. Revelation 13:3:

¹ Cf. “The End Shall Be at the Time Appointed” in Part 2, pp. 18–20.

² Larger quote in Part 2, pp. 31–32.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

But the coming second papal supremacy will, like the first, come to an end.³ Therefore, associating the “time of the end” with the time following the end of papal supremacy, it is only logical to conclude that there are *two* “time of the ends” that are just as real and definite as there are *two* real and definite papal supremacies.

Second from the more important exegetical standpoint. Daniel’s prophecies refer to the “time of the end” on five occasions — first in Daniel 8:17, then in Daniel 11:35, 40 and 12:4, 9. The first reference comes in the introduction (Dan. 8:15–19) to Gabriel’s first explanation (Dan. 8:20–26) of the parent vision (Dan. 8:3–14) that spoke of the 2300 days. Let’s look at this introduction to the first explanation. Daniel 8:15–19:

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 appointed⁴¹⁵⁰ the end⁷⁰⁹³ shall be.

We understand this to say that the vision of the 2300 days was to extend to the “time of the end,” and that the “time of the end” was to begin at a “time appointed.” This has led some to believe that the “time of the end” began at the end of the 2300 days in 1844. And if this was the only biblical information we had about the “time of the end,” we would concur. But Daniel 11 adds significant information about the “time of the end,” particularly about the “time appointed” for “the end.”

In Part 2, chapter 2 we set forth our view that Daniel 11:25–27 describes the deadly wound to papal Rome which came in the form of the French Revolution. Let’s look again at v. 27:

27 And both these kings’ hearts (the king of the South and papal Rome) shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end⁷⁰⁹³ shall be at the time appointed⁴¹⁵⁰.

Since we understand “the end” in v. 27 to refer to the destruction of “him” in v. 26, and since we understand the “him” in v. 26 to refer to the vile-person papacy introduced in v. 21, we can logically conclude that “the end” in v. 27 that comes at its “time appointed” is the end of the first papal supremacy. In our view, this time-appointed “end” is the appointed end of the “time” of v. 24 and the end of the 3½ “times” of Daniel 7:25.⁴

We noted in Part 2, p. 19 that it is the context of the “time appointed” for “the end” in Daniel 11:27 that establishes the “time appointed” for “the end” in 8:19, and the “time appointed” for “the end” in 8:19 establishes the beginning point of the “time of the end” in 8:17. This point in time is the time of the deadly wound that brought “the end” to the first papal supremacy, which history reveals occurred in 1798. From this point on, then, we have the “time of the end.” And recognizing the connection between Daniel 8:19 and 11:27, we see that just as the beginning point of the 2300 days

³ A specific text for this will be given in the next chapter.

⁴ Cf. “Even For a Time” in Part 2, pp. 7–8.

was not given until the second explanation [of the original vision] in Daniel 9,⁵ so the beginning point of the “time of the end” was not given until the third explanation in Daniel 11.

Regarding the references to the “time of the end” in Daniel 11 that are subsequent to v. 27 (vs. 35, 40), we believe both references refer to the time following the end of the yet future *second* papal supremacy. This fits the context of the 15MR 228 quote on p. 27. We also believe that both references to the “time of the end” in Daniel 12 (vs. 4, 9) refer to 1798 and we will discuss these references when we get to them in the course of our study. But we will note now that every Spirit of Prophecy identification of the year 1798 as marking the beginning of the “time of the end” in Daniel’s prophecies is in reference to the “time of the end” in Daniel 12:4 as opposed to the “time of the end” in either 11:35 or 40.⁶ Therefore, to suggest as we do that the “time of the end” in 11:35 and 40 is *not* in reference to 1798 is not in conflict with the light given through the Spirit of Prophecy.

In his dissertational thesis published by the Adventist Theological Society under the title *The Time of the End in the Book of Daniel*, Gerhard Pfandl also concludes that “the end [that] shall be at the time appointed” in Daniel 11:27 is in reference to 1798. But he also concludes that this “end” is but another reference to the “time of the end” in vs. 35 and 40. Thus, he sees “the end” in v. 27, like the one in v. 35, as pointing forward to when it actually takes its place in the chronological flow of the prophecy in v. 40. Regarding v. 27 Dr. Pfandl states:

As far as the text itself is concerned, I can only say that from the view point of the two warring kings the appointed end was still future. A few verses later (vs. 35), we are again told that the end is yet future and, finally, in vs. 40 the time of the end has arrived.

. . . it seems reasonable to conclude that the appointed end which is still future in vs. 27 becomes the appointed time of the end still future in vs. 35 and then the time of the end in vs. 40. Verse 35 is the link between vs. 27 and vs. 40. *The Time of the End in the Book of Daniel*, 251.

Certainly, taking the prevailing view in Adventism that the “time of the end” refers to the time of earth’s history that follows the end of the first papal supremacy in 1798, and believing that in the chronological flow of Daniel 11 the “time of the end” in v. 40 is in specific reference to this time period, then from the viewpoint of the two warring kings clear back in v. 27 the appointed end in v. 27 could *only* be still future. But while we concur that the “time of the end” in v. 35 points forward to its actual occurrence in v. 40, we take exception to making this “forward” application in v. 27.

As mentioned on pp. 3 and 17, we believe that vs. 32–35 and vs. 36–39 run concurrently; thus, it is only reasonable that v. 35 points forward to v. 40. Actually, as far as the description of God’s people in vs. 32–35 during this period of papal supremacy is concerned, v. 35 takes us right up to the “time of the end” in v. 40, then v. 36 takes us *back* to the beginning of this period and begins again, but this time with a description of the antichrist “king” in vs. 36–39. Thus, reference to the “time of the end” in v. 35 of necessity points forward in time as vs. 36–39 *retrace* the history of this papal supremacy. But there is no such chronological parallel in the verses immediately following v. 27 that explains the need for the “end” mentioned there to point forward in time.

Also, vs. 26–27 clearly tell us that the two warring kings will do “mischief” and “speak lies at one table” but that this mischief will not “prosper” or come to any avail because the “end” to one of these kings will come at its appointed time. But taking the common Adventist view of these verses, the chronological place of these verses in history comes before the first period of papal supremacy has even begun, and thus the “end” spoken of here is supposedly still over 1260 years away. We now ask: How can such a specific prophetic occurrence as two kings speaking lies at one table come to

⁵ Cf. the 4BC 851 quote in Part 1, p. 13.

⁶ E.g., the GC 356 quote above.

nothing (“not prosper”) because there will be an end to one of these kings still over 1260 years distant? It certainly seems that the purpose of the lies here is much more immediate than this, and that the lies would have served their purpose long before 1260 years pass. But, just as the prophecy foretells, the lies do *not* serve their purpose of prolonging a mutually beneficial but distrustful relationship because, we believe, the appointed “end” of v. 27 comes in the same time period as the lies. And this end is the end of the “time” of v. 24.⁷ And vs. 25–27 describe the conflict and the lies that took place between the king of the South and the papacy during the French Revolution coming at the end of the papacy’s first supremacy. And thus “the end” that comes at the “time appointed” in v. 27 is the first deadly wound that came in 1798. And thus everything from v. 28 onward is post-1798. And thus reference to the “time of the end” in vs. 35 and 40 applies to its *second* application as it is associated with the *second* period of papal supremacy that begins with the significant event of v. 31.

Accepting Dr. Pfandl’s conclusion regarding “the end [that] shall be at the time appointed” of v. 27, the primary question regarding this “time appointed” “end” is not: Does this refer to the beginning point of the “time of the end” beginning at the end of the first papal supremacy in 1798? We know the answer to this — it is Yes. But with this fundamental question settled, the main question now is narrowed down to this: Is the reference to 1798 in v. 27 one that points forward in time to when it actually occurs in v. 40? Or is it one that does *not* point forward and thus actually occurs in v. 27? Dr. Pfandl concludes the former, but only because he recognizes there to be but *one* “end” of papal supremacy described in this prophecy, so out of the three references to it (vs. 27, 35, 40) the first two *must* point forward to its actual occurrence in v. 40. But we conclude the latter because we recognize the fact that there are *two* periods of papal supremacy of which, we believe, the prophecy of Daniel 11 distinguishes between. After all, as we pointed out in Part 1, p. 4 the message of this prophecy is one detailing the main events of the great spiritual conflict between Christ and Satan. We have also concluded that this prophecy is Gabriel’s third and final explanation of Daniel’s vision of chapter 8,⁸ and it is evident by its length that this explanation is by far the most detailed of the three. Therefore, we should not be surprised that Daniel 11 describes the two highly significant periods of papal supremacy separately, that it describes the events surrounding the end of each period separately, and thus it refers to two separate “time of the ends” — one in v. 27 and one in v. 40 — and the one in v. 35 points forward to the one in v. 40 for the unique reason cited above regarding the paralleling verses. Now we will begin our study of v. 40 itself.

⁷ See Part 2, “Even For a Time” on pp. 7–8 and “The End Shall Be at the Time Appointed” on pp. 18–20.

⁸ See Part 1, “The Interrelationship Between Daniel’s Visions” on pp. 6–8.

4. THE KING OF THE SOUTH AND REVELATION 17

In Daniel 11:40 we have the first specific reference to the king of the South since v. 25 and the first to the king of the North since v. 15. Looking first at the king of the South, according to our view we have the precedence in v. 25 where the first post-Ptolemaic (spiritual) king of the South was atheistic France which inflicted the historic deadly wound to the papacy as described in vs. 25–27. In v. 40 the king of the South is once again characterized as an enemy of the papacy who “pushes” at “him.” This “push” is a serious threat as by the time we reach v. 45 it once again is deadly. So who is this second post-Ptolemaic king of the South who will inflict a second and future deadly wound to the papacy?

As noted in Part 2, pp. 12–13, the two identifying characteristics of the spiritual king of the South (spiritual Egypt) given us in Revelation 11:8 are atheism and licentiousness. The king of the South is Satan’s civil representative on earth who manifests the pure form of satanic government — atheism characterizing its theology and licentiousness characterizing its lifestyle standards. The kind of society resulting from this form of government was graphically manifested in the history of France during the French Revolution and well described in the 15th chapter of *The Great Controversy*. This chapter fills in many details in the short phrase of Daniel 11:26: “and many shall fall down slain.” Unfortunately for the world, history is destined to repeat itself on this point and on a large scale. In order to understand just how this comes about, however, and in order to specifically identify the king of the South in Daniel 11:40, it is necessary to make a thorough study of related passages in Revelation. The Spirit of Prophecy counsels:

As we near the close of this world’s history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures. *Prophets and Kings*, 547.

Let’s go to Revelation 17.

Judgment Context

The context of Revelation 17 is given in the first two verses:

AND there came one of the seven angels [of chs. 15–16] which had the seven vials [of the seven last plagues], and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

This particular revelation is appropriately given by one of the seven angels of Revelation 15–16 in that all three chapters relate the execution of judgment — chapters 15–16 deal with the judgment of the world ala the seven last plagues; chapter 17 deals with “the judgment of the great whore.” But while it is one of the angels of judgment who relates the final judgment on the whore, in our view it is *only* this judgment, described in vs. 16–17, that needs to be placed at the very end of time. That is, the information regarding the woman in verses 3–6, and then the related supplementary information that follows, is merely given to identify who “the great whore” is by placing her in her historical context. Thus, we need not relegate all of what we see in Revelation 17 to the time period surrounding the seven last plagues. We will note furthermore that in Revelation 21:9–22:6 one of these seven angels of judgment describes the final home and experience of the saints, and the time period here is the end of the 1,000-year millennium. Thus we see that the events described by any of these seven angels are not necessarily limited to the time of the seven last plagues that immediately precedes the Second Coming.

The Woman

The most significant clues we have regarding the identity of “the great whore” are in vs. 3–6:

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

We can easily identify this woman as the papacy.

The woman (Babylon) of Revelation 17 is described as “arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness: . . . and upon her forehead was a name written, *Mystery, Babylon the Great, the mother of harlots.*” Says the prophet: “I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus.” Babylon is further declared to be “that great city, which reigneth over the kings of the earth.” Revelation 17:4–6, 18. The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome. The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. And no other power could be so truly declared “drunken with the blood of the saints” as the church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with “the kings of the earth.” It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation. *The Great Controversy*, 382.

For matter of clarification, it should be noted that the “Babylon . . . that great city” of the second angel’s message (Rev. 14:8) and the “Babylon the great” of the fourth angel’s message (Rev. 18:1–3) encompass more than the “BABYLON THE GREAT” of Revelation 17:5.¹

Babylon is said to be “the *mother* of harlots.” By her *daughters* must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. The message of Revelation 14, announcing the *fall* of Babylon must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days; therefore it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation the people of God are called to come out of Babylon. According to this scripture, many of God’s people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith. *Ibid.*, 382–383.

While the Babylon of Revelation 14:8 and 18:2 includes apostate Protestantism, it is important to keep in mind that the *woman* of Revelation 17 — the BABYLON THE GREAT, THE MOTHER OF HARLOTS — is specifically the *papacy*. And because the prophecies of Daniel 7 and 8 plainly tell us that beasts

¹ We refer to the angel of Rev. 18 as the “fourth angel” because the message he bears follows that of the three angels of Rev. 14.

in prophecy represent kings or kingdoms,² we can also identify the seven-headed “scarlet coloured beast” of Revelation 17:3 as the world’s political powers. That the papacy engages in an adulterous relationship with these political powers is depicted by the fornication mentioned in v. 2, and in v. 3 by the fact that the woman is sitting on the beast; and that the people of the earth are bewitched by the fruit of this relationship is shown by their drunkenness in v. 2.

We have seen that the papacy herself is actually a quasi-pagan power in that she is “a skillful blend of paganism with Christianity” (7BC 749)³ and that, in the “great conflict” scenario described in Daniel 11, she “obtained” the kingdom of pagan Rome in v. 21.⁴ That is, in v. 21 the papacy took the reins of pagan control into her own hands, and when it came to pagan practices and traditions the people looked to papal Rome for direction as opposed to imperial Rome. We have also seen that the root of papal Rome is common to that of imperial Rome — paganism⁵ — and that *both* powers are represented by the prophetic little horn of Daniel 8.⁶ But for the most part, the other world political powers were also characteristically pagan in that they also fostered the multifaceted pagan religion of the masses. But when papal Rome as an overtly *ecclesiastical* organization was formally vested with *political* authority, she became a unique *religio-political form of pagan power*. And in this we have a *church with kingly power*.⁷ This unique religio-political form of paganism, then, can cause the papacy to be viewed as the politically empowered “queen” of paganism. Indeed, she views herself in just such an exalted position. Revelation 18:7:

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

Consistent with this view, prophecy identifies papal Rome as “that woman Jezebel” (Rev. 2:20; Jezebel historically being the pagan wife of Ahab, king of Israel). But while the papacy is queen of the pagan world, the paganism she is queen of most assuredly predates her by a long way. Revelation 17 recognizes this in that the papacy is given the name “BABYLON THE GREAT” (v. 5) and in that “the woman . . . is that great city” — *Babylon* (v. 18).⁸ Thus we have prophecy describing the papacy as *spiritual Babylon*, indicating a commonality between *ancient* Babylon and the papacy. This is particularly evident when we compare Isaiah 47 with Revelation 18. In our view, the principal point in common is found in the fact that both ancient Babylon and papal Rome were (and in the case of papal Rome, will be again) political/apostate religious [pagan-at-the-core] powers. Both powers openly espoused and practiced an apostate church–state union that ultimately culminated in a politically enforced religious law. In respect to ancient Babylon, this law was the law requiring the worship of Nebuchadnezzar’s golden image.⁹ In respect to papal Rome, this law is a Sunday law that occurs twice in history, each of which begins a distinct period of papal supremacy.¹⁰ Thus we have the papacy (and in the larger context apostate Protestantism) being referred to in prophecy as mystical BABYLON THE GREAT (the *woman/church* who forsakes her true Husband, the Creator Christ) and plays the harlot by joining herself in an adulterous relationship to the prophetic *political beast power* of this world. This she does despite Christ’s plain disavowal of His kingdom being involved with

² Dan. 7:17, 23; 8:20–22.

³ Larger quote in Part 1, p. 90.

⁴ See Part 1, p. 90.

⁵ Also Part 1, p. 90.

⁶ Cf. the second paragraph of Thiele’s quote in Part 1, p. 86.

⁷ This is well illustrated today by the fact that Vatican City, established in 1929 by the Lateran Treaty, is actually officially called Vatican City State. Its mere 110 acres makes it the smallest recognized country in the world.

⁸ Also cf. Rev. 16:19; 18:21.

⁹ See Dan. 3.

¹⁰ See Part 2, “Two Fulfillments of the Taking Away of the ‘Daily’” and “The Sunday Law of A.D. 538” on pp. 85–91.

worldly politics, saying, “My kingdom is not of this world” (John 18:36). But even though *she* doesn’t know it, *we* know, according to Revelation 18:8–24, that at the end of the second papal supremacy the papacy will not only be divorced by this world power again but physically abused again in the process.

Link to Daniel 11 and Analysis of the Problem

Though the purpose of Revelation 17, according to v. 1, is to show “the judgment of the great whore,” by the representation of the beast it also provides significant information about the world’s political powers, particularly as they are used by God in the last days to bring judgment on “the great whore.” Because we have come to understand that the “great whore” of Revelation 17 is the vile-person “he” of Daniel 11, and because we have come to understand that the king of the South who pushes at this “he” in Daniel 11:40–45 is a world political power in the last days, we should now expect Revelation 17 to shed prophetic light on our study of Daniel 11:40–45 when it comes to determining exactly who the king of the South is who “pushes” at the papacy at the end of time. The next seven verses of Revelation 17 provide much of what we are looking for.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

Obviously, the beast of Revelation 17 represents multiple political powers as depicted by its seven heads and ten horns. We are told in v. 9 that the seven heads are “seven mountains.” So what do mountains represent in Bible prophecy? In our view, the following prophecy against ancient Babylon provides the answer. Jeremiah 51:24–26:

24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I *am* against thee (Babylon), O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate forever, saith the LORD.

While this prophecy assures prophecy students today that any modern-day ambition to rebuild ancient Babylon will never be realized, it also reveals that the Lord likens political kingdoms to mountains; and this representation we apply to the seven mountains of Revelation 17. This is substantiated by Revelation 17 itself in that v. 10 tells us the seven heads are not only seven *mountains* but also seven *kings*. Comments of the *SDA Bible Commentary* on v. 10:

10. And there are seven kings. Or, “*and seven kings are they.*” These “kings” are not in addition to the “heads” and the “mountains,” but, presumably, identified with them. How much distinction, if any, is intended between the “kings” and the “mountains” is not clear. *SDA Bible Commentary*, 7:855 (emphasis supplied).

The seven kings *must* be identified with the seven heads/mountains else they would have no corresponding part in the symbol of the woman and the beast. That is, in v. 7 the angel expressly states that he is going to explain the prophetic representation of the woman and the seven-headed beast he had just shown John in vs. 3–6. The angel then explains in v. 9 that the seven heads represent seven mountains; he explains further in v. 10 “and seven kings are they” — *i.e.* “the seven heads also represent seven kings.” But he also explains in v. 12 that the ten *horns* are *also* ten *kings*; thus, we understand that the symbols of the seven heads/mountains and the ten horns represent political kings/kingdoms in world history. Regarding the mountains, this harmonizes with Daniel’s interpretation of Nebuchadnezzar’s dream in Daniel 2 where *God’s* coming literal kingdom is described as “a great mountain” (v. 35). And regarding the heads and horns, this harmonizes with the parallel we find in Daniel’s visions of chapters 7 and 8 regarding the four-way division of the Greek Empire. In chapter 7 this four-way division is represented by the four *heads* of the leopardlike beast (v. 6), and in chapter 8 it is represented by the four *horns* of the he goat (v. 8). Thus, Bible prophecy employs mountains and heads and horns of beasts interchangeably to represent political kingdoms.

Though we have identified the seven mountains as seven political kingdoms in world history, we do not discredit the literal interpretation that sees these mountains “on which the woman sitteth” (v. 8) as depicting the seven literal hills on which the city of Rome is built. While it is entirely appropriate for Rome to be built on seven hills, we find this itself to be but a graphic symbolic portrayal of the *primary* fulfillment of Revelation 17’s seven mountains which v. 9 plainly equates with the seven heads of the beast; and heads of beasts in Bible prophecy are never employed to represent merely literal mountains or hills.

Regarding the different kings of Revelation 17, it is apparent that the primary difference between the seven kings and the ten kings is that the seven kings are seven consecutive world political powers (one following the other) while the ten kings are ten contemporary political powers (they co-exist). This is evident in that concerning the seven kings we are told that “five are fallen, and one is, and the other is not yet come” (v. 10), and concerning the ten kings that they together would “receive power as kings one hour with the beast” (v. 12).

Adding to the complexity of this prophetic picture, v. 8 tells us that the beast itself “was, and is not, and shall ascend out of the bottomless pit.” Here we see that the beast itself has three principal periods of existence in world history: (1) out of the bottomless pit; (2) in the bottomless pit; and (3) out of the bottomless pit again just before going into perdition. But the heads on this beast simultaneously represent the seven principal political powers of world history. Therefore, it is apparent that the beast itself takes on characteristics distinct from those of the political powers represented by its seven heads. Yet v. 11 tells us that the *beast* is *also* the *eighth head*. Now we must also determine how and why there is an eighth head on a prophetic beast that was originally described as having only seven.

Having identified the woman of Revelation 17 as the principal apostate *religious* element in world history, we are now faced with identifying each of the principal *political* elements of this chapter which are: (1) the beast and, because they are one and the same according to v. 11, its eighth head; (2) each of its seven heads; and (3) its ten horns. We will begin with the seven heads.

The Seven Heads

The most significant clues we have regarding the identity of the seven heads are in v. 10:

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

This verse plainly states that five kings are *past*, one king is *present*, and one king is *future*; and according to Inspiration, “The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed” (GC 599). Thus, if we employ the generally accepted practice of interpreting prophecy literally except where there is obvious symbolism, the only option we have in determining the point of reference for this past-present-future sequence is the point in time when this prophecy was given to the apostle John.

To support this view, we will note that there is no evidence in this prophecy that suggests the point of time reference for these prophetic events is sometime in the future or anytime other than when the prophecy itself was given to John around A.D. 96. Additionally, in v. 7 the angel of judgment informed John that he was going to explain the mystery of the revelation of vs. 3–6, and there is no reason to believe that the explanation of the mystery is a mystery itself. We should expect the explanation to be given in terms the one to whom it was specifically addressed could understand; one requiring no speculative interpretation on the part of John. Therefore, we are left with no alternative but to conclude that the first five kings were *past* relative to A.D. 96, the sixth king was *present* in A.D. 96, and the seventh king was *future* relative to A.D. 96. In our view, moving the reference point to any other time in history is totally unjustifiable and cannot be done without violating pure logic or departing from what the prophecy states in pure and simple language. And because no biblical/exegetical evidence can be set forth that justifies moving this reference point, relocating this point cannot be done without inserting one’s own private interpretation into the text.

It is now obvious that the sixth of the seven heads is the power of imperial Rome as this was the world political power existing at the time John was given his vision. With this as a reference point, it is now simple enough to look back and identify the first five heads as they were the five Old World political powers preceding the power of Rome. Therefore, we conclude that the first six heads of the beast of Revelation 17 respectively represent the empires of:

Egypt—Assyria—Babylon—Medo-Persia—Greece—Rome

That history bears record that the Egyptian Empire was the first of the major world political powers following the Flood and the empire existing at the time God called Abram to be Abraham and the “father of many nations” (Gen. 17:4–5; thus beginning Jewish/Christian/Islamic history), and that the Roman Empire was the sixth power and the one in existence at the time the Revelation was given to John testifies that our rationale thus far is correct.

It might be asked: *Why do the heads of the beast of Revelation 17 depict the political powers going all the way back to Egypt when the prophecies of Daniel 7 and 8 respectively begin with the empires of Babylon and Medo-Persia?* Because the prophecies of Daniel 7 and 8 were given just fourteen and nine years respectively before the fall of Babylon and the rise of Medo-Persia, this indicates that the principal purpose of Daniel’s prophecies was to foretell the future; thus, the past was ignored. And as noted in Part 1, p. 63, in the prologue to Daniel 11–12 Gabriel expressly stated in Daniel 10:14 that the purpose of his appearance to Daniel was to reveal future events. On the other hand, the purpose of the prophetic picture of Revelation 17 is to show the final judgment of the “great whore” of Bible prophecy, doing so by first portraying just how this woman fits into the entire history of the Christ vs. Satan controversy as it plays out over the history of God’s church. Thus, it should be expected that the prophetic symbol of the seven-headed beast of Revelation would begin at the

beginning—with the world’s first great political power of Egypt, to which all other countries came to buy corn in the time of Jacob and when the twelve tribes of Israel had their own beginnings.

It might also be asked: *How can the woman on the beast be identified as the papacy when the heads of the beast date all the way back to Egypt?* That is, *what relationship did the papacy have with Egypt? Or for that matter, with Assyria, Babylon, Medo-Persia, or Greece?* The papacy’s direct relationship is only with the sixth head of Rome; her indirect relationship, however, does include all of these powers. First, while the prophetic picture of Revelation 17 shows the papacy (the *woman*) riding the political beast, this does not necessarily mean that she herself is contemporary with each of the beast’s seven heads. Let’s remember that the prophetic picture introduced in Revelation 17 is that of a woman sitting on a beast with seven heads and ten horns (v. 3), then we are told that five of the heads “are fallen,” that another “is not yet come,” and that the horns “have received no kingdom as yet” (v. 10). This clearly puts the overall prophetic picture here as one that can only be seen when one views the entire breadth of world history, and it cannot be seen when one merely views the snapshot of world history at any particular point in time as not all of what the prophetic symbols represent are manifested in the real world simultaneously. And so we view the woman of Revelation 17 in the same way as we view the seventh and eighth heads and the ten horns—as still to be manifested in the future relative to the time the prophecy itself was given to John, and thus future relative to the first five heads.

Aside from this, we have noted that the papacy can be viewed as the queen of the pagan world and that she identifies particularly with the former pagan kingdom of Babylon, even to the extent that Revelation 17 describes her with the name BABYLON THE GREAT on her forehead.¹¹ Her unique status as the only religio-political power portrayed in Bible prophecy, then, and her [pagan] identification with the world political powers that preceded her (inasmuch as she joined in union with her contemporary pagan political power), makes portraying the papacy as a woman riding on the pagan beast of world political powers entirely appropriate. Though five of these powers preceded her chronologically, their pagan practices prepared the way for her own existence; thus she can be viewed as benefiting from and *riding* a much larger-than-her pagan beast that provides her own means of locomotion through the course of world history.

Now let’s identify the *seventh* head. Some commentators would like to separate papal Rome from imperial Rome and make papal Rome (in her union with the state) the seventh head; however, to do so one must ignore the description in v. 10 that the seventh head “must continue a short space.” Considering the fact that papal Rome continued for 1260 years in her first period of supremacy, it could hardly be understood that this was a “short space.” Of course, “short” is a relative expression; thus, when something is said to be “short,” we must ask: Short relative to what? In this case the answer is unmistakable: short relative to the preceding six heads. But 1260 years is over 500 years longer than even the imperial phase of Rome, and imperial Rome continued longer than any of the preceding five heads. Thus, papal Rome does not fit the prophetic description of the seventh head of Revelation 17.

Other commentators understand the papal Rome of the first papal supremacy to be included with imperial Rome in the sixth head and that the “short space” of the seventh head refers to the relatively short duration of papal union with the state following the healing of the deadly wound—that is, the seventh head represents the second papal supremacy. However, v. 10 speaks plainly of seven separate and distinct kings and of the seventh king as an entirely new political power as opposed to a resurrected previous power.

¹¹ See p. 33.

Revelation 13:3 speaks of one of the seven heads there as receiving a deadly wound, but that this “deadly wound” would be “healed.” It is patently obvious that the head that was wounded and the head that would be healed is one and the same head. Thus, when this head is healed we do not have an *additional* head, we have a *resurrected* head, and a former head reappears on the world scene. Thus, religio-political Rome as the wounded and then healed head should not be counted twice among the seven heads of the apocalyptic beast. For this simple reason we do not concur with the view that papal Rome prior to her deadly wound constitutes the sixth head while papal Rome in her healed form constitutes the seventh (or eighth); otherwise, the originally wounded head is not really healed. And this should help us appreciate the fact that, from the standpoint of Bible prophecy, when the deadly wound is indeed healed and papal Rome begins her second period of supremacy, she will not merely be *like* she was in former times, she will in fact *be* what she was in former times.

Considering how the prophecy of Daniel 8:9 refers to imperial and papal Rome as one and the same “little horn” political power, to be consistent it is our view that the sixth head of the apocalyptic beast is Rome in *both* her imperial and politicized papal forms and that the papal form includes *both* the first and second periods of papal union with the state. In other words, the sixth head represents *all aspects* of the *political* power of Rome. It is also our view that the *woman* of Revelation 17 represents the purely *ecclesiastical* aspect of the papacy as the mother apostate *church* while the papal phase of the sixth head of the *beast* represents the purely *political* aspect of the papacy in her adulterous *union* with the *state*. As we know, a *woman* in prophecy represents a *church*¹² and a *beast* represents a *political power*.¹³ Therefore, because the papacy involves herself in both ecclesiastical and political functions we should expect prophecy to note the distinction between these functions and to portray the papacy in the symbolism of both woman and beast.

Because we understand the political phase of papal Rome to be the concluding phase of the *sixth* head, in seeking to identify the *seventh* head we must now look for a new world political power that both supersedes papal Rome in her historic union with the state and which also continues but a “short space” relative to the preceding six world empires. It is now apparent that the French Empire fits this description perfectly and therefore we identify this empire as the seventh head of Revelation 17. Note the following comments on this part of world history:

Napoleon I <Napoleon Bonaparte> 1769–1821. Emperor of the French (1804–14). One of the great conquerors of all time and a gifted administrator as well, Napoleon created a *short-lived French empire* that included virtually all of continental Europe. *MacMillan Concise Dictionary of World History*, 536 (emphasis supplied).

Because the deadly wound to the papacy in 1798 marked the official end of the Roman Empire,¹⁴ and because 1814 marked the official end of the French Empire, we now identify the sixteen years of 1798–1814 as the “short space” of Revelation 17:10.¹⁵

While we have identified the seven heads of the beast of Revelation 17, we must still identify the curious eighth head of v. 11 that, for some reason, was not included in the original portrayal of the beast in vs. 3–6. But since v. 11 identifies this head with the beast itself, by identifying one we will identify the other. Therefore, because we are given more information about the beast than about the eighth head, we will approach the problem of identifying the eighth head by simply identifying the beast. Once we have accomplished this, and since we know the sixth head is destined to be healed

¹² A pure woman represents a pure church (Isa. 54:5–6; Jer. 6:2; Eze. 16:1–14; 2 Cor. 11:2; Eph. 5:25–32; Rev. 12) and an impure woman represents an impure church (Jer. 3:20; Ezek. 16:15–59; 23; Rev. 17:1–6).

¹³ Dan. 7:17, 23; 8:20–22.

¹⁴ Cf. the GC 439 quote in Part 2, pp. 16–17.

¹⁵ Compare our comments on the “time appointed” of Dan. 11:27 and 29 in Part 2, p. 28.

and that it will therefore reappear at some point in history, we will then attempt to establish the chronological sequence of all eight heads.

The Beast

The most significant clues we have regarding the identity of the beast are in v. 8:

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is [to come].

Like v. 10 regarding the seven kings, v. 8 describes a past-present-future sequence regarding the beast. Here again we have absolutely no basis for moving the point of reference to any other time from that of when this prophecy was given to John. To advance the point of reference to either the time of the deadly wound in 1798, or to the time the deadly wound was supposedly healed in 1929 when the papacy was last made an autonomous political state by the papacy's Lateran Treaty with Italy,¹⁶ or to the time of the millennium is to impose an idea into this verse that is in no way evidenced by the verse itself. This verse plainly states that the beast existed *prior* to John's time, that it did not exist *in* John's time, and that it would exist again *future* to John's time.

That it is appropriate to supply the words "to come" at the end of v. 8 is evident from the fact that the last part of this verse "that was, and is not, and yet is" parallels the first part "was, and is not, and shall ascend." It is also obvious that the beast cannot both exist and not exist at the same time. But this impossibility is the reason some commentators justify projecting the point of time reference for the beast forward to some future point. That is, if we place the time reference point for the heads in the time of John (thus placing the sixth head concurrent with John), it seems impossible to apply this same time reference point to the *beast* given the fact that the beast is said to be currently in its "is not" phase. That is, how can the sixth head of the beast exist at the same time the beast itself is said to not exist? This is like attempting to have the beast exist and not exist at the same time. But we believe we can reconcile this apparent quandary without resorting to inconsistent exegesis.

Key to resolving this problem is noting that the beast is in the "bottomless pit" when in its "is not" period. Thus, the beast *does* exist when in its "is not" phase, it's just in the bottomless pit. But though the *beast* is confined to the bottomless pit during this time, the prophecy says nothing about the *heads* being simultaneously so confined. Actually, we believe that correctly understanding the relationship between the beast and its heads allows for the heads to be manifested in world history at the same time the beast itself is out of world history and confined to the bottomless pit, and we will explain this relationship shortly. Nevertheless, it is specifically the prophetic reference to the "bottomless pit" that tempts some commentators to, inconsistently, move the time reference point for the beast ahead to the millennium. Granted, to do so is indeed tempting given the reference to the "bottomless pit" in Revelation 20:1–3:

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

¹⁶ Regarding this treaty, see *SDA Bible Students' Source Book*, 706–707.

Here we have “the dragon, that old serpent, which is the Devil, and Satan” which an angel “cast . . . into the bottomless pit” for “a thousand years,” after which it is understood that he ascends out of the pit in that he is “loosed a little season.” Understanding this “dragon” to be one and the same “dragon” as that of Revelation 12:3 (according to 12:9) which has seven heads and ten horns, it *appears* logical to identify the beast of Revelation 17:8 which also has seven heads and ten horns and which also spends time in the bottomless pit and then ascends out of it to also be Satan and that the bottomless pit of 17:8 is the same bottomless pit of 20:1–3. But though we concur that the identities of the dragons of Revelation 12 and 20 are one and the same, and though we concur that the identities of the seven heads and ten horns of the dragon and the beast of Revelation 12 and 17 are also one and the same, it does not necessarily follow that the identities of the bottomless pits of Revelation 17 and 20 are also one and the same. This is because there is yet another reference in the Apocalypse to a bottomless pit out of which a beast ascends. Let’s go to Revelation 11:7–8:

7 And when they (the Bible Old and New Testaments)¹⁷ shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

We referred to these verses in Part 2, p. 12 where we identified revolutionary France as the king of the South in Daniel 11:25, and thus we believe these verses should also be regarded as particularly relevant in any attempt to identify the king of the South in v. 40. As noted in our comments on v. 25, the Spirit of Prophecy identifies “the beast that ascendeth out of the bottomless pit” of Revelation 11:7 as being historically fulfilled by France during the French Revolution, during which “the law of God was openly set aside by the National Council” and “France publicly rejected God and set aside the Bible” (*GC* 286). The government of France was then openly hostile toward *all* Christians regardless of whether they were true or apostate and, consequently, it was during this relatively brief period when the deadly wound to papal Rome was inflicted.

It is apparent that the beast of Revelation 11:7 is Satan as he manifests himself in a world political power that reflects his true character of open defiance of God. Though Egypt had historically been a polytheistic pagan society and nation, Satan’s real character rose to the surface when Pharaoh openly defied God by saying, “Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go” (Ex. 5:2).¹⁸ In the context of the great controversy, these words could just as well have been spoken by Satan himself (the ultimate king of the South)¹⁹ in his defiance of God and his stubborn refusal to relinquish his hold on God’s people.

As we have previously noted, the principal characteristics of the beast of Revelation 11:7 are atheism and licentiousness.²⁰ These characteristics distinguish the atheistic political powers (Egypt and France), manifesting Satan’s true character and open hostility toward God, from those paganistic political powers (Assyria, Babylon, Medo-Persia, Greece, and Rome) in which Satan’s true nature is not openly manifested but which is instead characterized in prophecy as being hidden in the bottomless pit.

Obviously, understanding Revelation 11:7 as we do, the *past* bottomless pit of this verse is in no way identical to the *future* bottomless pit of Revelation 20. And understanding the seven heads of the beast of Revelation 17 as we do and that the point of time reference of v. 8 is the time of John, we

¹⁷ Cf. *GC* 267.

¹⁸ Cf. the *GC* 269 quote in Part 2, p. 12.

¹⁹ Cf. Part 1, ch. 4, “The Dramatization of Daniel 11:5–15.”

²⁰ Also the *GC* 269 quote in Part 2, p. 12.

now identify the bottomless pit of Revelation 17:8 as being the same as that of 11:7 as opposed to that of 20:3. That is:

8 The beast that thou sawest was [in the form of atheistic Egypt], and is not [in the time of John]; and shall ascend out of the bottomless pit [of Rev. 11:7 in the form of atheistic France], and go into perdition

Therefore, we understand that the beast of Revelation 17 represents Satan's true character as it is manifested in the world by those political powers (or those *heads* on the beast) that defiantly deny the existence of God. Though Satan is the "prince"²¹ of the paganistic world political powers as well (and therefore they also count as heads on the prophetic beast), these powers do not openly reveal the true nature of the beast and, therefore, they cannot be considered as truly representing the beast itself. We can understand that Egypt and France have fulfilled the *dual* role of manifesting the beast itself as well as being heads on the beast, while Assyria, Babylon, Medo-Persia, Greece, and Rome have fulfilled the *single* role of being heads only, during which time of the reigns of their respective empires the beast itself is lurking just below the surface of political history in the bottomless pit. And here we see the relationship between the beast and its heads, and we see how the heads can be manifested in history at times the beast is not.

We will note again that both Egypt and France possessed the spirit of atheism only very temporarily; they were much more commonly characterized by paganism or, in the case of France, what can be termed "baptized paganism" — Catholicism.²² But these powers are only portrayed in Bible prophecy as "the beast that ascendeth out of the bottomless pit" for their very brief periods of departure into the arena of formally and officially claiming unbelief and openly and defiantly scorning any and all of God's claims over them. This blatant manifestation of the character of Satan during these periods, then, qualified these nations as the prophetic beast of Revelation 17.

The Eighth Head

The only verse that mentions the eighth head is v. 11:

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

Here we are introduced to yet an eighth head which is also the beast itself; and here we are told that the beast is also "of the seven [*heads*]." We can now understand how the beast can be "of the seven [*heads*]" in that we have just determined that the beast has manifested itself in the first and seventh heads of Egypt and France respectively. But now he is reappearing again as an eighth head. Since we have identified the seventh head as Napoleon's short-lived French Empire, and since there has not arisen a subsequent world empire, reference to an eighth head here is an obvious reference to a yet future manifestation of the beast as an openly and militantly defiant [to God's authority] atheistic world political power.

Because we have concluded that *the beast that ascends out of the bottomless pit of Revelation 11:7 is not only the seventh head of the beast of Revelation 17 but also the beast of Revelation 17 itself*, and because this power is the same power we previously identified as *the spiritual king of the South of Daniel 11:25*,²³ we now conclude that, in general terms, *the beast of Revelation 17 is the spiritual king of the South of Daniel 11*. Furthermore, because we have now identified *the beast that "shall ascend out of the bottomless pit" in Revelation 17:8 as both the historic seventh head of*

²¹ Cf. Dan. 10:13, 20 and our comments on the "prince" of these verses in Part 1, pp. 25, 31.

²² See Part 1, p. 92.

²³ See again "The Spiritual King of the South" in Part 2, pp. 12–13.

Revelation 17 and the historic spiritual king of the South of Daniel 11:25 (atheistic France), we can now identify *the beast as it reappears* yet again in *Revelation 17:11 as both the future eighth head of Revelation 17 and the future spiritual king of the South of Daniel 11:40*. But perhaps we should consider the reference in *Revelation 17:8* to the beast ascending out of the bottomless pit to be a reference to *both* the seventh head ascending at the end of the *first* papal supremacy *and* the eighth head ascending at the end of the *second* papal supremacy. Like other prophetic events associated with papal supremacy, because there are two periods of papal supremacy we can understand that the beast ascending out of the bottomless pit to inflict the deadly wound to the papacy has two applications.²⁴ This said, however, we believe the reference in *Revelation 17:11* to the beast in the form of its eighth head refers exclusively to the beast ascending at the end of the *second* papal supremacy.

The question naturally presents itself: If the beast of *Revelation 17* has eight heads, why is it described as having only seven heads in vs. 3, 7, 9, 10? We will suggest that while the seven heads represent the seven major consecutive Old World political powers that have spanned the past nearly 3,600 years of world history, the eighth head is unique in that it exists for only a very brief period of time. Even the seventh-head power of Napoleonic France that dominated the Old World for sixteen years is described as continuing just a “short space” (v. 10). But given its nearness to the end, we believe the power of the eighth head will exist for what could be just a matter of days; consequently, the eighth head is not included in the overall view of Old World political history which the apocalyptic beast with its seven heads portrays.

As we have seen, the first deadly wound occurred to the sixth head of papal Rome in 1798 when the beast of *Revelation 17* ascended out of the bottomless pit in the form of its seventh head of atheistic France. But the seventh head as the principal Old World political power could only continue a “short space” as it had to be out of the way by the end of the 2300 days in 1844 to allow for the possibility of the rapid fulfillment of the healing of the sixth head’s deadly wound and all subsequent end-time prophetic events. Since we understand the deadly wound of the sixth head to one day be healed, and because the heads can only exist in history one at a time, and now establishing the chronological sequence of all eight heads, we understand the chronological order of the heads to be sequential through to the end of the seventh head, the seventh head is then followed (after an indeterminate delay) for a brief time by the *resurrected* sixth head, and the resurrected sixth head is finally followed for a *very* brief time by the eighth head.

1 st	2 nd	3 rd	4 th	5 th	6 th	7 th	6 th	8 th
<u>Egypt</u>	<u>Assyria</u>	<u>Babylon</u>	<u>Persia</u>	<u>Greece</u>	<u>Rome</u>	<u>France</u>	<u>Rome</u>	<u>atheistic power</u>
1570–933	933–612	612–539	539–331	331–168	168 BC–AD 1798	1798–1814	future	future
beast/head	head	head	head	head	head	beast/head	head	beast/head

Noting this sequence in the heads of the apocalyptic beast should now help substantiate our identifications of the “time appointed” in *Daniel 11:27, 29, 35* as being the times marking the end of the apocalyptic beast’s sixth head, seventh head, and resurrected sixth head respectively. That is, the “time appointed” of v. 27 refers to the end of the first papal supremacy (the second phase of the Roman Empire — the Roman Empire being the sixth head) in 1798;²⁵ the “time appointed” of v. 29 refers to the end of the French Empire (the seventh head) in 1814²⁶ which opened the way for the Roman sixth head to reappear; and the “time appointed” of v. 35 points forward to the “time of the end” in v. 40 that marks the beginning of the end of the *second* papal supremacy (the *resurrected*

²⁴ We will address the dual fulfillment of papal supremacy in greater detail later.

²⁵ Cf. “The End Shall Be at the Time Appointed” in Part 2, pp. 18–20.

²⁶ Cf. “The Time Appointed” in Part 2, pp. 26–29.

Roman Empire — the resurrected sixth head).²⁷ Thus, each “time appointed” in Daniel 11 marks a highly significant point in the political engagement of the “great conflict.”

Also, understanding the “bottomless pit” as we do should help substantiate our view that the ultimate powers behind the spiritual kings of the North and South are Christ and Satan respectively. That is, we associate the “bottomless pit” of Revelation 11:7 with the “sides of the pit” of Isaiah 14:15 in that it is a purely satanic (atheistic) political power that is the beast of the bottomless pit of Revelation 11 and it is Satan himself who is brought down to the “sides of the pit” of Isaiah 14.²⁸ Recognizing that the beast of Revelation 11 is a satanic political power that is also the spiritual king of the South of Daniel 11 means, therefore, that it is indeed Satan who is in the ultimate sense the king of the South. Furthermore, the antithesis of the “sides of the pit” in Isaiah 14 is the “sides of the north” (v. 13); thus, we have concluded that it is Christ who, because He is the antithesis of Satan, is in the ultimate sense the King of the North in Daniel 11.²⁹

Our identification of the beast of Revelation 17 has led us to identify the eighth head (*i.e.* the king of the South in Dan. 11:40) in general terms as a future atheistic world political power. To identify this head in specific terms, however, we must first identify the ten horns.

The Ten Horns and the Eighth Head Identified

The most significant clues we have regarding the identity of the ten horns are in vs. 12–13:

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

From these verses we can note several things: the ten kings are still future to John’s day; they are contemporaries with each other; they are contemporaries with the beast; they “receive power as kings one hour with the beast”; and though they have separate identities, they are united in their political objectives in that they “have one mind, and shall give their power and strength unto the beast.”

Understanding the beast of Revelation 17 as we do, the beast is out of the bottomless pit and presents itself visibly on only three occasions in world history — these are as the first (Egypt), seventh (France), and eighth (future) heads of the beast. Because we are told that the ten kings are future to John’s day and reign with the beast, it is evident that the time of the ten kings is that of either the seventh or eighth heads.

It is generally agreed that the seven heads and ten horns of the dragon of Revelation 12 and the seven heads and ten horns of the two beasts of Revelation 13 and 17 all employ the same representations. But while there is disagreement in Adventism as to the specific identities of the seven heads, there is general agreement that the identities of the ten horns are those of the ten historical kingdoms of the divided Roman Empire; that is, they represent the same political powers as do the ten horns of the fourth beast of Daniel 7. But while this understanding presents no problem in Revelation 12 and 13, it does present a problem when we get to Revelation 17. Specifically, how can the ten historical kingdoms of the divided Roman Empire be considered as having received power as kings for “one hour” with the beast of Revelation 17? And how can they be considered as having “one mind” and as giving their power and strength to the beast? The *SDA Bible Commentary* notes this difficulty in its comments on Revelation 17:12:

²⁷ Cf. p. 17 and ch. 3, “The Time of the End.”

²⁸ Cf. our comments in Part 1, p. 65.

²⁹ Cf. again Burrill’s quotes in Part 1, pp. 46 and 47.

Some take these ten horns to represent the same ten powers specified in Daniel and earlier in the Revelation. Others, on the basis that these ten “receive power as kings one hour with the beast,” consider that they cannot, therefore, be identified with the various nations that arose during the breakup of the Roman Empire. *SDA Bible Commentary*, 7:856.

In trying to resolve this problem, some have suggested that the number “ten” in Revelation 17:12 is symbolic and thus does not specify exactly ten kings in number. However, to do this and still maintain consistency one would also have to view the ten horns of Daniel 7 the same way. But Daniel 7 specifies that three of its ten horns are “plucked up by the roots” (v. 8), and it certainly appears that history has revealed the identity of not only the ten kingdoms but also the three uprooted by the papal little horn.³⁰ Furthermore, it is virtually universally accepted that the seven heads of Revelation 17 represent seven literal kings/kingdoms in one form or another. Revelation 17:10 plainly states that the seven heads “are seven kings”; but v. 12 states just as plainly that the ten horns “are ten kings.” Thus, if consistency means anything in prophetic interpretation, if we recognize that the ten horns of Daniel 7 are ten in *literal* number and that the seven heads of Revelation 17 are seven in *literal* number, we can readily dismiss the idea that the ten horns of Revelation 17 are *symbolic* in number and we can conclude that to suggest that they *are* is but a simplistic attempt at resolving the problem of Revelation 17’s ten horns.

Having said this, however, our difficulty becomes even greater when we understand that the beast during the time period of the historical ten kingdoms of the divided Roman Empire could only be the seventh head of France and that by the time Napoleonic France rose to power three of these historical kingdoms had already been uprooted and only seven remained. Furthermore, while we can logically identify revolutionary France as both a manifestation of the beast as well as one of its seven heads (in that we are plainly told that the beast “is of the seven”), we can *not* logically identify revolutionary France as both a manifestation of the beast as well as one of its ten horns else we would have France giving her power and strength unto herself.

We suggest the solution to these problems can be found in understanding that the ten horns of Revelation 17 in fact do *not* represent the same ten powers as do the ten horns of Daniel 7. While the ten horns of Daniel 7 represent the ten historical political divisions of the divided Roman Empire, in our view the ten horns of Revelation 17 represent the remnants of the divided Roman Empire that constitute the political powers of present-day Europe and who will one day align themselves with the coming resurrected sixth head of the Roman Empire. We will note that understanding the ten horns of Revelation 17 in this way not only puts them in the same time period as that of the resurrected *sixth* head of the beast but also in that of the future *eighth* head manifesting the beast itself. Thus, it appears that the *beast* the ten horns receive power as kings *with* and whom they give their power and strength *to* in Revelation 17:12–13 can be none other than the beast as it manifests itself through its future eighth head.

Though the ten kings of Revelation 17 have separate identities, it seems reasonable to understand that they are united in their political objectives in that they “have one mind.” And knowing that these ten kings both “give their power and strength unto the beast” and “receive power as kings one hour with the beast,” it now seems apparent that these ten European nations will one day form a political union for their common benefit. And it now follows that the political beast power which these ten kings collectively give their power and strength to is in fact *the organization of their own union*. This harmonizes with the wording of Revelation 17:12 that tells us the ten kings “have received no

³⁰ For the historic SDA view of the three uprooted horns, cf. the 4BC 826 and 827 quotes in Part 2, Appendix D (pp. 116 and 117–118 respectively). In recent times, however, some leading theologians have taken a different view of one of these horns; regarding this, plus our own proposed view of the three uprooted horns, see Appendix B.

kingdom as yet.” By employing the word “kingdom” in its singular form here (also v. 17), this implies that one day the ten kings (plural) will receive a “kingdom” (singular). And how do no less than *ten* kings come to reign over *one* kingdom? By their joining their sovereign territories under the umbrella of a single political alliance. In our view, this new political alliance of the Old World has even now formed itself, and it identifies itself as the *European Union* (EU).

It is universally recognized that such a confederacy of European nations, once this confederacy is fully integrated, will constitute a major new player on the world scene politically, economically, and militarily. Certainly, as the world’s political powers marshal for the final conflict we will hear more and more talk of a united Europe. We also expect that as this union matures, Christians [for the most part] will see in it nothing that poses an obvious threat. However, we should also expect that as the character of late 18th century France changed suddenly for the worse, so we can expect the character of this new world power to one day change suddenly to that of the beast ascending once again out of the bottomless pit. But it will only be when this new political power formally and officially denies the existence of God that we will be able to identify it as the second manifestation of the beast ascended out of the bottomless pit of Revelation 11:7 and 17:8, as the eighth head of Revelation 17:11, and as the king of the South of Daniel 11:40.

It should be pointed out that the prophecy of Revelation 17 only specifies the ten horns that “receive power as kings one hour with the beast.” That is, it will not be until the *beast* manifests itself again that we will be able to identify the specific ten nations of Europe that constitute the beast’s ten horns and that “give their power and strength unto the beast.” This means that *prior* to the time the European Union formally denies the existence of God, particularly when it initially forms itself and then during the time when papal Rome reigns again in league with it (the union of which constitutes the resurrected sixth head), there does not necessarily have to be precisely ten nations who are members of this political alliance. Though there are currently 28 European nations who are members of this alliance,³¹ it is our view that when it comes down to actually repeating the history of the French Revolution this alliance will be composed of precisely ten nations each constituting one horn of Revelation 17. We also suggest that, if the EU is not reduced to ten member nations because of the economic and political instability we expect will arise just before and, especially, during the second papal supremacy,³² a possible reason the number will be finally reduced to ten is that there will be secessions from an organization determined to defy the living God by formally denying His existence.

It could be maintained that a last-day confederation of European nations would contradict the prophecy of Daniel 2:43 which states that the ten iron and clay toes of Nebuchadnezzar’s image “shall not cleave one to another.” However, though the organization of the European Union involves a unification of sorts, it still recognizes the political autonomy of each member state. Certainly, the nations of western Europe have long been organized economically in the form of the European Common Market and (with the United States and Canada) militarily in the form of the North Atlantic Treaty Organization (NATO). The organization of the European Union (which desires to have its own [independent from NATO] military Rapid Reaction Force) is merely a further consolidation of European states from what has existed for many years. Furthermore, if Napoleon’s French Empire did not contradict Daniel 2:43, what we suggest in fulfillment of Revelation 17:12–17 will not.

³¹ Six countries initially formed the EU in 1952. Three more joined in 1973; one in 1981; two in 1986; three in 1995; ten in 2004; two in 2007; and one in 2013. Several more are now being considered for membership.

³² This instability is already evidenced by Brexit.

Finally regarding the ten horns, though horns are normally thought of as outgrowths of a head, in our view the ten horns of Revelation 17 are outgrowths of the beast itself, not of any one or all of its different heads.

Application to Daniel 11

Having identified the beast of Revelation 17, each of its seven heads, its eighth head, and its ten horns, we will now comment on the remaining five verses of Revelation 17 and apply what we have learned to Daniel 11. Revelation 17:14:

14 These [ten horns] shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen and faithful.

It is our understanding that (1) the “Lamb” and “they that are with him” in this verse corresponds with the spiritual king of the North of Daniel 11 — Christ and His people, (2) the beast of Revelation 17 corresponds with the spiritual king of the South of Daniel 11 — the Old World’s unrivaled political power that has declared itself atheistic, (3) the fourth head of Revelation 17 corresponds with the collective Persian kings of Daniel 11:2, (4) the fifth head corresponds with the Greek “mighty king” of Daniel 11:3 — Alexander the Great — and his succeeding generals of vs. 4–15, (5) the sixth head corresponds with the “he” of Daniel 11:16–45 — the political power of imperial and papal Rome, (6) the seventh head corresponds with the king of the South of Daniel 11:25 — revolutionary and atheistic France, (7) the eighth head corresponds with the king of the South of Daniel 11:40 — the future European Union after it has officially turned atheistic, and (8) the ten horns of Revelation 17 represent ten divisions of the divided Roman Empire as they will exist at the end of time and as they will unitedly compose the European Union in its final atheistic form.

With the re-emergence of the papacy on the world political scene in her re-union with the state when the deadly wound is finally healed and which will constitute the resurrection of the Roman Empire, we should now expect the ten iron and clay toes of Daniel 2 that make up the ten divisions of the Roman Empire to re-emerge with her. This now provides us with a full set of ten toes on Nebuchadnezzar’s image at the time God sets up His kingdom as opposed to only a partial set of seven toes if we only apply the historical divisions of the Roman Empire to this prophetic image. Thus, it is our view that the ten divisions of the Roman Empire have manifested themselves historically as the ten horns of Daniel 7 and they will manifest themselves again in the last days as the ten horns of Revelation 17. Now for the final four verses of Revelation 17:

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

In comparing the history of the first fulfillment of the ten toes of Daniel 2 as it is depicted in Daniel 7 and 11:24–27 with the history of the second fulfillment as it is depicted in Daniel 11:36–39 and Revelation 17, we can note that (1) in Daniel 11:25 “the king of the south shall be stirred up to battle.” We can be sure that as the “time” (v. 24) God allotted for the first papal supremacy came to its end it was actually *God* who “stirred up” France “to battle” in inflicting the first deadly wound to

the papacy.³³ Now in Revelation 17:16–17 we find God *repeating* this procedure and doing the same thing through the ten horns in that “God [*will*] put in their hearts to fulfill his will . . . and give their kingdom unto the [*atheistic*] beast” (v. 17) to “hate the whore, and . . . make her desolate and naked, and . . . eat her flesh, and burn her with fire” (v. 16). (2) In Daniel 11:24 we read that the papacy “shall scatter among them [*her political supporters*] the prey, and spoil, and riches,” and in v. 26 we read, “they that feed of the portion of his meat shall destroy him.” As noted previously, France shared in the “spoil” of the papacy’s political dominion and the civil authorities of France no doubt personally benefited from this arrangement, yet God used them to destroy “him” — the papacy.³⁴ And in Daniel 11:39 we find the papacy *repeating* the tactic of scattering the “spoil” as she, of course “for a price,” “divides the land” to, we believe, the nations of the world and in particular the ten kings of Revelation 17 — the “most strong holds”³⁵ — for exploitation to their economic advantage, yet God later uses the ten kings of Revelation 17 to inflict a second and final deadly wound to the papacy.³⁶

We should now be able to see that Revelation 17:16–17 describes a *second* “deadly wound” to the papacy that, consequently, marks the end of the *second* papal supremacy. We should also be able to see that this second papal deadly wound is the Apocalypse’s account of the “push” of the papacy by the king of the South in Daniel 11:40–45. And because this “push” is essentially a repeat of the first deadly wound, we can fully expect it to repeat the Reign of Terror that accompanied the first deadly wound in the French Revolution. The following Spirit of Prophecy statement is a foreboding warning of this experience:

Anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution — all are tending to involve the whole world in a struggle similar to that which convulsed France. *Education*, 228.

Perhaps it would now be well for those who continue to doubt the validity of there being a second and future deadly wound to the papacy, thus ushering in a corresponding second “time of the end,” to explain Revelation 17:16–17 and to identify just how and when the fulfillment of these verses fits into end-time events.

Our study of Revelation 17 has revealed that the king of the South in Daniel 11:40 is also represented in Revelation 17:11 as the eighth head of the beast and that this head/king can be specifically identified as the future political power of the European Union after it has turned atheistic. But before leaving the Apocalypse and returning to our study of Daniel 11:40, we will next see what we can learn about the two beasts of Revelation 13.

³³ Regarding the “time” of v. 24, see Part 2, “Even For a Time” on pp. 7–8 and “The End Shall Be at the Time Appointed” on pp. 18–20.

³⁴ See Part 2, p. 17.

³⁵ See “The Most Strong Holds” on p. 24.

³⁶ For suggested possible fulfillments of dividing “the land for a price,” see p. 25.

5. REVELATION 13

Like the beast of Revelation 17, the first beast of Revelation 13 has seven heads and ten horns. We can understand this beast and its heads and horns to employ the same representations as does the beast of Revelation 17 and essentially the same as does the dragon of Revelation 12. However, we are given additional information in chapter 13 about this seven-headed beast that adds greatly to our view of the great controversy, particularly as it climaxes in final events.

The Beast Out of the Sea

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon give him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

We can make several observations as we compare this beast with the beast of Revelation 17. First, even though there is no woman sitting on this beast to represent the papacy, we can still understand that, just as in Revelation 17, the papacy, as the second phase of the power of Rome, is still represented by the sixth head. But it is still only the *political* aspect of the papacy that is to be included in the sixth head. It was only the political aspect of the papacy that received the deadly wound in 1798 and it is only the political aspect of the papacy that is yet to be healed and resurrected. For the greatest part of the time from 1798 to the healing of the deadly wound, the papacy *ecclesiastically* is alive and well. But the sixth head of the beast only represents *political* Rome, and in the case of papal Rome it only represents her as she is empowered with political authority by her marriage with the state. As noted previously, it is a *beast* and its heads and horns that represent political powers in Bible prophecy and it is a *woman* that represents ecclesiastical powers.

We understand the seven heads of Revelation 13 to represent the same world political powers as do the seven heads of Revelation 17. But now we will note that, in contrast with the beast of Revelation 17, just as there is no distinction made between the religious and political aspects of papal power in the portrayal of the first beast of Revelation 13, neither is there distinction made between the identity of the beast itself from that of its seven heads. Therefore, when one looks at any one of the heads of the beast of Revelation 13 one is also looking at the beast as it manifests itself through that particular head. We have come to view the beast of Revelation 17 itself as being *manifested* in the world *only* by its first, seventh, and eighth heads, and that it is merely *represented* by the other five heads.¹ In contrast, we view the beast of Revelation 13 as being manifested by *each* of its seven heads, and thus what happens to each head happens to the beast. It is correct to say, therefore, that the leopardlike beast of Revelation 13 that received the deadly wound was the [politicized] papacy when in fact it was only the sixth head of the leopardlike beast that was slain at that particular time in history. The beast itself actually dates all the way back to Egypt and it also continued (after the deadly wound was inflicted) in the form of the seventh head of the French Empire. It was the seventh head that inflicted the deadly wound to the sixth.

It is interesting to note that the sixth head is not the only head of this beast that was slain. In fact, there is probably a military battle that was decisive in the downfall of each of these heads and the rise

¹ See p. 41.

of the next. For example, the fourth head of Medo-Persia inflicted a deadly wound to the third head of Babylon the night Cyrus' army marched under the gates of Babylon and took the kingdom from Belshazzar in 539 B.C. — just 2½ years prior to Daniel receiving the vision of Daniel 10–12. All of these “deadly wounds” are in marked contrast to the way Daniel 11 describes how the *second phase* (papal Rome) of the sixth head was to *supersede* the first (imperial Rome): “he shall come in peaceably, and obtain the kingdom by flatteries” (v. 21). But the deadly wound of the sixth head is itself unique among all the other deadly wounds in that it is healed; that is, the sixth head reappears following the seventh. This is something no other head had ever or would ever accomplish. The deadly wound of the sixth head and its healing is also highly noteworthy in that it plays a significant role in earth's final events, and when the resurrected religio-political phase of the Roman Empire reappears, we are told, “all the world” will wonder “after the beast” (Rev. 13:3).

A final relevant point regarding the seven-headed beast of Revelation 13 is the fact that John saw this beast rise up “out of the sea.” Going back to Revelation 17 we find that the “great whore” sits on “many waters” (v. 1); but she also sits on the “scarlet coloured beast” (v. 3). Thus the prophetic beast of Revelation 17 is somehow equated with prophetic waters. Verse 15 explains:

15 . . . The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

We understand this to mean that the seven-headed beast of Revelation 17 would arise out of the highly populated countries of the Old World.² Having previously identified each of the seven heads,³ we will note again that each of the political powers constituting these heads were in fact powers of the Old World. And having now noted that the seven-headed beast of Revelation 13 rises “out of the sea,” we conclude that this beast is essentially the same beast as that of chapter 17. Further evidence indicating that the seven-headed beasts of Revelation 13 and 17 represent the same powers is that they both bear the “name[s] of blasphemy” (Rev. 13:1; 17:3).

The Beast Out of the Earth

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

We should note the contrast between the seven-headed beast of Revelation 13:1 that rises “out of the sea” and the two-horned beast of v. 11 that comes up “out of the earth.” Since we understand the “earth” here to represent the opposite of the “sea” and “waters” of Revelation 17:1, 15, we can understand the “earth” to depict the relatively unpopulated area of the New World; and thus we can identify this two-horned beast as the United States of America.

One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. *The Great Controversy*, 440.

It is important to note the sea/earth Old World/New World distinction between the seven-headed leopardlike beast and the two-horned beast. This distinction highlights the geographical separation between these two beasts. Whereas the seven heads are seven consecutive Old World political powers, and because these powers of necessity must share the same geographical territory, only one of these powers can exist at any given time in history. But this limitation is not imposed on the two-horned beast (in that it has only one head and thus constitutes but a single power) and there is nothing

² Cf. *GC* 439–440.

³ P. 42.

that prohibits this beast from co-existing with the different heads of the leopardlike beast during their respective reigns.

The Three Principal Political Powers In End-Time Events

We know from history that the two-horned beast of the United States has in fact co-existed with the leopardlike beast for the final few years of the second phase of the leopardlike beast's sixth head (papal Rome in her first union with the state) and for all of its seventh head (the French Empire); and we know from prophecy that it will co-exist again in the future with the resurrected sixth head (papal Rome in her second union with the state) and then, we can expect, finally very briefly with the eighth head. This leads us to conclude that there are three principal satanic political powers at play in final events on earth: (1) the resurrected sixth head of the seven-headed apocalyptic beast — the antichrist papacy in her second union with the state of the friendly-to-apostate-Christianity European Union;⁴ (2) the two-horned beast that speaks as a dragon and makes an image to the newly resurrected first beast — the United States of America; and (3) the eighth head of the apocalyptic beast — the unfriendly-to-all-Christianity European Union after it has turned atheistic.⁵ Again, we must keep in mind the fact that the first and third of these powers as listed here are incompatible and co-exist only long enough for yet another deadly encounter to take place, while the second power is an entirely separate beast and co-exists with both of the last two heads of the Old World beast throughout their respective reigns. Also, we will recall that the seventh head of the apocalyptic beast was Napoleon's French Empire⁶ and that, since this power has passed from the world stage and we can be sure that this *head* is not the one prophesied to be healed, the seventh head plays no role in earth's final events beyond what it already has.

Having identified the three principal political powers of prophecy interacting at the end of time,⁷ it is now important to note that what is prophesied to occur in regard to one of these powers does not necessarily apply to the others. This is particularly true concerning the two separate beasts of Revelation 13 as these beasts function independently from one another when it comes to final events. It is in understanding this fact that helps explain why, when the prophecy of the two-horned beast speaks of the deadly wound of the leopardlike beast being healed (Rev. 13:12), the two-horned beast can merely make "an image to the [*leopardlike*] beast" (Rev. 13:14). That is, because the leopardlike beast itself is geographically restricted to the Old World, the apostate Protestants in the New World, in copying the characteristics of the leopardlike beast, can merely make an "image." At the same time, however, the composition of the *image* is also different in that the healed first beast in the Old World is formed by the union of the papacy and the state while the image in the New World is formed by the union of apostate Protestantism and the state. Nevertheless, it still remains that both the healed head of the first beast and its image are formed by the abominable union of church and state.

The importance of recognizing the geographical distinction between the two beasts of Revelation 13 will become even more evident when we identify the event that constitutes the healing of the first beast's deadly wound; but before making this identification we will identify the specific event that constitutes the second beast making an image to the first.

⁴ Cf. our comments on p. 45.

⁵ Cf. p. 45.

⁶ Cf. p. 38.

⁷ We identified the three principal satanic *religious* powers that interact in final events on p. 23.

The Image of the Beast

12 And he (the two-horned beast — the United States) **exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.**

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

To determine what constitutes “the image of the beast” we must first identify “the beast.”

“The beast” mentioned in this message [*of Rev. 14:9–10*], whose worship is enforced by the two-horned beast [*of Rev. 13*], is the first, or leopardlike beast of Revelation 13 — the papacy. *The Great Controversy*, 445.

However, to avoid confusion it should be noted again that it was not the first beast in totality that received the deadly wound (as vs. 12, 14 imply), it was just *one* of the *seven heads* of the first beast that received the deadly wound (as v. 3 clearly states). And as we have already noted, in our view the seven heads of the first beast of Revelation 13 represent the same political powers as do the seven heads of the beast of Revelation 17 — the seven consecutive Old World political powers from Egypt to Napoleonic France. Therefore, we understand the leopardlike beast itself to be manifested by seven different political powers in seven different periods of world history. Of course, this means that this beast is never manifested by more than one political power at any given time. Thus, it is correct to identify “the first beast” (v. 12 above) as specifically the Roman manifestation (the sixth head) of the leopardlike beast as this verse specifically identifies which of the beast’s seven heads is in question — it is the head “whose deadly wound was healed.” Our understanding that the specific head that was “wounded to death” in v. 3 was the sixth head of Rome now identifies which of the seven historic manifestations of the first beast it is to which the second beast makes an image — it is the only one of the seven “which had the wound by a sword, and did live” (v. 14). Now we will note the specific identity of the *image* to the newly resurrected Roman beast:

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed *an image of the Roman hierarchy*, and the infliction of civil penalties upon dissenters will inevitably result. *Ibid.* (emphasis supplied).

Romanists declare that “the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church.” — Mgr. Segur, *Plain Talk About the Protestantism of Today*, page 213. The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy — of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form *an image to the beast*; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image. *Ibid.*, 448–449 (emphasis supplied).

Uriah Smith explains:

To understand what would constitute an image of the papal beast, we must first gain some definite idea of what constitutes the papacy itself. The full development of the beast, or the establishment of papal supremacy, dates from the famous letter of Justinian, which was made effective in A.D. 538, constituting the pope the head of the church and the corrector of heretics. The papacy was a church clothed with civil power — an ecclesiastical body having authority to punish all dissenters with confiscation of goods, imprisonment, torture, and death. *What would be an image of the papacy?* — Another ecclesiastical establishment clothed with civil power, in other words, *a union of church and state*. How could such an image be formed in the United States? Let the Protestant churches be clothed with power to define and punish heresy, to enforce their dogmas under the pains and penalties of the civil law, and should we not have an exact representation of the papacy during the days of its supremacy?

To be sure we would. *Daniel and the Revelation*, 590–591 (emphasis supplied).

With this clear-cut description of what constitutes the “making” of “the image of the beast,” we see that this event comes in conjunction with what constitutes the “receiving” of “the mark of the beast,”⁸ and it also constitutes the “setting up” of “the abomination that maketh desolate” — the NSL.⁹ Therefore, in our study of Daniel 11 and as we noted in Part 2, p. 98, we can locate the making of the image to the beast squarely in v. 31. Now we will attempt to determine what constitutes the healing of the first beast’s deadly wound.

The Healing of the Deadly Wound

We have determined that the first beast is confined geographically to the Old World of Europe in that all seven of its heads were Old World powers rising out of the “sea.” The infliction of the deadly wound to the sixth head was, therefore, also an event that, of necessity, occurred in the Old World.¹⁰ Therefore, (point 1) *the healing of the sixth head must also be an event that can only occur on the European continent*.

Because we know that it is the enactment of a NSL in the United States that constitutes the making of the image to the beast, one might now suppose that the healing of the deadly wound itself would be when the papacy, after her union with the European Union, issues a modern-day European Sunday Law (ESL) after the similitude of the 28th canon of the Third Council of Orleans in A.D. 538.¹¹ However, there is at least one difficulty with this.

It is clear from Revelation 13:12, 14 that the healing of the deadly wound occurs *prior* to the formation of the image to the beast. It is only reasonable to expect that the image to the beast will not be made until after the beast itself to which the image is made is resurrected, alive, and well. However, 6T 18 indicates that it is the United States who takes the lead in “compelling men to honor the false sabbath,” and that once the United States passes a Sunday law then “the people of every country on the globe will be led to follow her example.”¹² Therefore, if the United States precedes Europe in enacting a Sunday law, and if the healing of the deadly wound precedes the making of the image to the beast (which is the enactment of a U.S. Sunday law), then (point 2) *the healing of the deadly wound must be an event that precedes both our suggested ESL in Europe and the NSL in the United States*.

We noted in Part 2, p. 25 that the deadly wound in 1798 can be likened to the state handing the apostate church a bill of divorcement. We also noted on p. 4 of Part 2 that the historic marriage

⁸ Cf. the GC 449 quote in Part 2, p. 95.

⁹ Cf. Part 2, “The Setting Up of the Abomination of Desolation” and “The Taking Away of the ‘Daily’” on pp. 83–85.

¹⁰ For the specifics of this event, see Part 2, “The Deadly Wound” on pp. 16–18.

¹¹ We quoted two translations of this canon in Part 2, pp. 87 and 88.

¹² Larger quote on p. 10.

between church and state in the Roman Empire officially began with the exchange of letters between Justinian and the Pope in A.D. 533/534 some five years *prior* to the beginning of the 1260 years of papal supremacy. Though this “marriage contract” was agreed upon by the two participating parties in 533,¹³ the privileges of this “league” (Dan. 11:23) were not actually exercised by the papacy until she issued the Sunday law of 538. And it was the initial *exercise* of her newly acquired political authority that, in our view, marked the beginning of the 1260 years in which “the saints . . . shall be given into his [*the papacy’s*] hand until a time and times and the dividing of time” (Dan. 7:25). That is, whereas the historic union/marriage of imperial and papal Rome occurred in 533 when the papacy was *granted* political authority, the first papal supremacy actually began in 538 when the papacy *exercised* her political authority and when she openly challenged God’s authority by issuing a blasphemous Sunday law.¹⁴

We will note that what happened in 538 could not have happened without what happened in 533. Without 533, 538 would have done nothing in the way of establishing papal supremacy as the papacy would still have been without the political authority in the Roman Empire to enforce her laws and the Sunday canon of 538 would have been no more a threat to the saints than any previous Sunday canon.¹⁵ It is also important to remember the two requirements necessary for papal supremacy which we noted in Part 2, pp. 91–92. Particularly relevant now is our observation that these requirements must come in their proper order: first the papacy must be given political authority, then a religious Sunday law must be formally issued.¹⁶

We have likened Justinian’s formal recognition of the papacy as the Roman Empire’s state church in 533 to the marriage of church and state. Likening the deadly wound in 1798 to a divorce, we can now liken the healing of the deadly wound to a remarriage, and this occurs when political authority is restored to the papacy. But this healing of the deadly wound is merely the *first* of the two essential requirements for papal supremacy and thus *by itself* does not constitute the beginning of the second papal supremacy. In the case of the first papal supremacy, while Justinian’s edict prepared the way for papal supremacy in that the papacy was recognized as the Roman Empire’s state church, this supremacy was not yet functional in that a religious law was not yet issued. But with Justinian’s document in hand, the papal leaders in 533 were no doubt well satisfied that a fully functioning papal supremacy was now only a matter of time, though, because of the Ostrogothic presence in Italy, they had to go to Gaul to realize it.¹⁷ In respect to the second papal supremacy, we would now fully expect this supremacy to develop in the same manner as did the first — *i.e.* that the two requirements for papal supremacy will come, and come in their order. Identifying the healing of the deadly wound as merely the first of these requirements, and likening this “healing” to the marriage of church and state, then (point 3) *the healing of the deadly wound must be but another formal political marriage contract between the papacy and the principal modern-day political government in Europe.*

Because for papal Rome to be considered an extension of imperial Rome, the marriage of papal Rome to the state must be that of her marrying the *dominate* Old World political state power. That is, the marriage of papal Rome to merely one of the many political powers of present-day Europe would not constitute the healing of the deadly wound. However, the present-day nations of Europe have already formed a political, economic, and military consortium called the European Union; and these

¹³ To be precise, the Pope agreed to it in 534 with his letter of response to Justinian’s letter of 533, and the Pope’s letter was itself incorporated into the imperial code of laws in *Corpus Juris Civilis* 1.1.8. Regarding the exchange of letters, cf. Part 2, p. 5, fn. 5.

¹⁴ We elaborated on this point in Part 2, p. 93.

¹⁵ Cf. Part 2, p. 88, fn. 26 for a description of a previous Sunday canon.

¹⁶ Cf. Part 2, p. 93.

¹⁷ As we have noted, the Sunday law of 538 was issued in the Third Council of Orleans, and Orleans was in Gaul.

nations, we have concluded, will in the end be reduced to precisely ten in number that are represented by the ten horns of Revelation 17.¹⁸ Though not one of these nations today is powerful enough by itself to dominate the political community of Europe, the ability of these nations to work in concert on concerns of mutual interest creates the net effect of a new major Old World political power. We have also come to the conclusion that it is this Old World political power of the European Union that eventually becomes the atheistic eighth head of the beast of Revelation 17:11 that inflicts the second deadly wound to the papacy's political existence.¹⁹ However, it is also our view that *prior* to this power becoming another manifestation of the atheistic beast of Revelation 17 ascending out of the bottomless pit (thereby becoming the king of the South of Dan. 11:40) it, as did imperial Rome under Justinian, will consider marriage to the papacy to be to its political advantage and will therefore make a formal proposal.

In our view, sometime in the near future the predominately Catholic nations of the European Union will officially invite the papacy to become their union's state church and will vest in the papacy all the political authority Justinian vested in her in his day.²⁰ As noted in Part 2, p. 4, the most ominous aspect of this political authority is that the papacy is given autonomous civil authority in defining and "correcting" heretics. And we suspect that this politically extreme move will come, in part at least, in overreaction to Islamic extremism. That is, as the Islamic states have been intolerant toward Christians for many years, so now the Catholic nations of Europe react with the same intolerance. But regardless of its perceived justification, the marriage of church and state in Europe, coming prior to the actual enactment of a Sunday law in either the United States or Europe, will constitute the healing of the deadly wound, just as Justinian's formal recognition of the papacy's political authority in A.D. 533, coming prior to the actual A.D. 538 beginning of the historic 1260 years of papal supremacy, constituted the official historic marriage, or "league" (Dan. 11:32), of church and state. However, the papacy does not immediately exercise her newly reacquired political clout when the deadly wound is healed; instead, she patiently bides her time to allow the "arms" who "stand on his part" (Dan. 11:31) to take the heat of blazing the politically difficult and controversial trail of passing a religious Sunday law that is unprecedented in Christian first-world nations of modern times.

Though the papacy indeed bides her time, we believe she bides her time because it will actually be easier to let the Protestants do for her in the United States what she would find more difficult to do for herself in Europe. The people in Catholic Europe are essentially, thanks to the papacy's own influence, a secular people who are for the most part Christian in name only, while the Protestants in the United States are much more pro-active in their religious fervor when it comes to imposing their religious beliefs on the general populous. Thus, it is these Protestant "arms" in the United States who, soon following the healing of the deadly wound in Europe, make, in effect, an image of the newly resurrected beast by pressuring their government legislators to enact the first end-time religious Sunday law.

Of course, it would be quite impossible for the United States, given her Constitution, to follow Europe's lead in actually establishing a state church. However, the subversive elements [to the principle of separation of church and state] in the United States will find it quite possible to circumvent the Constitution by merely redefining terms and to interpret the Constitution to mean the opposite of what it says. While the result will not establish an official state church (and thus we do not expect there to be a formal marriage ceremony between church and state in the United States), it

¹⁸ See p. 45.

¹⁹ See p. 45.

²⁰ Regarding the extent of this political authority, see the 4BC 827 quote in Part 2, p. 4.

will establish a state religion by means of the establishment of a religious Sunday law. This initial Sunday law in the United States, then, will set the desired precedent for Rome, and these two powers will then unite their powers to bring about their mutually desired end. Again we quote: “As America . . . shall unite with the papacy in . . . compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example” (6T 18).²¹

Marvelous in her shrewdness and cunning is the Roman Church. She can read what is to be. She bides her time, seeing that the Protestant churches are paying her homage in their acceptance of the false sabbath and that they are preparing to enforce it by the very means which she herself employed in bygone days. Those who reject the light of truth will yet seek the aid of this self-styled infallible power to exalt an institution that originated with her. How readily she will come to the help of Protestants in this work it is not difficult to conjecture. Who understands better than the papal leaders how to deal with those who are disobedient to the church? *The Great Controversy*, 580.

Overview

We believe the *healing of the deadly wound* in Revelation 13 will be the official union of papal church and state as it occurs within the geographical and political jurisdiction of Revelation 13’s leopardlike beast, and the *making of the image to the beast* will be the first end-time Sunday law as it is enacted within the geographical and political jurisdiction of Revelation 13’s beast with lamblike horns (the now polluted “asylum fortress” [Dan. 11:31] of the United States). And it is the making of the image to the beast, as opposed to the healing of the deadly wound, that marks the beginning of the second period of papal supremacy and persecution, as it is the NSL that marks the beginning of the end-time state-sanctioned “legal” persecution of God’s people, just as it was the Sunday law of A.D. 538 that marked the beginning of the historic period of “legal” persecution and thus marked the beginning of the first papal supremacy.²²

Revelation 13 makes it clear that there are two adulterous church–state marriages going on simultaneously in last-day events — the papal/European Union marriage in the Old World (constituting the first beast of Rev. 13 whose deadly wound is healed) and the apostate Protestant/United States marriage in the New World (constituting the image of the first beast by the second beast of Rev. 13). But while the New World marriage continues right up to the second coming of Christ, we believe the Old World marriage ends, according to Revelation 17:16–17 and Daniel 11:40–45, in another divorce just preceding the Second Coming.

Now that we have seen how the two beasts of Revelation 13 interrelate in last-day events, and now that we have seen how the seven-headed beast of the Apocalypse fits in to the events of Daniel’s last vision, and now that we have seen how Revelation identifies the spiritual king of the South in Daniel 11:40 as, specifically, the end-time European Union formally turned atheistic,²³ we will return to Daniel 11:40 and consider the king of the North; and this is where we will pick up our study in Part 4.

²¹ A more complete quote of this statement is on p. 10. We will attempt to explain how this can come true later.

²² Regarding the year 538 beginning the period of legal persecution, see our comments in Part 2, p. 89.

²³ See “The Eighth Head” and “The Ten Horns and the Eighth Head Identified” on pp. 41–45.

APPENDIX A: THE HOLY COVENANT

We have come to the conclusion that the *daily* of Daniel's prophecies is the identifying mark of the true worship of God as it is the expression [on the part of God's people] of the everlasting covenant.¹ But the everlasting covenant is spoken of in Daniel 11 as the "holy covenant." Clearly, since Gabriel describes the covenant he speaks of as "holy," it can be none other than *God's* covenant which God has made with His people. In the book of Daniel, it is the covenant God *keeps*;² it is the covenant Christ would *confirm*;³ and it is the covenant of which Christ is *Prince*.⁴ And since this "holy covenant" is a key part of Daniel 11 in that it is specifically mentioned in vs. 28, 30, and 32, it is important to understand just what the holy/everlasting covenant is and just how it fits into the "great conflict" theme of Bible prophecy.

God has announced and/or established His covenant with fallen humanity at different times and with different human representatives. First was the covenant announced at the fall of Adam,⁵ then came the covenant established with Noah, his descendants, and "all flesh,"⁶ then came the covenant with Abraham and his descendants,⁷ then the covenant between God and the nation of Israel at Mt. Sinai,⁸ and finally the covenant Christ established with His disciples on the eve of His crucifixion.⁹ Taking all these together, we understand God's holy covenant to be God's commitment and promise that He would be God to His people, and that as their God He would give them this earth (typified in the Abrahamic covenant by the land of Canaan) as an "everlasting possession" (Gen. 17:8), and that in preparation for this He would transform His people from sinners to saints, from wicked to righteous, from unholy to holy, thereby making them fit residents for the eternal Canaan where all would know and acknowledge God in perfect peace and security. God's covenant is His "arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law" (*PP* 371). Moreover, God accomplishes this through the power of His *grace* alone — the inherent power attending God's unmerited and unobligated favor — and for this reason the holy covenant can also be called the "covenant of grace." As for God's people, their part in the covenant is merely to believe God's promise and exercise faith that God will fulfill it. In a nutshell, God's holy covenant is His plan of redemption; it is the gospel of Jesus Christ.

Covenant Generations

God has beautifully illustrated His holy covenant in the history of His people. Let's look at some of this history, beginning with Exodus 2:23–25:

23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God had respect unto *them*.

¹ Cf. Part 2, the 6T 350 quote on p. 42 and our comments on pp. 62–63.

² Dan. 9:4.

³ Dan. 9:27.

⁴ Dan. 11:22.

⁵ Gen. 3:15.

⁶ Gen. 6:18; 9:9–17.

⁷ Gen. 15:18; 17:1–21.

⁸ Ex. 19:3–8; 24:3–8.

⁹ Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:23–26.

With this scene set, God then identified Himself to Moses [at the burning bush] and to His people as their Deliverer from their bondage in Egypt as “the God of Abraham, the God of Isaac, and the God of Jacob” (Ex. 3:6, 15–16; 4:5); and we believe what God is saying by this expression is that He is “the God of the Holy Covenant” which He made with Abraham,¹⁰ which He reaffirmed with Isaac,¹¹ and which He reaffirmed yet again with Jacob.¹² Now Exodus 6:2–8:

2 And God spake unto Moses, and said unto him, I am the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

There can be no doubt that the redemption from Israel’s bondage in Egypt typified the redemption of God’s people from their bondage to sin in this world,¹³ and that the covenant God made with Abraham, Isaac, and Jacob was the same holy covenant, though given in much greater detail and utilizing the form of types, that God made with Adam and his descendants the day Adam fell into sin bondage, taking his descendants with him.

We will now attempt to show that the subject of the holy covenant, in its unadulterated *and* adulterated forms, is the subject of the first three generations of God’s denominated people as they portrayed proper and improper responses to God’s covenant. Though Abraham, Isaac, and Jacob all made profound personal mistakes as they journeyed in covenant relationship with God, the *stations* these three men were called to fill portray different levels of *proper* response to God’s covenant. Similarly, the stations that fell to Ishmael and Esau portray *improper* responses to God’s covenant. Finally, Lot’s station in these generations portrays the saving relationship with God wherein there is no awareness [on the part of the people] of God’s covenant. We will explain all of this by first showing the family relationships of these generations, then by a character-by-character explanation of how these generations portray God’s holy-covenant relationship with His people.

● Lot

● Abraham { Ishmael (Arabs)
Isaac (Jews) { Esau/Edom (Edomites)
Jacob/Israel (Israelites)

¹⁰ Gen. 17:1–21.

¹¹ Gen. 26:2–5.

¹² Gen. 28:13–15; 35:9–12.

¹³ “The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour” (DA 77). Of course, the Passover was instituted the night God delivered His people from their bondage in Egypt, when the angel of judgment that was commissioned to slay every firstborn in Egypt *passed over* every house marked with the Passover blood (cf. Ex. 12).

Lot: Covenant Ignorance

In our suggested “covenant generations,” Lot represents the redeemed who do not consciously enter into covenant relationship with God. In the literal context, Lot was the nephew of Abraham and the father of Moab and Ammon (through his incestuous relationships with his daughters).¹⁴ In the spiritual context, Lot is the father of the redeemed who never hear the gospel and who never come to a head knowledge of God and His covenant. Though Lot was a part of Abraham’s household who joined him in leaving Haran and sojourning in the land of Canaan, Lot had no part in the covenant God made exclusively with Abraham and his descendants.¹⁵ In our view, this spiritually depicts those who sojourn this earth on their way to the true covenant Canaan but who never hear the gospel of Christ; and thus, though God indeed recognizes and accepts them as His children, they never *consciously* become children of God. Lot and his children, then, as non-claimants in God’s everlasting covenant, represent the righteous few who are not a visible part of the family of God and who make *no claim* to be the children of God.

But in spite of their ignorant condition, the spiritual descendants of Lot are still redeemed, just as Lot was a “righteous man” (2 Pet. 2:8) and was consequently delivered from the destruction of Sodom and Gomorrah.¹⁶ Though the few spiritually sincere but ignorant-of-the-gospel inhabitants of this world’s many Sodoms and Gomorrah may never hear the covenant gospel preached by human voice, God ensures that they receive fair warning of the coming judgment. As in Lot’s case, this may come by way of “ministering spirits [*i.e. angels*], sent forth to minister for them who shall be heirs of salvation” (Heb. 1:14). God also ensures that all people, prior to the Day of Judgment, have opportunity to know the difference between right and wrong. God does this by means of the Holy Spirit convicting their consciences.¹⁷ Certainly, God is not partial, and He does not hold one accountable for what he does not know.¹⁸

In our view, Lot’s life typified that relationship with God in which the heart is full of the Spirit of God but the head is empty of the knowledge of God. When there is no knowledge of God’s covenant there is no knowledge of God’s covenant law, and thus there is neither a well-defined moral compass to guide the life nor a moral standard to convict of sin.¹⁹ This engenders a less than sanctified lifestyle that, while inexcusable for the enlightened believer, is nonetheless acceptable with God. That is, it is the *heart* God judges; and for the spiritually honest-at-heart, like both Lot and Abraham, the *lifestyle* is merely a reflection of the spiritual light received. And since the covenant law was given to be our “schoolmaster to bring us unto Christ” (Gal. 3:24), Lot and his spiritual descendants, without the law, must be led to surrender to God without benefit of the enlightenment from this dedicated “teacher.” And this is accomplished by God speaking directly to their consciences.

Praying for His disciples in the Upper Room, Jesus made clear God’s ordained means of sanctifying His people: “Sanctify them through thy truth: thy word is truth” (John 17:17). Thus, since sanctification comes by the knowledge of divine truth, and because this truth is principally communicated through God’s word, those who have a heart for God yet are deprived of hearing the word of God cannot be sanctified to the extent God’s covenant provides. Nevertheless, because their hearts are still receptive to the other influences God has with them, and because they demonstrate their loyalty to God by living up to all of what little light they receive, and because they come under

¹⁴ Gen. 19:30–38. Moab and Ammon are specifically referred to later in the prophecy of Dan. 11 and we will identify the prophetic application of these half-brothers when we reach that point in our study.

¹⁵ Gen. 12:4–5; 13:14–17.

¹⁶ Gen. 19:1–29.

¹⁷ Cf. Rom. 2:13–15.

¹⁸ As inferred in James 4:17.

¹⁹ Cf. Rom. 7:7–13.

the terms of God's holy covenant despite being ignorant of it, they are accepted by God and receive the righteousness promised in the covenant.

Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God. *The Desire of Ages*, 638.

In the context of the holy covenant, we understand that Lot's status with God was the same status the "godly" Gentiles had prior to the gospel being preached to them at the end of the 70 prophetic weeks of Jewish probation of Daniel 9. We can be sure that many Old Testament Gentiles will be saved at last, just as will many New Testament non-Christians, even though they were "not a people" (1 Pet. 2:10) — *i.e.* they were never part of the formal covenant family of God — for "the Lord knoweth how to deliver the godly out of temptations" (2 Pet. 2:9).

Abraham: Everlasting Covenant

Abraham represents the redeemed who hear and accept God's call to enter in to covenant relationship with Him. In the literal context, Abraham is the father of the Arabs (through Ishmael) and the Jews (through Isaac), and the legacy of Abraham is that he is the father of God's denominated people.²⁰ In the spiritual context, Abraham himself represents God the Father; and Abraham is the spiritual father of all people, regardless of nationality, who hear the gospel and claim a covenant relationship with God.²¹ As such, the covenant children of Abraham (Ishmael and Isaac) are claimants in God's everlasting covenant, and therefore they represent those who are a formal part of the family of God and who claim to be the children of God.

We will note that Abraham loved Ishmael just as he loved Isaac, grieving when he was required to send Ishmael away.²² This illustrates our heavenly Father's love for all His children, even those who are spiritually foolish and wayward. Moreover, God blessed Ishmael just as He blessed Isaac — making of him a great nation and blessing him with twelve sons.²³ Yet, because Ishmael was the product of Abraham's illegitimate wife,²⁴ being the "mingling of the righteous seed with the ungodly" (*PP* 174), God could only fulfill His covenant through Isaac. Nevertheless, both Ishmael and Isaac acknowledged the God of Abraham as their own God.²⁵

God formally established His covenant with Abraham in Genesis 17:1–21, and in doing so He referred to this covenant as the "everlasting covenant" (vs. 7, 13, 19). David also referred to the Abrahamic covenant as the "everlasting covenant" in 1 Chronicles 16:17 on the occasion the ark of the covenant was brought into Jerusalem.²⁶ Therefore, the *Abrahamic* covenant can also be called the *everlasting* covenant. We should understand, however, that the everlasting covenant preceded and transcends the Abrahamic covenant. That is, the Abrahamic covenant was but an instituted *phase* of

²⁰ Cf. Gen. 17:4–6; Matt. 3:9; John 8:33, 39, 53, 56. Abram's name (meaning *the father is exalted*) was changed to Abraham (meaning *the father of a multitude*) at the time God formally established His covenant with Abraham, because the covenant was, in part, God's promise that Abraham would be "the father of a multitude of nations" (Gen. 17:5; NAS).

²¹ Cf. Gal. 3:7, 29.

²² Gen. 21:10–14; *PP* 146–147.

²³ Gen. 16:10; 17:20; 21:13, 18; 25:12–16.

²⁴ Gen. 16:1–5.

²⁵ Though there is no biblical record of Ishmael being a worshiper of the God of Abraham, regarding Ishmael we do have this inspired insight: "In his latter days he repented of his evil ways and returned to his father's God, but the stamp of character given to his posterity remained" (*PP* 174).

²⁶ See vs. 15–19.

the everlasting covenant which had become operative at the fall of man. Thus, since sin first entered the world there has never been a time when God's holy/everlasting covenant of grace has not been in effect. The purpose of the subsequent Abrahamic covenant, then, was merely to serve as a teaching tool, utilizing the life-experiences of Abraham and his descendants, to instruct the fallen human race regarding the redemption process of the everlasting covenant.

The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation.

This same covenant was renewed to Abraham in the promise, "In thy seed shall all the nations of the earth be blessed [*in that Abraham's Seed shall bruise the serpents head*]." Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God's law. The Lord appeared unto Abraham, and said, "I am the Almighty God; walk before Me, and be thou perfect." Genesis 17:1. The testimony of God concerning His faithful servant was, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5. And the Lord declared to him, "I will establish My covenant between Me and thee and thy seed after thee in their generations, for an *everlasting covenant*, to be a God unto thee and to thy seed after thee." Genesis 17:7. *Patriarchs and Prophets*, 370 (underlined emphasis and bracketed comments supplied).

In our suggested three-generation illustration of the holy covenant that proffered types of the holy covenant and in which Abraham himself typifies God the Father, we believe *Abraham* embodies the overreaching *everlasting covenant* that was conceived in the mind of God long before the intrusion of sin into God's universe. Indeed, the everlasting covenant has existed "from eternity" (7BC 934).²⁷

Ishmael: Old Covenant (Legalism)

Ishmael represents the lost who, after the pattern of Abraham in his relationship with his wife's bondservant Hagar (Ishmael's mother),²⁸ hear the gospel and seek to enter in to God's covenant, but they take it upon themselves to fulfill the terms of the covenant by their own works. In the literal context, Ishmael is the father of the Arabs; and the predominant religion of the Arabs — Islam — is a classic religion of salvation by works. In the spiritual context, Ishmael is the father of all people, regardless of nationality, who hear the gospel but enter the old covenant experience of trusting in one's own promise that in the strength of one's own flesh God's covenant with His people will be fulfilled. That is, they believe the fulfillment of God's covenant promises is dependent on their doing good works. Thus, the children of Ishmael (the Ishmaelites) are illegitimate claimants in God's everlasting covenant, and therefore they represent the illegitimate children of God.

Though Abraham characterized the old covenant in his relationship with Hagar, the nation of Israel codified the old covenant some 420 years later at Mt. Sinai. Exodus 19:5–8 records how the so-called "old" covenant was formally established:

²⁷ Also cf. Rom. 16:25 (RV); 5BC 1149; 6BC 1070, 1114; DA 22, 799; FE 403.

²⁸ Cf. Gen. 16.

5 Now therefore, if ye will obey (*Heb. shama*, “listen with understanding”)²⁹ my voice indeed, and keep my [everlasting] covenant [with Me through faith, like Abraham did], then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, All that the LORD hath spoken we will do [in our own strength]. And Moses returned the words of the people unto the LORD.

Thus was the old covenant established when God patiently accepted the bondage-to-the-law covenant terms His people (who “had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant” [PP 371]) placed themselves under. That is, stemming in large part from the fact that the generation of Moses had only known bondage in Egypt, God’s people had lost sight of God’s covenant of *grace*; consequently, they bound themselves at Mt. Sinai to their own promise that in their own strength they would keep God’s Ten-Commandment covenant law. They had been, in effect, slaves to sin in Egypt; now they would be, in their own strength, slaves to righteousness in Canaan. Under these covenant terms, then, they made God their new Pharaoh; their new taskmaster. They had been under Pharaoh’s rod in Egypt; now they would be under God’s rod in Canaan. But God’s kingdom is not of the same sort as the kingdoms of this world, and God has no intentions of becoming a new Pharaoh to His people. Rather than obedience motivated out of *fear*, God accepts only *true* obedience—the willing obedience motivated by *love*.³⁰

Though God’s people coming out of Egypt had the goal of God’s covenant correct — that they were to be “a kingdom of priests, and an holy nation” (Ex. 19:6)³¹ by being obedient to God’s law — they had the terms by which this goal would be achieved entirely wrong. The best their terms could accomplish was to merely bring about an outward comportment to God’s moral law; it could not reach the inner motives of the outward acts. Perhaps it could conform Israel to the law’s letter, but it could not conform Israel to the law’s spirit. And since God’s holy covenant is, in part, God’s promise that *He* would transform sinners into saints, the covenant promise on the part of sinners that *they* would transform themselves into saints was a promise to do the impossible. And those who foolishly place these impossible terms on themselves adulterate God’s covenant of grace by believing God requires His people to produce their own righteousness before He bestows His covenant blessings. But it was to, in fact, sweep away man’s foolishness that God suffered the old covenant to be made. God’s end-time messenger informs us as to God’s purpose in the old covenant:

The people *did not realize the sinfulness of their own hearts*, and that *without Christ it was impossible for them to keep God’s law*; and they readily entered into covenant with God. Feeling that they were able *to establish their own righteousness*, they declared, “All that the Lord hath said will we do, and be obedient.” Exodus 24:7. They had witnessed the

²⁹ God is not here asking His people to *obey* Him as something they must *do* apart from Him. *Strong’s Concordance* gives this definition of *shama*: “a prim. root; to *hear* intelligently (often with impl. of attention, obedience, etc. . . .).” Obedience is here said to be *implied*, coming as a result of intelligent *hearing* or *understanding*. In the case of Ex. 19:5, what is intended to be *heard* and *understood* are the terms of God’s holy covenant. We will note that *shama* is the same word translated “obeyed” in Gen. 26:5: “Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws” (quoted in the PP 370 quote above). Therefore, God’s instruction that His people obey Him in Ex. 19:5 is an appeal that they obey Him in the same way that their spiritual father Abraham had set example — *by a faith that worked out of covenant knowledge*. Darby’s Translation and Young’s Literal Translation better translate *shama* as “hearken” in both Gen. 26:5 and Ex. 19:5.

³⁰ Cf. 1 John 2:4–5; 3:24; AA 563; COL 97; SC 60–61.

³¹ Quoted above.

proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before *they broke their covenant with God*, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, *seeing their sinfulness and their need of pardon*, they were brought to feel *their need of the Saviour revealed in the Abrahamic covenant* and shadowed forth in the sacrificial offerings. Now *by faith and love they were bound to God as their deliverer from the bondage of sin*. Now they were prepared to *appreciate the blessings of the new covenant. Patriarchs and Prophets*, 371–372 (emphasis supplied).

While it was God’s purpose for the old covenant to lead His people to the new, unfortunately, there were a great many who retained their foolish ways; and there are multitudes more today who walk the same fool’s path. While making a pretense of being children of God (*i.e.* children of Abraham), they are ensnared in the old covenant experience of walking in the mere strength of the *flesh*. They never distrust themselves enough to accept the divine terms of God’s covenant of *grace*. And therefore they, knowingly (in the case of Moslems) or unknowingly (in the case of Jews and Christians), have Ishmael as their spiritual father.

In our covenant generations, *Ishmael* embodies the *old covenant*. As Abraham’s illegitimate son of the flesh, Ishmael represents those who, seeking the benefits of God’s holy covenant by means of their own works, have not received even the first of these benefits (*i.e.* they have not experienced justification/conversion/spiritual rebirth). Their experience can be identified with Paul’s observation in 1 Corinthians 15:50:

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor doth corruption inherit incorruption.

Thus, Ishmael represents the illegitimate children of God who have only been “born of the flesh” (John 3:6). While they *claim* to be legitimate children of God, they are legitimate in the *physical* sense only in that God is indeed their Maker, but they are illegitimate in the *spiritual* sense in that they have not been “born again.” Ishmael’s song is: “I once was lost, and I’m still lost.” And those who have Ishmael as their spiritual father are, in their pharisaical self-righteousness, called *legalists*.³²

Isaac: New Covenant (Justification by Faith)

Isaac represents the redeemed who, after the pattern of Abraham in his relationship with his legitimate wife Sarah (Isaac’s mother), enter in to God’s covenant by faith alone.³³ In the literal context, Isaac is the father of the Edomites (through Esau) and the Israelites (through Jacob). In the spiritual context, Isaac himself represents God the Son — the promised “seed of the woman” (Gen. 3:15) who would bruise the serpent’s head, and the promised Seed of Abraham in whom “shall all the nations of the earth be blessed” (Gen. 22:18). Thus, Isaac is the spiritual father of all people, regardless of nationality, who hear the gospel and enter the new covenant experience of trusting implicitly in God’s promises that in His strength and by His Spirit His covenant with His people, including their deliverance from their bondage to sin, will be fulfilled. They have, therefore, been

³² Though we believe that the life of Ishmael, due to the providential circumstances surrounding his birth, portrays a category of the lost, we also believe that Ishmael himself will be in God’s kingdom (cf. fn. 25). And this illustrates that we can expect many Muslims to be in God’s kingdom as well. Though Christianity is a religion of faith, many Christians will be lost because they legalistically live by their so-called “good” works. In the same way, though Islam can be characterized as a religion of works, many Muslims will be saved because [in heart response to the convictions of the Holy Spirit] they live by faith in the God of Abraham.

³³ Cf. Gen. 21:1–7; Heb. 11:11–12.

bought and covered with the new covenant blood of Christ.³⁴ As such, the children of Isaac (Esau and Jacob) are legitimate claimants in God's everlasting covenant and therefore they represent the legitimate children of God.

Abraham demonstrated his faith relationship with God even before the Abrahamic covenant was formally established. Genesis 15:6:

6 And he (Abram) believed in the LORD; and he (the LORD) counted (*i.e.* imputed) it (Abram's believing) to him for righteousness.

Though Abram stumbled in faith regarding his episode with Hagar, his faith recovered, as Paul recounted in Romans 4:19–24:

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God [regarding the birth of Isaac] through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Clearly, those who follow Abraham's example of believing God — of simply taking God at His word, whether it is believing what God promises He *will* do or believing what God's word states He *has* done — will also receive God's *imputed* righteousness. Thus, while "The terms of the 'old covenant' were, Obey and live" (*PP* 372), the terms of the new are, Believe and live. And though the old covenant was established on the promise of God's people that they would obey, —

The "new covenant" was established upon "better promises" — the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God's law. "This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, *I will put my law* in their inward parts, *and write it in their hearts*. . . . I will *forgive* their iniquity, and will remember their sin no more." Jeremiah 31:33, 34. *Patriarchs and Prophets*, 372.

To summarize the generation of Ishmael and Isaac we need merely quote Galatians 4:22–31:

22 For it is written, that Abraham had two sons, the one (Ishmael) by a bondwoman (Hagar), the other (Isaac) by a freewoman (Sarah).

23 But he *who was* of the bondwoman was born after the flesh; and he of the freewoman was [born] by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar (Hagar).

25 For this Agar is [the covenant made at] mount Sinai in Arabia, and answereth (corresponds) to [the literal city of] Jerusalem which now is, and is in bondage with her children (the Jews).

26 But [the heavenly] Jerusalem which is above [and which corresponds with Sarah and the covenant of promise made with Abraham] is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren (Christian believers), as Isaac was, are children of promise.

29 But as then he (Ishmael) who was born after the flesh then persecuted him (Isaac) *that was born after the Spirit*,³⁵ even so *it is now* (in that the Jews are persecuting the Christians).

³⁴ Cf. Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.³⁵

31 So then, brethren, we [believers] are not children of the bondwoman, but of the free.

And Romans 9:6–9:

6 . . . For they *are* not all [spiritual] Israel, which are of [literal] Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall your seed be called.³⁷

8 That is, They which are the children of the flesh (those who live under the old covenant), these *are* not the children of God: but the children of the promise (those who live under the new covenant) are counted for the seed.

9 For this *is* the word of [God's] promise,³⁸ At this time [next year] I will come, and Sarah shall have a son.

And Galatians 3:16:

16 Now to Abraham and his seed (represented by Isaac) were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Paul did not equate the literal Israel of his day with spiritual Israel; rather, he equated *literal Israel* with *spiritual Ishmael*.³⁹ What he did equate with spiritual Israel was the body of believers who accept by faith that Christ is the true covenant Seed of Abraham.⁴⁰ Therefore, ever since the Abrahamic covenant was ratified with the blood of Christ, and since literal Israel corporately rejected this ratification, it has been the Christian church with whom God covenants. It is now the Christian church that constitutes true Israel. Romans 2:28–29:

28 For he is not a Jew, who is one outwardly; nor *is that* circumcision, which is outward in the flesh:

29 But he is a Jew, who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

It is now the Christian church that carries on the covenant heritage of Abraham. Galatians 3:6–7:

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

And, consequently, it is now the Christian church for whom God fulfills His covenant promises. Galatians 3:8–9, 26–27, 29:

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee (through you and your descendants, as the depository of the gospel truth, and through your Seed — the Messiah) **shall all nations be blessed.**

9 So then they which be of faith are blessed with faithful Abraham.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the [covenant] promise [of God].

³⁵ Cf. Gen. 21:9.

³⁶ Gen. 21:10.

³⁷ Gen. 21:12.

³⁸ In Gen. 18:14.

³⁹ Gal. 4:25, 29 above.

⁴⁰ Gal. 4:28–29, 31 above.

In all of this we see that God did not break His covenant promises to Abraham when He rejected Israel as a nation at the end of their 70 weeks of probation. Rather, God merely adopted all “believers” in God’s covenant into the family of Abraham with every intention of fulfilling His covenant promises through them. Moreover, God did not establish an entirely “new” (*i.e.* different) covenant when He adopted all believers into the family of Abraham. Rather, it is important to recognize that the everlasting/Abrahamic covenant was the *same covenant* as the so-called “new” covenant instituted when the Abrahamic covenant was ratified at the Cross. That is, just as the Abrahamic covenant was but a new phase of the everlasting covenant, so the new covenant is but the *newest* phase of the everlasting covenant.

Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. *Patriarchs and Prophets*, 370–371.

The offering of the sinless blood from the flesh of the incarnate Son of God, whom Isaac represented on Mt. Moriah,⁴¹ was the event that ratified the everlasting/Abrahamic/holy covenant. Clearly, God has periodically altered how His holy covenant interfaces with His people so as to match their changing spiritual understanding, maturity, and status before Him as it varies through the course of human history.⁴²

In our covenant generations, *Isaac* embodies the *new covenant*. As Abraham’s legitimate son of promise, Isaac represents those who, seeking the benefits of God’s holy covenant by faith, have received the first of these benefits (*i.e.* they have experienced justification/conversion/spiritual rebirth). They have experienced the fundamental truth Jesus taught Nicodemus in John 3:6–7:

**6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
7 Marvel not that I said unto thee, Ye must be born again.**

Thus, Isaac represents the legitimate children of God who have indeed been “born of the Spirit.” Isaac’s song is: “I once was lost, but now I’m found.” And those who have Isaac as their spiritual father are, in God’s imputed righteousness, called *believers*.

Esau (Edom): New Covenant Frustrated (Cheap Grace)

Esau represents the lost who, like Abraham and Isaac, enter in to God’s covenant by faith *but* who, unlike Abraham and Isaac, presumptuously refuse to comply with the single condition God has imposed on them in the covenant. In the literal context, Esau is the father of the Edomites; and the legacy of Esau is that he, as the firstborn and rightful heir of Isaac, sold his birthright to his younger twin by, in effect, refusing to comply with the single condition in the covenant.⁴³ In the spiritual context, Esau is the father of all those who, as legitimate children of God, sell their spiritual birthrights by also effectively refusing to comply with the single condition in the covenant. Thus, the children of Esau (the Edomites) are legitimate claimants in God’s everlasting covenant (as grandchildren of Isaac) but they have broken the terms of the covenant (as children of Esau) and therefore they represent the legitimate but disinherited children of God.

⁴¹ Cf. Gen. 22:1–14. Mt. Moriah later became the site of Solomon’s temple.

⁴² Cf. Gal. 4:1–7; *PP* 373.

⁴³ Cf. Gen. 25:29–34. Esau’s name (meaning *hairy*) was changed to Edom (meaning *red*) at the time he sold his birthright to Jacob, because the lentils he bought were red.

In the literal context, the single condition in the Abrahamic covenant was compliance with God's designated sign of this covenant — circumcision. God was very specific with Abraham about this. Genesis 17:10–11, 13:

10 This is my covenant, which you shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token (“sign”; NKJV) of the covenant betwixt me and you.

13 . . . and my covenant shall be in your flesh for an everlasting covenant.

Though Esau himself, like even Ishmael,⁴⁴ was no doubt in compliance with the *letter* of circumcision, he did not comply with the *spirit* of circumcision. That is, just as it is keeping the *spirit* of the law that God's law demands,⁴⁵ so it is keeping the *spirit* of the covenant that God's covenant demands. Therefore, as Romans 2:29 plainly states, it is the circumcision of the *heart* that is the circumcision God's holy covenant requires;⁴⁶ and therefore what Esau lacked in meeting the single condition of the Abrahamic covenant was that his heart was not circumcised.

In the spiritual context, the single condition in the Abrahamic covenant, since the life of Abraham spiritually portrays the everlasting covenant, is compliance with God's designated sign of the everlasting covenant — Sabbathkeeping.⁴⁷ We will elaborate on this later; but in either the literal or spiritual context, those who pretentiously accept God's covenant by faith yet presumptuously refuse to comply with God's established sign of the covenant, cheapen God's grace, knowingly or unknowingly, in that their theology denies that *inherent in God's grace is the power to effectually remove the sin [inherent in the flesh] from God's people*. But this truth of God's grace is the truth that the rite of *circumcision* portrayed; it is the truth the *Sabbath* portrays; and it is the truth *Esau's legacy* portrayed. Let's take time to consider each of these representations.

Circumcision

The removal of the literal flesh from every male child signified the removal of the sin inherent (*i.e.* born with) in the flesh of every man. Paul spoke regarding unwillful sin in Romans 7:17–18:

17 . . . it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh) dwelleth no good thing. . . .

Since sin pervades the flesh, the removal of the literal flesh signified the worthlessness of the flesh to in any way be a means of redeeming man and that “all our righteousnesses are as filthy rags” (Isa. 64:6). Thus, circumcision was the sign of the Abrahamic covenant which, being an extension of the everlasting covenant, not only covers man with *imputed* righteousness but enables man to *walk* (*i.e.* live) before God in *imparted* righteousness.

We should note the technical distinction between imputed and imparted righteousness. *Imputed* righteousness is the *declaration* that a sinner is righteous. This is the means of forgiving the sinner of his past sins. Though this righteousness is available to all in that Christ's death provided atonement for the sins of the entire world, since God's gift of His Son is not forced on anyone this imputed righteousness is effectively received on an individual basis only when Christ's atonement is *accepted* by the sinner. This comes in a moment (the point of conversion/spiritual rebirth), and the act of God imputing righteousness to a sinner is called *justification*. *Imparted* righteousness is the *making* a sinner righteous. This is the means of enabling the sinner to stop sinning and is applied only to those

⁴⁴ Gen. 17:23.

⁴⁵ Cf. Matt. 5:17–48.

⁴⁶ Rom. 2:29 is quoted on p. 64. Also cf. Deut. 10:6, 30:6; Phil. 3:3.

⁴⁷ Cf. *SDAE* 1238–1239; also the *6T* 349–350 quote in Part 2, p. 59.

who, again, have *accepted* Christ's atonement for themselves. This righteousness comes continually over the span of the believer's new life in Christ, and the act of God imparting righteousness is called *sanctification*. Justification produces the new birth; sanctification maintains the new life. The Spirit of Prophecy describes it like this:

Righteousness within is testified to by righteousness without. He who is righteous within is not hard-hearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory. The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven. *Review and Herald*, June 4, 1895.

We will now note that imputed and imparted righteousness go hand-in-hand in that one cannot exist without the other. Without imputed righteousness (justification) there is no spiritual life for God to sanctify; but without imparted righteousness (sanctification) the spiritual life, just like the physical life without breath, dies. Thus we see, as the first sentence of the quote above also indicates, that imparted righteousness *always* comes on the heels of imputed righteousness. Imputed and imparted righteousness are indeed, like Esau and Jacob themselves, twins. And we will see as we proceed through this chapter that the life of Esau portrays the attempt to separate sanctification from justification, while the life of Jacob portrays the intended covenant result of keeping the whole of righteousness intact.

Because imputed and imparted righteousness are inseparable, the biblical context of the term "imputed righteousness" is more encompassing than it is sometimes understood to be. That is, the righteousness of which circumcision was the "sign" (Gen. 17:11), or "seal" (Rom. 4:11), is all-inclusive and necessarily includes both the imputed and imparted elements of righteousness; and therefore the Abrahamic covenant of grace that *imputed* righteousness to Abraham simultaneously *imparted* it to Abraham. We conclude, then, that the "imputed righteousness" God applied to Abraham (which Paul spoke of in Rom. 4:22–24)⁴⁸ includes the element of righteousness often distinguished as imparted righteousness. We should not be surprised to find, then, that the Spirit of Prophecy also employs the term "imputed righteousness" in this inclusive context. Several examples:

The law of God is the exalted standard to which we are to attain through the imputed righteousness of Christ. *Ibid.*, June 12, 1892 (all emphasis supplied).

Christ clothed his divinity with humanity, and endured the test upon the point of appetite, ambition, and love of the world, thus *making it possible for man to keep the commandments of God through his imputed righteousness*. *Signs of the Times*, June 18, 1894 (all emphasis supplied).

He obeyed every jot and tittle of the law, to testify before unfallen worlds, before holy angels, before the fallen world, that those who believe in him, who accept of him as their sin-offering, who rely upon him as their personal Saviour, will be advantaged by his righteousness, and become partakers of his divine nature. He testifies that *through his imputed righteousness the believing soul shall obey the commandments of God*. *Ibid.*, January 16, 1896 (all emphasis supplied).

What possibilities are there before the fallen human agent! *Let perfect obedience be rendered to God through the imputed righteousness of Christ*, and we shall reveal to the world the fact that God loves us as he loves Jesus. *Ibid.*, May 28, 1896 (all emphasis supplied).

⁴⁸ Quoted on p. 63.

Only those have genuine *sanctification* who *keep the commandments of God*. They do not erect a standard of character for themselves; for they know that such a standard would fall short of God's requirement. They take the standard the Lord has given them, and *through the imputed righteousness of Jesus Christ, obey the law of God*. *The Youth's Instructor*, December 2, 1897 (all emphasis supplied).

When God appeared to Abraham when He established the Abrahamic covenant, He said, "I am the Almighty God; walk before Me, and be thou perfect" (Gen. 17:1). And we can be sure that whatever God commands His people to do, He provides them the power (*i.e.* the sanctification) to do it. The Lord specifically acknowledged that this was the experience of Abraham himself when, on the occasion of reaffirming the Abrahamic covenant with Isaac, God said, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:5).⁴⁹ Though we in our foolishness sometimes undertake the impossible, what God bids us undertake is never impossible. "Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings" (COL 333). Thus, the commands of God are not merely *commands*, but *promises* that He will provide us the *power to keep* His commands.

In every command or injunction that God gives there is a promise, the most positive, underlying the command. God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will and thus frustrate His grace. Thoughts from the Mount of Blessing, 76 (all emphasis supplied).

Along these lines, we will note that since God's covenant with His people constitutes the sum of His commands/promises to His people, the ark in which the Ten Commandments were placed was not called the "ark of the *commandments*," but the "ark of the *covenant*."⁵⁰ Under the terms of God's covenant, then, and as the sign of the covenant portrayed, Abraham and his descendants were not to walk/live perfectly before God [within the moral standard prescribed by the Ten Commandments] in the strength of their own flesh, but in the strength of God's Spirit. And the rite of circumcision was intended to impress this truth upon God's people.

Going further in Paul's argument in Romans 7 — that "no good thing" (v. 18) dwells in native flesh—Paul goes on to give the solution to this universal problem of mankind. Romans 8:1:

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Paul then gives the reason why there is "no condemnation to them which are [*by faith*] in Christ Jesus." Romans 8:3:

3 For what the law could not do, in that it was weak through [the inherent weakness of] the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Being in the likeness of sinful flesh, Jesus condemned sin by living, in the flesh, a sinless life. Of course, if we are "in Christ Jesus," everything Jesus did, indeed His very life, is accounted to us; and thus *we*, by extension, are not condemned. That is, since sin could find no occasion in which to condemn Christ, if we are "in Christ" sin can also find no occasion in which to condemn us. We are shielded, as it were, from the condemnation of sin by Christ's righteousness. But Christ not only shields us from the condemnation of sin, He turns the condemnation about and in fact condemns sin! Christ gained the victory over sin. He defeated sin. And this He accomplished "in the flesh." Now let's consider the significance of Christ condemning sin "in the flesh." Comments on Romans 8:3:

⁴⁹ Cf. again the *PP* 370 quote on p. 60.

⁵⁰ Num. 10:33; Joshua 3:3–17; 1 Chron. 15:25–29; Heb. 9:4.

In the flesh. Christ met, overcame, and condemned sin *in the sphere in which it had previously exercised its dominion and mastery*. The *flesh*, the scene of sin's former triumphs, now became the scene of its *defeat and expulsion*. *SDA Bible Commentary*, 6:562 (emphasis supplied).

To be sure, for Christ to defeat and expel sin from the human family, He had to meet it on its own ground. He had to *join* the human family. This is the key element of the holy covenant that Lucifer did not anticipate. And we cannot rightly understand the holy covenant (or the relevance of the sign of its Abrahamic phase—circumcision) without correctly understanding the human nature of Christ. Nevertheless, we will defer consideration of the human nature of Christ to a separate study.

The fact that Christ was the fulfillment of God's covenant promise to Abraham is seen in the prophecy given the day John the Baptist was circumcised. Luke 1:67–75:

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,
69 And hath raised up an horn of salvation for us in the house of his servant David;
70 As he spake by the mouth of his holy prophets, which have been since the world began:
71 That we should be saved from our enemies, and from the hand of all that hate us;
72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;
73 The oath which he swore to our father Abraham,
74 That he would grant unto us, that we being delivered out of the hand of our enemies
 (principally Satan) **might serve him** (the Lord God of Israel) **without fear,**
75 In holiness and righteousness before him, all the days of our life.

Of course, the “horn of salvation” Zacharias prophesied of here was not in reference to his newborn son John, but to Him who was yet three months from being born — Jesus, the covenant Seed of Abraham. Now let's consider the “oath” (v. 73) God swore to Abraham (on Mt. Moriah) of which Zacharias spoke. Genesis 22:16–18:

16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son (Isaac), thine only [legitimate] son:
17 That in blessing I will bless thee, and in multiplying I will multiply thy seed (*i.e.* through Isaac, representing Christ, I will multiply your descendants, representing the redeemed from the earth) **as the stars of the heaven (replacing the fallen angelic “stars” of Rev. 12:4), **and as the sand which is upon the sea shore; and thy seed (Christ) shall possess the gate** (this earth) **of his enemies** (the principalities and powers who have presumed to usurp God's dominion over the earth);
18 And in thy seed (Christ) shall all the nations of the earth be blessed; because thou hast obeyed my voice.**

Paul explained what God meant when He referred to Abraham's “seed.” Galatians 3:16:

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

Now let's note what Jesus said when He instituted the Lord's Supper the night before He went to His own Mt. Moriah. Matthew 26:28:

28 For this [unfermented wine] is my blood of the new testament (“new covenant”; NKJV), which is shed for many for the remission of sins.

But the blood of Christ is also called “the blood of the everlasting covenant” (Heb. 13:20). Thus we see again that the *everlasting* covenant, the *Abrahamic* covenant, and the *new* covenant are all one and the same holy covenant. And Christ was the fulfillment of this *better* covenant which was established on *better* promises (made by God to Abraham and his spiritual descendants) and ratified

with a *better* sacrifice. Of course, this covenant is in opposition to a *faulty* covenant established on a *faulty* promise (made by the spiritual descendants of Ishmael to God at Mt. Sinai) and ratified with an *inferior* sacrifice. Moses recorded the establishment of the faulty covenant in Exodus 24:7–8:

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

The fault in this covenant can readily be found in the faulty promise [of the faulty people] that they would live obediently to God in the strength of their own flesh; and we have seen that this fault can be likened to the fault of Abraham that produced Ishmael.⁵¹ That is, Abraham attempted in the strength of his own flesh to produce the fruit of what God had promised him; and we will note that Abraham was not yet circumcised at the time he fathered Ishmael. Of course, as we know, Ishmael brought anything but peace and harmony to Abraham's house. And in Ishmael and his descendants we see a demonstration of what God's universe would be like if His created beings sought to produce their own righteousness independently of God. And in this we also see again that though the nation of Israel constituted the *literal* descendants of Abraham through *Isaac*, as soon as their "old" covenant at Mt. Sinai was ratified with the "blood of the covenant" the nation of Israel then constituted the *spiritual* descendants of Abraham through *Ishmael*.⁵²

Though the nation of Israel corporately entered the old covenant by promising with one voice, "All that the LORD hath said will we do, and be obedient," people are redeemed individually, not as a nation or church. Thus, following Mt. Sinai as soon as individual Israelites recognized their fault they could repent of their foolishness and embrace the faith of the Abrahamic covenant. And therefore we see that the two experiences of the everlasting/Abrahamic/new covenant of faith and the old covenant of works have existed simultaneously throughout the history of the world. That is, these covenants are but the two principal ways people respond to God's holy covenant, as opposed to two different means by which God redeems His people. We even see these covenants demonstrated at the beginning of human history in the lives of Cain (in his offering of the produce of his own hands) and Abel (in his offering of the sacrifice of God's choosing).⁵³ Thus, there *is* only one way, there has *been* only one way, and there will always *be* only one way God redeems His people — through the very narrow and specific terms of God's everlasting/Abrahamic/new/holy covenant.

The old covenant was established *and* ratified with the "blood of the covenant" at Mt. Sinai in 1445 B.C. In contrast, the Abrahamic covenant was formally *established* when Abraham was 99 years old in 1851 B.C., but it wasn't *ratified* until the blood of Christ was shed on the cross in A.D. 31. After the Abrahamic covenant was ratified, then, it was said in Hebrews 8:6–7:

6 But now hath he (Christ) obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first (the old) *covenant* had been faultless, then should no place have been sought for the second (the new).⁵⁴

Thus, when the Abrahamic covenant was ratified with the "better" blood of Christ, who had lived a sinless life while in the likeness of sinful flesh, the covenant promise that God would provide our [real-world in-the-flesh] righteousness for us found its fulfillment; and when a promise is

⁵¹ Cf. "Ishmael: Old Covenant (Legalism)" on pp. 60–62.

⁵² Cf. again the quote of Gal. 4:22–31 on p. 63.

⁵³ Gen. 4:1–15.

⁵⁴ We will soon explain why the new covenant, since it is one and the same as the everlasting/Abrahamic covenant, is called "new."

fulfilled, it is no more a promise but a *fact*, and any sign of the *promise* (such as was circumcision) has no more relevant meaning. We conclude, then, that prior to Christ ratifying the Abrahamic covenant with His sinless blood, any refusal to be circumcised [on the part of God’s literal covenant people] would reflect a theology of reliance on one’s own flesh to fulfill the covenant; but after the covenant was ratified, to continue the rite of circumcision would be a denial that Christ was the covenant Seed of Abraham who lived a sinless life in the flesh, thereby condemning the sin that is in the flesh, and also thereby *fulfilling* the covenant *promise* that God would provide our righteousness. That is, when believers are “in Christ,” then Christ’s sinless life in the flesh is imputed to them as their own, now not in anticipation of a promise to be fulfilled but as a present reality, and there is no longer sin in the flesh that needs to be symbolically “cut off” through the rite of circumcision as the sinless flesh of Christ is now accounted as the believer’s own. And because this is such a fundamental truth in the gospel of Christ the preeminent theologian was most emphatic that believers get the symbology of this theology right. Galatians 5:2–4:

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing [since your circumcision testifies that you have rejected Christ].

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law [since he has rejected Christ].

4 Christ is become of no effect unto you, whosoever of you are (better, “attempt to be”; NKJV) **justified by the law; ye are fallen from grace.**

When the everlasting covenant was ratified at the Cross, the Abrahamic phase of this covenant closed and circumcision ceased to serve a covenant function. However, the closing of the Abrahamic phase merely gave place to the final phase — that of the new covenant — which came with its own dedicated sign—the Lord’s Supper. Paul recounted in 1 Corinthians 11:23–26:

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he* took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.

Focusing here on the bread, the communion bread represents the body, or flesh, of Christ,⁵⁵ and the partaking of this bread represents the partaking of the sinless life of Christ into one’s own life,⁵⁶ thereby illustrating that the righteousness of Christ (as He lived it in the flesh) is now to become the believers’ own righteousness (as they also live it in the flesh but as they, of course, walk in the Spirit). Thus, the symbology of the Lord’s Supper renders the symbology of circumcision — that there is still sin in the flesh that needs to be cut off — obsolete.

Circumcision was the *Abrahamic* covenant sign of the *promise* that Christ *would be* our righteousness, and until this promise was fulfilled and sealed with the blood of the Son of God, God’s covenant people expressed their belief in this promise by signifying that they had no confidence in themselves — they practiced circumcision. The *Lord’s Supper* is the *new* covenant sign of the *fact* that Christ *is* our righteousness, and ever since Christ accomplished this fact, God’s covenant people express their belief in this fact by *continuing* to signify that they have no confidence in themselves — they partake of the emblems of the Lord’s flesh and blood. In this we see that the Abrahamic

⁵⁵ Also cf. Matt. 26:26; John 6:48–55.

⁵⁶ Cf. John 6:56–58.

covenant and the new covenant, as phases of the everlasting covenant, each have their own dedicated sign. But just as the everlasting covenant preceded and transcends its different phases, so it has its own dedicated sign that preceded and transcends the signs of the phases. We will recall that this sign, like the sign of circumcision, portrays the truth that inherent in God's grace is the power to effectually remove the sin [inherent in the flesh] from God's people.⁵⁷ Let's now consider the sign of the everlasting covenant.

Sabbath

The Sabbath unambiguously signifies resting from one's own works and acknowledging God's works — whether it be in the physical realm regarding God making something out of nothing, or in the spiritual realm regarding God making something holy out of something (like us) inherently unholy. And making us holy, as was demonstrated in the life of Abraham,⁵⁸ is the goal of the holy covenant. This goal, it seems, is summed up in God's counsel to the children of Israel in Leviticus 20:7–8:

7 Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

8 And ye shall keep my statutes, and do them: I am the LORD which sanctify you.

As we noted in the section [of our discussion identifying Daniel's *daily*] "Covenant Context" in Part 2, pp. 38–42, God's covenant work of sanctifying His people indeed comes with its own dedicated sign. Exodus 31:13, 16–17:

13 . . . Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 It is a sign between me and the children of Israel for ever

The Hebrew word translated "perpetual" in v. 16 (*owlam*) is the same word translated "everlasting" whenever the term "everlasting covenant" is found in the KJV of the Old Testament.⁵⁹ Therefore, it can rightly be said that the *seventh-day Sabbath* has always been the sign of the *everlasting* covenant.⁶⁰

We conclude that it is the goal of the holy/everlasting covenant to transform the children of Adam to children of Abraham, from children of disobedience to children of obedience, from unholiness to holiness, accomplished by God's work of justification/sanctification; and this work is just as much God's work *alone* as was His work of Creation.⁶¹ This is substantiated by the fact that the Sabbath not only signifies God's act of Creation (according to Ex. 20:8–11) but also His act of redemption from sin (according to Deut. 5:12–15) that was typified by the deliverance of Israel from Egyptian bondage; and we have seen that it is God's plan of redemption that constitutes His holy/everlasting covenant. Therefore, as the Sabbath signifies God's act of redemption, so it signifies His holy covenant. Sabbathkeeping, then, is the everlasting covenant sign that God provides our redemption, and God's people express their belief in that covenant promise by resting from their labors each weekly Sabbath, just as God rested from His labors on the original Sabbath. True Sabbath

⁵⁷ Cf. again our comments on p. 66.

⁵⁸ Cf. again Gen. 26:5 (quoted in the *PP* 370 quote on p. 60).

⁵⁹ Gen. 9:16; 17:7, 13, 19; Lev. 24:8; 2 Sam. 23:5; 1 Chron. 16:17; Ps. 105:10; Isa. 24:5; 55:3; 61:8; Jer. 32:40; Eze. 16:60; 37:26. In addition to Ex. 31:16, this term is also translated "perpetual covenant" in Jer. 50:5.

⁶⁰ Cf. again the *6T* 350 quote in Part 2, p. 42.

⁶¹ While God's work of redemption is God's work alone, for it to be effective it does require our individual cooperation. But our cooperation does not involve adding our works to God's; instead, it involves our total surrender of self and, in effect, getting out of God's way. Our part is not something we *do*, it's something we *don't* do — which is frustrate God's grace by interposing a perverse will (see again the *MB* 76 quote on p. 68).

observance, then, is an object lesson to all observers that God's people rest by faith in the assurance that God has redeemed them.

The Sabbath is to the everlasting covenant as circumcision was to the Abrahamic-covenant phase of the everlasting covenant and as the Lord's Supper is to the new-covenant phase of the everlasting covenant. And as the sign of the everlasting covenant, the Sabbath is a visible sign identifying just who God's covenant people are. It is a sign identifying just who are sanctified and who are indeed "resting" in God's covenant work of delivering His people from their bondage to sin. And therefore (after the pattern of literal Israel's connection with circumcision) any refusal to keep the Sabbath on the part of spiritual Israel, once the terms of the covenant are understood, reflects a theology of reliance on one's own flesh to fulfill the covenant, while the keeping of the Sabbath reflects a theology of reliance on God to fulfill the covenant. Hebrews 4:9–11 (NAS):

9 There remains therefore a Sabbath rest for the people of God.

10 For the one who has entered His rest has himself also rested from his works, as God did from His.

11 Let us therefore be diligent to enter that rest, lest anyone fall through following the same example of disobedience ("unbelief"; KJV).

We will note that the Sabbath was not given as a sign of redemption [in Deut. 5:12–15] until after the type — God's deliverance of His people from Egypt that began with the slaying of the Passover lamb⁶² — was accomplished. But the type was still merely the type; the antitype — the true redemption/deliverance from sin — was still but a promise. And it wasn't until the everlasting/Abrahamic covenant was ratified (when the antitypical Passover Lamb was slain) that the redemption of God's people was sealed; and thus it wasn't until the Cross that the Sabbath could provide the ultimate "rest" in God's work of redemption. That is, before the Cross the believer could only rest in the *promise* of redemption, whereas after the Cross the believer could rest in the *reality* of redemption.

Finally in this vein, while God indeed, at the Cross, accomplished our deliverance from sin, as was the case in type it has taken quite some time for God's people to fully accept this reality. That is, while our deliverance from the power of sin (typified by ancient Israel's deliverance from bondage in Egypt) is an accomplished fact, there is still the matter of the Canaanites needing to be overthrown⁶³ (illustrating that the enemies of God and His people need to be overthrown). There is also the matter of still lusting for the "fleshpots" of Egypt⁶⁴ (illustrating that the carnal desires of God's people need to be overcome). And we will suggest that both of these covenant objectives will be accomplished by virtue of the complete sanctification of God's people. That is, the enemies of God and His people will be overthrown when God's people, by means of their sanctification, are properly equipped for the battle; and the carnal desires of God's people will be overcome when, by the same means, every such desire and thought is reigned in. Paul addressed this point in 2 Corinthians 10:4–6:

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;))

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience (*i.e.* your sanctification) is fulfilled.

⁶² Ex. 12:1–14.

⁶³ Cf. Ex. 33:1–2; Num. 13–14.

⁶⁴ Cf. Ex. 16:3.

The 40 years ancient Israel wandered in the wilderness following their deliverance from Egypt and their “baptism” through the Red Sea represents the long period needed for spiritual Israel, following the slaying of the Passover Lamb on the cross and then each believer’s own “deliverance”/ rebirth and baptism, to learn the lessons of faith that will make them fit residents of the covenant’s true Canaan.⁶⁵ The 40 years also show that it will only be when God has an entire generation of people on earth who are thoroughly sanctified that He will consider the plan of redemption complete and when He will be justified in bringing His people into the eternal Promised Land.

Esau’s Legacy

Refocusing again on Esau and how his life portrayed an adulterated holy-covenant relationship with God,⁶⁶ the fact that Esau sold his covenant birthright for a pot of lentils shows he coveted his birthright merely for its material benefits. When the immediate cravings of fleshly appetite demanded satisfaction, he sold his promised birthright, with its attendant benefits, in exchange for the immediate gratification of the flesh. And if it seems no one would be so foolish as to sell his lifelong family birthright for the temporary gratification of a single meal, the spiritual application of this (lived by millions) is exponentially *more* foolish: many of the legitimate children of God (the spiritual children of Isaac — those who have been born again)⁶⁷ sell their *eternal* family birthright for the temporary (three score and ten) gratification of whatever cravings their flesh calls for. So desirous are they to satisfy these cravings that they, in effect, sell their souls: they sell that which already belongs to them by right, by position, by inheritance. And being unwilling to deny their fleshly desires, or even to want God to take these sinful desires away, they grasp the fleshly gratification and give up the covenant benefit they already have — justification. They let go the covenant promise they already have — God’s promise of eternal life in a perfect world. Of course, when God makes a promise, His promise should be regarded as simply delayed reality; but for those who are unsanctified like Esau, the immediate gratification of the flesh is of more value than the mere promise (albeit from *God*) of an eternal inheritance to come.

The spiritual descendants of Esau “despise”⁶⁸ their birthright’s intrinsic spiritual value of God’s imparted righteousness (that conflicts with the flesh), and in doing so show they value God’s imputed righteousness only to the extent that it satisfies their selfish interests. This selfish interest in God’s holy covenant applies to both the personal level (of coveting the covenant benefits for personal gain) and, in the case of ancient Israel, the national level (for national gain). Spiritual Esaus adulterate God’s covenant of grace by believing they can have eternal security while indulging cherished sin; they want God’s righteousness but not at the expense of their own unrighteousness; they refuse to avail themselves of the power in God’s grace to *walk* before God blamelessly, preferring instead the carnal path of indulging the lustful clamorings of the flesh. Spiritual Esaus deny that it is the object of God’s holy covenant to remove sin from the sinner; and in this they deny the truth the Sabbath signifies, they deny the truth the Lord’s Supper signifies, they deny the truth circumcision signified, they show they have uncircumcised hearts, and they fail to comply with what we have identified as the single condition in the holy covenant that God imposes on His people.⁶⁹

Besides selling his birthright for next to nothing, Esau demonstrated that his heart was uncircumcised even before he sold his birthright by taking for wives two “daughters of Canaan.”⁷⁰ In

⁶⁵ Read 1 Cor. 10:1–13; Rom. 6:1–14.

⁶⁶ Cf. again our initial comments on Esau on p. 65.

⁶⁷ Cf. “Isaac: New Covenant (Justification by Faith)” on pp. 62–65.

⁶⁸ Gen. 25:34.

⁶⁹ Cf. our comments on p. 66.

⁷⁰ Gen. 26:34; 28:8; 36:2.

this, “Esau had violated one of the conditions of the covenant, which forbade intermarriage between the chosen people and the heathen” (*PP* 179);⁷¹ consequently, the idolatrous daughters-in-law “were a grief of mind to Isaac and Rebekah” (Gen. 26:35).⁷² And we can be sure that the spiritual descendants of Esau who insist on being joined to the idolatrous churches of fallen Babylon are likewise a grief of mind to Christ.⁷³ They fail to comply with the spirit of the single condition in the covenant, which essentially boils down to this: to love God more than self; or, put another way, to deny self for the sake of Christ.

While we have characterized the spiritual descendants of Ishmael (those who have such confidence in themselves that they attempt to satisfy God’s covenant terms by their own works, and thus they have never accepted the merits of Christ’s atonement — justification) as foolish, the spiritual descendants of Esau are even *more* foolish. Though they have accepted Christ’s atonement for their sins and have therefore received justification, they then sell this priceless possession at an unbelievably cheap price. Perhaps this folly can be understood, not in that the unholy cravings of their flesh are so strong, but in their devalued appreciation of God. That is, spiritual Esaus have such little love and appreciation for God and His sacrificial gift to the world that there is equally little muster to deny the flesh for God’s sake. Thus, regarding Esau it has been said:

He represents those who lightly value the redemption purchased for them by Christ, and are ready to sacrifice their heirship to heaven for the perishable things of earth. *Patriarchs and Prophets*, 181.

When we consider those who have demonstrated victory over the flesh, in each case there is manifested an unflinching love for God. When Joseph refused the advances of Potiphar’s wife, he said, “How then can I do this great wickedness, and sin against God?” (Gen. 39:9). To be sure, Joseph’s spiritual strength over the flesh can be found in his love for God. Thus, while the spiritual remedy for Ishmael’s spiritual condition (legalism) is a good dose of distrust of self, the remedy for Esau’s condition (presumption) is a good dose of love for God.⁷⁴

Those who deny the truth that God has the power to remove the sin inherent in the flesh, those who are only willing to comply with God’s covenant conditions in letter, those who prefer to gratify the cravings of the flesh more than the cravings of the spirit, and those who reject the rest God offers in His work of sanctification, are all, like Esau, content with a justification-only covenant that cheapens God’s grace by denying that it has the power to completely deliver them from their bondage to sin. After Esau’s life-pattern, they are legitimate children of God in that they have received the merits of justification, but they want no part of sanctification, and in their determination to cling to their fleshly lusts they lose even their justification, losing with it their spiritual inheritance. And they often assuage the guilt of their self-indulgence with the false theology of “once saved always saved.”

Perhaps Esau’s life is best summed up in this expression: “grace frustrated.” That is, Esau left the power in God’s grace untapped. The following description of Esau explains why:

The requirements that accompanied the spiritual birthright were an unwelcome and even hateful restraint to him. The law of God, which was the condition of the divine covenant with

⁷¹ That God forbade His covenant people marriage with the Canaanites is not expressly stated in Scripture before the time of Moses, but it is implicit in Abraham’s specific instructions in Gen. 24:2–9 regarding the choice of a wife for Isaac, and in Isaac’s instructions in Gen. 28:1–2 regarding the choice of a wife for Jacob.

⁷² After he lost his birthright, Esau took a third wife — his half-cousin, the daughter of Ishmael — in order to curry favor with his father. Gen. 28:6–9.

⁷³ The churches of fallen Babylon are described in *GC* 382–383.

⁷⁴ Cf. *2T* 38–39.

Abraham, was regarded by Esau as a yoke of bondage. Bent on self-indulgence, he desired nothing so much as liberty to do as he pleased. *Ibid.*, 178.

Does this not sound like Lucifer's condition that led to his rebellion against God's authority in heaven? Lucifer, who had been the "highest of all created beings" (*DA* 758) and secure in his position, began his work of rebellion by "seeking to break down the righteous restraints of the law of God" (*GC* 261). Like Esau, Lucifer was disposed "to serve himself instead of his Creator" (*PP* 35). And as Esau misapplied the benefits of the covenant birthright for purely self-interests, so "Lucifer desired God's power, but not His character" (*DA* 435).

As for Esau's legacy, perhaps it is best summed up in this warning. Hebrews 12:14–17:

- 14 Follow peace with all men, and holiness, without which no man shall see the Lord;**
15 Looking diligently lest any man fail ("fall short"; NKJV) **of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;**
16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.
17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

The Spirit of Prophecy identifies the true reason for Esau's tears:

Those professed Christians who come up to that last fearful conflict unprepared will, in their despair, confess their sins in words of burning anguish, while the wicked exult over their distress. These confessions are of the same character as was that of Esau or of Judas. Those who make them, lament the *result* of transgression, but not its guilt. They feel no true contrition, no abhorrence of evil. They acknowledge their sin, through fear of punishment; but, like Pharaoh of old, they would return to their defiance of Heaven should the judgments be removed. *The Great Controversy*, 620–621.

Esau was not shut out from the privilege of seeking God's favor by repentance, but he could find no means of recovering the birthright. His grief did not spring from conviction of sin; he did not desire to be reconciled to God. He sorrowed because of the results of his sin, but not for the sin itself. *Patriarchs and Prophets*, 181.

In our covenant generations, *Esau* embodies the *new covenant frustrated*. As Isaac's God-fearing but self-serving firstborn, Esau represents those who have received by faith the first of the benefits of God's holy covenant (*i.e.* they have experienced justification/conversion/spiritual rebirth) but they despise the twin birthright benefit of sanctification to the point of selling their birthright blessings for the gratification of the flesh. As a result, they experience precisely what Peter warned of in 2 Peter 2:21–22:

- 21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.**
22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

Thus, Esau represents the legitimate children of God who willingly renounce their position as children of God by demonstrating that they love sin more than they love God. Esau's song is: "I once was found, but now I'm lost." And those who have Esau as their spiritual father are, in their "righteousness by presumption," called *cheap-grace* believers.

Jacob (Israel): New Covenant Satisfied (Sanctification by Faith)

Jacob represents the redeemed who, like Abraham and Isaac, enter in to God's covenant by faith *and* who, unlike Esau, demonstrate their faith by complying with the single condition in the covenant. In

the literal context, Jacob is the father of the Israelites; and the legacy of Jacob is that he, as the secondborn and second-in-line heir of Isaac, in fact received the family birthright with God's blessing by, in effect, complying with the single condition in the covenant.⁷⁵ In the spiritual context, Jacob is the father of all those who, as legitimate children of God, cling to their spiritual birthright by also effectively complying with the single condition in the covenant. Thus, the children of Jacob (the Israelites, led by the twelve patriarchs) are legitimate claimants in God's everlasting covenant (as grandchildren of Isaac) who indeed keep the terms of the covenant (as children of Jacob), and therefore they represent the legitimate and eternally secure children of God. We will also note that the final and fully matured generation of spiritual Israel will constitute the twelve spiritual tribes of Israel of Revelation 7.

Considering again the single condition in the Abrahamic covenant, Abraham demonstrated that his faith was genuine by, in faith, consenting to the sign of the Abrahamic covenant — circumcision — and this faith demonstration validated God's declaring him righteous *before* he was circumcised.⁷⁶ Thus, Abraham's circumcision, as the sign of the Abrahamic covenant, became a fitting "seal of the righteousness of the faith which he had while still uncircumcised" (Rom. 4:11). In like manner, since Abraham spiritually embodies the everlasting covenant,⁷⁷ Abraham's spiritual children demonstrate that their faith is genuine by, also in faith, consenting to the sign of the everlasting covenant — Sabbathkeeping — and this faith demonstration validates God's declaring them righteous *before* they began keeping the Sabbath. Thus, it could be said that Abraham's spiritual children's Sabbathkeeping, as the sign of the everlasting covenant, is a "seal of the righteousness of the faith which they had while still not Sabbathkeepers."

Recognizing Sabbathkeeping as the "seal of the righteousness of the faith" of God's everlasting-covenant people should help us understand how the Sabbath and its observance constitutes the seal of God.⁷⁸ In the end, once the everlasting gospel is preached in all the world and the inhabitants of earth have been shown how God's law interrelates with His grace, all who have genuine faith will demonstrate this faith by honoring the sign of God's everlasting covenant. Thus the world will be divided into two, now *visible*, camps: those who manifest the true covenant relationship with God by keeping God's holy Sabbath, and those who manifest an adulterated covenant relationship with God by keeping an unhallowed and unsanctified day; those who stand before God clothed in the imputed *and* imparted righteousness of Christ, and those who stand in the nakedness of their own self-righteousness; those who have received the seal of God, and those who have received the mark of the beast.⁷⁹

Because the Sabbath commandment is the only commandment of God's moral law that has no moral justification except simply that, like circumcision, God said to do it, for God's people to keep the Sabbath, even if it is at the cost of all earthly possessions and/or their very lives, demonstrates that, in fulfillment of the new covenant, God's moral law is written in their hearts. Let's look at just what the new covenant entails. Hebrews 8:8–10:

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of [spiritual] Israel and with the house of Judah:

⁷⁵ Jacob's name (meaning *he supplants* or *he deceives*) was changed to Israel (meaning *God contends* or *he who contends with God*) at the time he wrestled with "a Man" (NKJV; *i.e.* Christ) and prevailed. Gen. 32:24–30.

⁷⁶ Gen. 15:6; Rom. 4:9–12.

⁷⁷ Cf. our comments on p. 59.

⁷⁸ Cf. Rev. 7:1–4; 9:4; also the 7BC 977 quote in Part 2, p. 96.

⁷⁹ In Part 2, concerning the seal of God, cf. our comments on p. 60, and concerning the mark of the beast, cf. "The Great Last-Day Test" on pp. 95–97.

9 Not according to the [old] covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people:⁸⁰

Now let's consider precisely why the new covenant, since it is one and the same as the everlasting/Abrahamic covenant, is called "new." The Spirit of Prophecy informs:

Another compact — called in Scripture the "old" covenant — was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the "second," or "new," covenant, because the blood by which it was sealed was shed after the blood of the first covenant. *Patriarchs and Prophets*, 371.

Though the Abrahamic covenant was established 430 years before the old covenant was established, the old covenant was ratified by the blood of a sacrifice immediately, while the Abrahamic covenant was not ratified until the blood of *the* Sacrifice was shed at the Cross. And since it is the blood ratification that *seals* a covenant, it is the time of the covenants' *ratifications* that establishes the sequence of the "first" and "second," "old" and "new" covenants.

In addition to this, we will suggest two more reasons why the new covenant is appropriately called "new." First, because the nation of Israel formally broke God's everlasting/Abrahamic covenant by rejecting its ratifying blood (initially by the leadership directly responsible for the Crucifixion and then by the nation as a whole three and one-half years later at the end of their 70th prophetic week of national probation),⁸¹ the covenant between God and the *literal* "house of Israel"⁸² was nullified. Thereafter, as we noted on p. 64, it would be the Christian church — *spiritual* Israel — who would be party to God's holy covenant; thereafter God's denominated people would be identified by their spiritual blood connection to God through Christ, not by their physical blood connection to Abraham through Isaac. Thus, while the typical Passover in Egypt "was significant as the festival commemorating Israel's birth as a nation" (1BC 557), the slaying of the antitypical Passover Lamb just outside the walls of Jerusalem commemorated Israel's birth as a *spiritual* nation. And in this we find a significant aspect of the everlasting/Abrahamic covenant that is "new."

Second, the Messianic prophecy of Psalm 40:6–8 foretold that when the Messiah would come He would have the "new covenant" experience of having God's law in His heart.⁸³ Of course, when He did come He modeled this new covenant experience perfectly, and this provided a living demonstration of what God intended for every believer to experience through the everlasting covenant. That God's people of the Old Testament could have this experience is seen in Psalm 37:30–31 where it is said of the "righteous" that "The law of his God is in his heart." And though we could name many Old Testament saints who had this experience, God was most effective in winning the hearts of His people following the living testimony of His Son, who in word and deed revealed the true character of God — that He is loving and self-sacrificing, and that He can be implicitly trusted and is entirely worthy to obey. And with the hearts of God's people won by Christ, they now desired to emulate Christ and God was more easily enabled to write His covenant law on their minds

⁸⁰ The writer of Hebrews is here quoting Jer. 31:31–34.

⁸¹ Cf. Dan. 9:24–27; DA 233; GC 328, 410; PK 698–699.

⁸² Cf. how this term is employed in the new covenant passage of Heb. 8:8–10 quoted above.

⁸³ Also cf. Heb. 10:5–9.

and hearts. Thus, the new covenant is also “new” in the sense that, thanks to the testimony of Jesus, the intended effect of the everlasting covenant is now considerably more far-reaching.

As we have previously inferred, for God’s new covenant people to keep the Sabbath demonstrates that they are in compliance with the *spirit* of circumcision. That is, their *hearts* have figuratively been circumcised, just as God said *He* would do. Deuteronomy 30:6:

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.⁸⁴

With the law of God, in accordance with the stated objective of the new covenant, now in the heart (indicating God’s people now have a genuine love and desire to do the will of God), and with hearts now circumcised (indicating the removal of the *source* of sin — the natural and wicked selfishness of our carnal hearts — displaced by the source of righteousness — the Spirit of God, sanctifying the born-again believer with the godly element of agape, unselfish love), God’s people are now in complete harmony with the everlasting/Abrahamic/new/holy covenant. God’s people now know from personal experience that God’s grace not only has the power to *declare* a sinner righteous (justification) but it has the power to *make* the sinner righteous (sanctification). This experience is indeed the goal of the God’s covenant with mankind, and the proclamation of this glorious truth is the specific mission of God’s remnant church. It is what God’s remnant people have come to know as the “1888 Message” of justification by faith.

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented *justification through faith* in the Surety; it invited the people to receive the *righteousness of Christ*, which is *made manifest in obedience to all the commandments of God*. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, *imparting* the priceless gift of His own *righteousness* to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel’s message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. *Testimonies to Ministers and Gospel Workers*, 91–92 (all emphasis supplied).

The pen of Inspiration makes it very clear how justification and sanctification are effected:

I have no smooth message to bear to those who have been so long as false guideposts, pointing the wrong way. If you reject Christ's delegated messengers, you reject Christ. Neglect this great salvation, kept before you for years, despise this glorious offer of *justification through the blood of Christ* and *sanctification through the cleansing power of the Holy Spirit*, and there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation. I entreat you now to humble yourselves and cease your stubborn resistance of light and evidence. Say unto the Lord, Mine iniquities have separated between me and my God. O Lord, pardon my transgressions. Blot out my sins from the book of Thy remembrance. Praise His holy name, there is forgiveness with Him, and you can be *converted, transformed*. *Ibid.*, 97–98 (all emphasis supplied).

To be *justified* is to be *converted*, and to be *sanctified* is to be *transformed*. As we have seen, these are the twins of the everlasting covenant that *both* come *by faith*.⁸⁵ This is the true “full gospel” message.

⁸⁴ Also cf. Deut. 10:16; Rom. 2:29; Phil. 3:3.

This is the testimony that must go throughout the length and breadth of the world. It presents the law and the gospel, binding up the two in a perfect whole. *Ibid.*, 94.

We conclude that only those who, as a genuine expression of their faith, consent to observe, both in letter and spirit, the sign of God's covenant show that they have in fact complied with the single condition of the covenant and can consequently experience all the power inherent in God's covenant of grace. Jacob demonstrated that he experienced the fullness of God's grace the night he wrestled with the Lord just prior to his confrontation with his estranged twin brother Esau, and the night the Lord changed his name to Israel.⁸⁶ That the name Jacob means "he supplants"⁸⁷ describes how God's people, by nature, seek to supplant God's role in fulfilling His covenant promises; and that the name Israel means "God contends"⁸⁸ describes how God's people come to learn to depend entirely on God's grace to bring them victory in their battles with the flesh, whether these battles be those with the sin that yet exists within them or those with their external enemies — particularly the spiritual Esaus who disdain God's covenant work of sanctification and thus who undermine and delay God's work of redemption.

The experience of Jacob in his "time of Jacob's trouble" (Jer. 30:7) illustrates the spiritual experience of God's people in the last days.⁸⁹ It illustrates that the spiritual descendants of Esau — those *fellow believers* who have spurned the sanctifying power of God — will be the most vitriolic enemies of true Israel. It also illustrates the fact that the believer's greatest struggle lies not with his foes, but with the Lord Himself. Regarding the final conflict in which God's people engage:

They afflict their souls before God, pointing to their past repentance of their many sins, and pleading the Saviour's promise: "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isaiah 27:5. Their faith does not fail because their prayers are not immediately answered. Though suffering the keenest anxiety, terror, and distress, they do not cease their intercessions. They lay hold of the strength of God as Jacob laid hold of the Angel; and the language of their souls is: "I will not let Thee go, except Thou bless me." *The Great Controversy*, 619–620.

Regarding Jacob's language which spiritual Israel in effect reiterates in the final crises:

Had this been a boastful, presumptuous confidence, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his own unworthiness, yet trusts the faithfulness of a covenant-keeping God. *Patriarchs and Prophets*, 197.

Perhaps Jacob's life is best summed up in this expression: "grace satisfied." That is, Jacob learned to tap in to the full power in God's grace, allowing it to transform his sinful nature. In so doing, Jacob has shown us what it means to have a circumcised heart. Describing Jacob:

It was not the possession of his father's wealth that he craved; *the spiritual birthright was the object of his longing*. To commune with God as did righteous Abraham, to offer the sacrifice of atonement for his family, to be the progenitor of the chosen people and of the promised Messiah, and to inherit the immortal possessions embraced in the blessings of the covenant — here were the privileges and honors that kindled his most ardent desires. His mind was ever reaching forward to the future, and seeking to grasp its unseen blessings. *Ibid.*, 178 (emphasis supplied).

⁸⁵ Cf. p. 67.

⁸⁶ Gen. 32:24–30.

⁸⁷ Cf. *SDABD* 544.

⁸⁸ Cf. *SDABD* 545.

⁸⁹ Cf. *PP* 201–202; *GC* 616.

As for Jacob's legacy, it is found in his name change to Israel; and here we find the goal, the culmination, and the summation of the holy covenant for each of Jacob's spiritual descendants. Romans 11:26–27:

26 And so all [spiritual] Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.⁹⁰

To be sure, “all” who experience the conversion of Jacob and then follow Jacob's example of learning to rely entirely on God to contend for them in their battles with sin “shall be saved.”

In our covenant generations, *Jacob* embodies the *new covenant satisfied*. As Isaac's God-fearing and God-serving secondborn, Jacob represents those who have not only received the first of the benefits of God's holy covenant (*i.e.* they have experienced justification/conversion/spiritual rebirth) but they also cherish the twin birthright benefit of sanctification to the point of desperately clinging to the Source of their birthright blessings for the sake of gaining victory over their battles with the flesh. As a result, they are enabled to experience what Paul appealed for in Galatians 5:16:

16 . . . Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Thus, Jacob represents the legitimate children of God who cling to their position as children of God by demonstrating that they love God more than they love self or sin. Jacob's song is: “I once was found, and I'm still found.” And those who have Jacob/Israel as their spiritual father are, in God's imparted righteousness, called *true* believers.⁹¹

⁹⁰ Paul is quoting Isa. 59:20–21 (v. 26) and 27:9 (v. 27).

⁹¹ A summary overview of this appendix is in the section “The Holy Covenant” on pp. 3–5.

APPENDIX B: THE THREE UPROOTED HORNS OF DANIEL 7

The historic Adventist view of Daniel 7's three uprooted horns was noted in one of the *SDA Bible Commentary* quotes in Part 2, p. 116. Here it is again:

The "little horn" is a symbol of papal Rome. Hence the plucking up of three horns symbolizes the overthrow of three of the barbarian nations. Among the principal obstructions to the rise of papal Rome to political power were the *Heruli*, the *Vandals*, and the *Ostrogoths*. All three were supporters of Arianism, which was the most formidable rival of Catholicism. 4BC 826 (emphasis supplied).

But in recent years some Adventist theologians have modified this view, as Heinz Schaidinger has summarized:

In summary, the three horns mentioned in Daniel 7, which were uprooted to enable the little horn power to grow and become great, were well nigh annihilated and made powerless in the first half of the 6th century. These were the *Visigoths*, defeated by the Franks, who were allied with the Byzantines in 507 and 508; the *Vandals*, who were crushed by the Byzantines in 534, and the *Ostrogoths*, who were overcome by the Byzantines from 536 to 553 or 561. *Historical Confirmation of Prophetic Periods*, 29–30.¹

Schaidinger explains the change:

I do not favour the Heruli as one of the three uprooted powers for the following reasons: (1) It was not the tribe of the Heruli that was destroyed by Theoderic's murder of Odoacer. Odoacer was partly of Herulian descent, true; yet, his soldiers were mercenaries coming from many tribes. There was no such thing as a "Herulian kingdom". (2) The fight between Theoderic and Odoacer had nothing to do with the Roman pontiff. The papacy did not gain anything out of the change of rulership from Odoacer to Theoderic. *Ibid.*, 30.

But as also noted in our previous discussion, while we concur that the Heruli were not one of the three uprooted horns, substituting the Visigoths for the Heruli has its own problems. Though the Visigoths suffered a significant military defeat by the Franks in 507, they were in no way uprooted; they continued to possess the greater part of the Iberian Peninsula and to exist as a nation for another 200 years.² This being the case, rather than the Visigoths, we suggest it was the Burgundian kingdom that should be counted among the three uprooted horns. To support this we will cite several online historical sources:

The decline of the [*Burgundian*] kingdom began when they came under attack from their former Frankish allies. In 523, the sons of King Clovis campaigned in the Burgundian lands, instigated by their mother Clotilde, in revenge for Gundobad's death of her father. In 532, the Burgundians were decisively defeated by the Franks at Battle of Autun, whereafter King Godomar was killed and *Burgundy incorporated into the Frankish kingdom in 534*. http://en.wikipedia.org/wiki/Kingdom_of_the_Burgundians (8/5/14; emphasis supplied).

Subjugated by the Huns in 437, they [*the Burgundians*] accepted Roman federate status and essentially moved into the vacuum of dwindling Roman power, being ceded Roman lands in 443 and 458. Towards the end of the fifth century, King Gundobad was briefly a player in the last stages of Western Roman politics, holding power as the commander of the army from

¹ Pamphlet of the SDA Biblical Research Institute: <https://adventistbiblicalresearch.org/shop/historical-confirmation-prophetic-periods>.

² See the map of 5th and 6th century Europe on p. 85. The larger map shows the extent of the Visigoth kingdom before 507 and the inset shows it in 525. Source: http://www.emersonkent.com/tribes_and_peoples/burgundians.htm (10/5/14).

472 to 473. By 534, however, Frankish power could no longer be resisted, and Burgundy became another piece in the Frankish kingdom. <http://www.historyfiles.co.uk/KingListsEurope/FranceBurgundy.htm> (8/5/14; emphasis supplied).

The Burgundians were extending their power over southeastern Gaul; that is, northern Italy, western Switzerland, and southeastern France. In 493 Clovis, king of the Franks, married the Burgundian princess Clotilda, daughter of Chilperic. *At first allies with Clovis' Franks against the Visigoths in the early 6th century, the Burgundians were eventually conquered by the Franks in 534 CE.* The Burgundian kingdom was made part of the Merovingian kingdoms, and the Burgundians themselves were by and large absorbed as well. http://horus-7.angelfire.com/burgundians_history.html (10/11/2014; emphasis supplied).

Like the Vandals, Ostrogoths, and Visigoths, the Burgundians were Arian Christians. And like the Byzantine Romans, the Franks in the early 6th century, thanks to Clovis' conversion from paganism to Catholicism, were Catholic. And particularly given the fact that in 508 the Roman emperor Anastasius officially embraced the Frank kingdom as an ally in the ongoing conflicts with the various Arian kingdoms,³ it can be seen that papal Rome could now employ the Franks to overthrow the Arian nations just as much as she could the Romans.

It should be noted that, contrary to Schaidinger's comments in his first quote above, the Franks were *not* allied with the Byzantines when they defeated the Visigoths in 507. This alliance was not formed until 508. It should also be noted that, as indicated in the quote above, the Franks *were* allied with the Burgundians when they defeated the Visigoths. This is a clear indicator that the battle of Vouille between the Franks and the Visigoths in 507 was not religiously motivated, as one Arian kingdom would not ally itself with a Catholic [or pagan] kingdom against another Arian kingdom if the conflict was religiously motivated. And this basic logic accords with our previous assessment that the Visigoths were not one of the three uprooted horns.

It is true that history speaks of Burgundians long after the 6th century. However, these "Burgundians" are identified as such simply because of their connection with the geographical area of France called Burgundy, not because they are ancestral descendants of the original Burgundians.

The name of the Burgundians has since remained connected to the area of modern France that still bears their name Between the 6th and 20th centuries, however, the boundaries and political connections of this area have changed frequently; *none of those changes have had anything to do with the original Burgundians.* The name *Burgundians* used here and generally used by English writers to refer to the Burgundes is a later formation and more precisely refers to the inhabitants of the territory of Burgundy which was named from the people called Burgundes. The descendants of the Burgundians today are found primarily among the French-speaking Swiss and neighbouring regions of France. *Ibid.* (emphasis supplied).

The reason "The descendants of the Burgundians today are found primarily among the French-speaking Swiss and neighbouring regions of France" is because: "The Burgundian language . . . appears to have become extinct during the late sixth century."⁴ And the reason the Burgundian language became extinct in the late 6th century is because: "In 532 the Burgundians were decisively defeated by the Franks at Autun . . . and Burgundian lands was annexed by the Frankish Empire in 534."⁵ Beginning in 534, then, the Burgundians assimilated into Frankish culture and language and their own language was effectively lost a generation later. The same Wikipedia article goes on to say that from 534 onward "there no longer was an independent Burgundian kingdom."

³ Cf. our comments in Part 2, p. 92.

⁴ Wikipedia article "Burgundians" (accessed 5/20/2019).

⁵ Wikipedia article "Kingdom of Burgundy" (accessed 5/20/2019).

Adventist prophecy students have historically related the Burgundian kingdom with today's Switzerland. But Switzerland today is a conglomerate of language groups: some 63% speak German (indicating ethnic connection with the Alemanni), 23% speak French (connecting with the Franks), 8% speak Italian (connecting with the Lombards),⁶ and the remaining 6% are miscellaneous.⁷ We see, then, that today's Switzerland is a composite of several ancient nations, none of which is purely Burgundian, and therefore it is incorrect to identify Switzerland with the ancient Burgundian kingdom.

We believe the people historians have called Burgundians after the 6th century should not be identified with the ancient Burgundian kingdom. This being the case, and though this is admittedly a very cursory consideration of the subject, we propose that Daniel 7's three uprooted horns represent the Vandals (uprooted in 534 by the Romans), the Burgundians (uprooted in 534 by the Franks), and the Ostrogoths (uprooted in 553 by the Romans),⁸ with both the Romans and Franks acting in mutual interest with the papacy.

⁶ The Lombards lost their own language when they transitioned to Latin beginning in the 7th century. Cf. the Wikipedia articles "Lombard language" (re: the Lombard language spoken today by some 3½ million people in southern Switzerland but mostly in the Lombardy region of northern Italy) and "Lombardic language" (re: the extinct Lombard language).

⁷ Cf. Wikipedia article "Switzerland" (accessed 5/20/2019).

⁸ Regarding the uprooting of the Vandals, see the 4BC 827 quote in Part 2, p. 117. Regarding the uprooting of the Ostrogoths, see Part 2, pp. 118–123.

