

Daniel, Prophet of the End

*Lesson 8 (Daniel)- From the Stormy Sea to the Clouds of Heaven

Commentary by Garrick Augustus, February 20, 2020



Introduction

- In chapter 7 we shall learn about the rise and fall of world empires, from the days of Babel to our modern era. While there were many other nations in the world whose leadership rose and fell in successive victories and defeats, Daniel's prophecies centers on those nations that interacted with the Church of God through time. Today, as anciently, God's people are still not back in the promised land, and as we will see, the headquarters of the Christian All churches are located in the land of Liberty—the Home of the “two-horned beast” of Rev. 13—the USA. It stands to reason, then, that is verily as the ancient nations that interacted with God's church were nations of prophecy, similarly the United States of America is also a nation of prophecy. We will learn more about her when we get to Daniel 12 and Rev. 13, but it is worthy of recognition at this point, that **ONLY** the nations that are interwoven with the Church of God, are given specific prophetic notice in the Holy Bible.
- In addition to the nations, there is a nation-church that ruled the world for over one thousand years, and held the true church of Christ in bondage for 1260 years. That church is the Roman Catholic, and her religious-political power base is called the Papacy, headed up by a Pope who holds the title of an ecclesiastical “king”—the declared visible head of the invisible church! This potentate has ruled with an iron fist, causing kings and emperors to bow at his feed, and the likeness of this tyrannical order is to be repeated by the Churches of Christendom, who will seek to enforce Roman Catholic dogma into state laws.
- Another noticeable aspect of Daniel 7 is the solemn reality that “the judgment is set, and the books have been opened,” and in the end of it all, justice will be awarded the saints, and they will possess the kingdom, prepared from the foundations of this earth! This kingdom will first be inhabited while the Investigative work is still going on in Heaven, not for the cases of the “dead” this time, but on account of “the living!” This aspect of the Divine tribunal is called “the Judgment of the Living.” It begins in the Church and ends in the world, as declared in 1 Peter 4: 17, 18.

Of Winds and Seas; Sabbath Afternoon, *February 15*

- “1 ¶ In the first year* of Belshazzar king of Babylon Daniel had a dream and **visions** of his head upon his bed: then he wrote the dream, and **told the sum of the matters**. 2 Daniel spake and said, I saw in my

vision by night, and, behold, the **four winds**** of the heaven strove upon the **great sea**. 3 And **four great beasts** came up from the sea, **diverse one from another.**" Dan. 7: 1-3

- * Although chapter 6 taught us things that occurred under the Medio-Persian empire, Chapter 7 takes us back to the old Babylonian era, specifically to "the first year" of Belshazzar, the last king of Babylon before the Persian victory against them.
- ** The winds striving upon the sea, are representative of the foaming billows of war and destruction among the peoples of earth.
- When hurricanes form they do so over the seas, when a low pressure zone forms. That zone then creates a vortex which widens and deepens as the suction demands new air mass, and with the warming tides to fuel its growth, such whirlwind (vortices) become known as hurricanes and super-hurricanes! These hurricanes have the uncanny ability to suck up large volumes of water, much like a tornado sucks up anything in its path. Similar to the winds striving upon the great seas to generate hurricanes and typhoons, setting nature in commotion, in like manner the nations are whipped into conflicts and these wars can widen into world-wars (super-wars), creating destruction, calamity, and distress around the world! The most fitting symbol, then, to illustrate such tempestuous confrontations among the nations in a hurricane-like scenario, whereby the winds of earth are violently striving (in strife) upon the seas.
- **Winds:** "32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will **scatter into all winds** them that are in the utmost corners; and I will bring their **calamity** from all sides thereof, saith the LORD." Jer. 49:32
- "32 Thus saith the LORD of hosts, Behold, **evil** shall go forth from nation to nation, and **a great whirlwind** shall be raised up from the coasts of the earth." Jer. 25: 32
- * "20 But the wicked are like **the troubled sea**, when **it cannot rest**, whose waters **cast up mire and dirt**. 21 There is **no peace**, saith my God, to the wicked." Isa. 57: 20, 21
- * The sea is the storehouse of waters, for all the rivers flow into the sea.
- "**The nations** shall rush like the [mad] **rushing of many waters**: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." Isa 17:13
- "All **the rivers run into the sea**; yet the sea is not full; unto the place from whence the rivers come, thither they return again." Eccl 1:7
- "15 And he saith unto me, **The waters** which thou sawest, where the whore sitteth, **are peoples, and multitudes, and nations, and tongues.**" Rev. 17: 15

Four Animals—Of Beasts and Men; Sunday February 16

- "4 The first was like **a lion***, and had **eagle's wings****: I beheld till the wings thereof were **plucked**, and it was **lifted up** from the earth, and made stand upon the feet as a man, and **a man's heart** was given to it. 5

- As in Daniel 2, the great image depicted the rise and fall of nations, chapter 7 now repeats and enlarges on this theme, to give us clear understanding of these mysteries, and in this repetition has consistently provided more details for the latter days! In other words, the farther down we go in the stream of time, towards the last days, the more information God provides on the beasts.
- **** Wings:** These are flight appendages, and are indicative of travel or transport. Rather than showing speed alone, the greater lesson is that God is hereby conducting a counting method, and attaches the pair of wings (two) on the lion, to indicate that though he represents the first post flood kingdom, he is in reality the second kingdom from the fall of man! There was a kingdom before the flood, remember? But since wings naturally occur in pairs, God did not issue three wings to the bear, but “three ribs” instead! That “wings” in this instance do NOT indicate speed, or rapidity in rise to power, but time periods, can be seen from what we have studied before. In Daniel 5 we learnt that the Medea-Persian empire (the bear) in “one night” overthrew the kingdom of Babylon, yet the all wise God did not place “wings” on the bear, but on the lion and leopard, instead! The Medes and Persians hold the world’s record for the fastest defeat of an empire/kingdom! It took only one night, and the slaying of one human being—the king! (Review Dan. 5: 30-31, and Lesson 6 commentary on that war.) The fastest and least bloody of wars in the annals of history, yet no wings were used to illustrate this speed!
- Further, too, in Daniel 8, the Grecian empire (the he goat) is shown to have overthrown the Medio-Persians (Ram), yet no wings were placed on the “he goat” though the Bible says of Alexander’s meteoric victory, he “**touched not the ground.**” (v. 5). When the Scriptures are “rightly divided,” all its symbols make sense, and are uniformly applied throughout, for God is NOT the author of confusion.
- ***** Plucked:** The plucking of the wings, shows that this second time rulership was about to fade into the halls of history, as that nation’s time of ruling the world would be over—plucked up!
- **“Lifted up”:** Since pride is the “lifting up” of oneself, God is here showing that the head of this country would be very proud (pride-filled) and lifted up, but in time would be given a heart transplant, and thus “a man’s heart” would be given to a beast!
- **“A Man’s heart”:** Only the heart of humans (a man), is bent towards worship! The animals give glory to God, but man worships Him instead! Thus the illustration of “a man’s heart,” is tantamount to a changed nature, and the acknowledgement of a different Deity for worship and honor. This is the essence of the new birth, God is giving us a heart transplant—from the beastly stony heart, to the fleshly human heart, one that can respond to God’s more than amazing grace! This is what he did for Nebuchadnezzar, king of Babylon (read Daniel 4), which led to his being deposed from the kingdom to roam the earth like a beast, then restored to his rightful mind, in which he gave praise, obeisance, adoration, and worship to YHWH, the King of the Universe, and confessed Him King of his life also. Thus Daniel’s God became Nebuchadnezzar’s God also—a complete surrender and a renewed creature in Christ Jesus our Lord!
- **The Raised-up Bear with three ribs:** In chapter 5 we learnt that Babylon was defeated in one night by the Medes and the Persians, thus giving rise to the “bear-kingdom.” But one of the bear’s shoulders was raised up higher than the other, indicating that this kingdom is governed by a dual political rulership—a

fitting symbol for the Medio-Persian empire. In chapter 8 Scripture provided additional details about this kingdom, showing that the stronger of the two ruling classes rose up and reigned last. Consistent with history, we have already discovered that in the night of Babylon's defeat, Darius the Median, took the throne.

- **Leopard with four wings and heads:** As shown in Daniel 2, the kingdom that defeated the Medes and Persians (in reality it was the Persians who were reigning at that time), was that of Greece, headed up by a young General, Alexander the Great, at the battle of Gaugamela (aka "Arbela"). By no means a quick war, in comparison to Cyrus-Darius combined engagement that defeated the fortified garrisons of Babylon in one night, without the volley of an arrow, spear, or projectiles from war engines.
- **Non-descript beast in two stages:** After Alexander's death, the Grecian empire was divided amongst his four Generals, one of which was Ptolemy who ruled Egypt, and from whence came the beauty princess, Cleopatra! Her forces along with Mark Anthony's engaged the Roman army at the battle of Actium in the Mediterranean sea, and tasting defeat she scrambled home to Egypt and terminated her life, thus under the leadership of Augustus, Rome became the next succession in universal world powers. She would hold that grip on power from 63 BC to 476 AD, at which time the pagan Roman empire imploded, and gave way to the Papal Roman Empire. The principal difference between the two phases of Rome is that she changed her religion from overt pagan, to professing "Christian!" The office of Caesar was called "Pontifex Maximus,"—the Highest (Chief) Priest of the Roman pantheon, and that of the popes of Rome would also be forever known as of "Pontifex Maximus,"—the Chief Priest of the Universal ("Christian") Church! The gods (idols) of the Roman pantheon were then migrated over to the "Christian" faith, and by stealth the office and place of Jesus Christ as "High Priest" was supplanted, and the truths of His Word were trampled in the dust! We shall say more about this interloper to the Christian faith, in chapters 8 and 11.

The Little Horn; [Monday February 17](#)

- "8 I considered the horns, and, behold, there came up among them **another little horn***, before whom there were **three of the first horns plucked up** by the roots: and, behold, **in this horn** were eyes like **the eyes of man**, and **a mouth** speaking great things... 19 Then I would know the truth of the fourth beast... 20 And of the ten horns that were in his head, and of **the other which came up**, and before whom **three fell**; even of **that horn that had eyes, and a mouth** that spake very great things, **whose look was more stout** than his fellows. 21 I beheld, and **the same horn made war with the saints, and prevailed against them**; ...24 And the ten horns out of **this kingdom** are ten kings that shall arise: and another shall rise after them; and he shall be **diverse from the first**, and he shall **subdue three kings**. 25 And he shall speak great words against the most High, and shall **wear out** the saints of the most High, and **think to change times and laws**: and they shall be given into his hand until a **time** and **times** and the **dividing of time**." Dan. 7: 8-25
- **The Little Horn with the Big Mouth:** This "little horn," we are told, has indignation against the "saints" of the Most High God, and engineers a scheme to persecute them out of existence! This antichrist power is exemplified by Roman Catholic Papacy, and is granted to have the authority over the Church for 1260 prophetic days (years).
- **The Antichrist?**

- To many Christians, the Protestant-Jesuit derived term, “THE Antichrist,” is widely taught and believed to be the Catholic Papacy, however, said ones have not taken sufficient time to realize that the Bible speaks of “antichrists” (plural), and not of ONE antichrist. Therefore, it is a mistaken notion to heap all the blame of antichrist on this solitary institution, for in so doing, the devil will blind our eyes to all the other operatives that are rampant in the world and in all the churches!
- **“Time and times and the dividing of time:”** The persecutive career of this “little horn” power, the Papacy, over the true Church of God (the saints), was to continue for the equivalent of “forty two months,” or “three and a half years.” (Rev. 13: 5). In Dan. 4, when Nebuchadnezzar lost his reasoning and “seven times” passed over him, we learnt that those “times” were literal years. Hence, applying that understanding to Chapter 7, it becomes clear that “time” = 12 months, “Times” = 24 months, and “the dividing of time” = 6 months, for a total (12+24+6) of 42 months. This confirms that these time measures, seen both in Daniel as well as in Revelation, are equivalent. The span the time from when the papacy deposed the last of its foes, the Ostrogoths in Pannonia (Austria) in 538 AD, terminated in the year 1798 AD, at which point the sitting Pope, Pius vi, was removed from power by the French General Berthier, and ultimately died and buried in Valences, France, in 1799 AD.
- “The three which were plucked up, were the **Heruli**, who occupied Italy, in 493; the **Vandals**, who occupied North Africa, in 534; and the **Ostrogoths**, who had been instrumental in rooting up the Heruli, and who occupied Italy in their place, in 538. That “other one,” before whom these three were rooted up, is described as having “eyes like the eyes of man, and a mouth speaking great things;” and **it was, and is, the papacy.**” {1901 AT Jones, *The Great Nations of Today*, p. 57.11}
- “General Berthier marched to Rome, entered it unopposed on 10 February, 1798, and, proclaiming a Roman Republic, demanded of the Pope the renunciation of his temporal authority. Upon his refusal he was taken prisoner ... to the citadel of Valence, the chief town of Drôme where he died six weeks after his arrival, on 29 August, 1799, having then **reigned longer than any Pope.**”— [Pope Pius VI dies \(https://worldhistoryproject.org\)](https://worldhistoryproject.org)
- **“Antichrist:**-- Against Christ, or an opposition Christ, a rival Christ. The word is used only by the apostle John. Referring to false teachers, he says #1Jo 2:18,22 4:3 2Jo 1:7 “Even now are there **many antichrists.**”
 1. This name has been applied to the “little horn” of the “king of fierce countenance” #Da 7:24,25 8:23-25
 2. It has been applied also to the “false Christs” spoken of by our Lord #Mt 24:5,23,24
 3. To the “man of sin” described by Paul #2Th 2:3,4,8-10
 4. And to the “beast from the sea” #Re 13:1 17:1-18”—*Easton’s Bible Dictionary*
- So, while the little horn attributes the characteristics of antichrist, it is not **the only such entity**, for **all who are “against Christ,”** including Islam, Hinduism, apostate Protestantism, Satanism, etc., are summarily classified by Heaven as “antichrists,” (plural).
- We shall say more about this **change**, under Friday’s Lesson— **Further Study and Application.**

The Court was Seated; [Tuesday February 18](#)

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

opened... 21 I beheld, and **the same horn made war with the saints**, and **prevailed** against them; 22 **Until the Ancient of days came**, and **judgment was given to the saints of the most High**; and the time came that **the saints possessed the kingdom...** 26 **But the judgment shall sit**, and they shall **take away his dominion**, to **consume** and to **destroy it unto the end.**" Dan. 7: 9, 10, 21, 22, 26.

- The ancient Day of Atonement (DOA) in Israel, was a type of the coming judgment of God upon the living and the dead in Israel, and foretokened the reality of Divine judgment upon the saints of God, in the latter days, before they would be permitted to enter the kingdom prepared from the foundations of the earth. Thus, the annual exercise on the DOA was especially noticeable on the living, for every soul that was not "afflicted" (Lev. 23: 29) on that day would be "cut off" (slain), by God! Thus, this day of judgment was a day of separation, a day of determining who will and will not inherit the kingdom. Similarly today, the pre-Advent judgment commenced with the dead among God's people of all ages, who are to be awakened to receive the kingdom at the Second Coming of Christ, but those who are alive in the end of the world will be judged before they die, to determine who will be translated at Christ's Second Coming. Hence the judgment can be seen in two phases, first for the dead, and second for the living. The most consequential being among the living, for whereas the dead cannot be further slain, till the second resurrection, the living will be bodily removed from the camp of the saints on earth, as well as having their names blotted out from the ledger in Heaven! We shall have more to say on this topic in Chapters 8 and 9.
- **Lesson Notes:** "From Daniel 8 and 9 (see following weeks), we will learn about the time of judgment's beginning and the fact that **this judgment is related to the purification of the heavenly sanctuary on the heavenly Day of Atonement**. The lesson here is that we clearly will have a pre-Advent judgment in heaven that will be in favor of God's people ([Dan. 7:22](#))."*
- * The aspect of the Judgment here mentioned treats only the cases of the dead, which commenced in 1844, and on this point almost every Seventh-day Adventist is confirmed. On the other hand, though, when the judgment is transferred to the living, as a people, we are ignorant and lack the doctrinal tools necessary to navigate our way through this maze. Let's examine a few pointers to correctly direct our attentions: [**Read 1 Peter 4: 17.**]
- "17 For the time is come that **judgment must begin at the house of God**: and if it first **begin** at us, what shall the **end** be of **them that obey not** the gospel of God?" 1 Peter 4: 17.**
- ** Clearly, this passage shows that the judgment has a "beginning" and "ending," for it commences with "the house of God,"—the Church or "the saints," and ends with the wicked—"them that obey not the Gospel of God." Realizing that the church is composed of both living and dead saints, God has to judge both classes. Concerning the living, let's cite a few passages from Scripture and *Testimony*:
- "1 ¶ Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall **suddenly come to his temple [church]**, even the messenger of the covenant, whom ye delight in: behold, **he shall come**, saith the LORD of hosts. 2 But **who may abide the day of his coming?** and **who shall stand when he appeareth?** for he is like **a refiner's fire**, and like **fullers' soap**: 3 And he shall **sit as a refiner and purifier** of silver: and **he shall purify the sons of Levi**, and **purge them** as gold and silver, that they may offer unto the LORD an offering in righteousness." Mal. 3: 1-3.
- "Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to **stand in the sight of a holy God without a mediator**. Their robes must be **spotless**, their characters must be **purified from sin** by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. **While the investigative judgment is going forward in heaven,**

while the sins of penitent believers are being **removed from the sanctuary**, there is to be **a special work of purification, of putting away of sin, among God's people upon earth**. This work is more clearly presented in the messages of Revelation 14. When this work shall have been accomplished, the followers of Christ will be ready for His appearing." {GC 425.1-2}*

- * Clearly, this PURIFICATION is not in heaven alone, but very much on earth also, in each Adventist Household. Only the pre-Advent kingdom answers the complex questions this doctrine portends and our traditional answers have proven inadequate, if we are going to depend on *Sola Scriptura*. We will crash into a theological brick wall, as long as we teach that Christians will continue sinning up till Jesus Comes the Second time, and that the "wheat and tares remain comingled" till then as well! He is coming back for a church, "without spot or wrinkle or any such thing," and the separation of the tares will be at an earlier time. Knowing the truth of the pre-Advent judgment in Heaven, upon the living on earth, immediately resolves the challenges and questions the truth of the "Investigative Judgment" raise.
- Our discussion here is only a primer for what is to come in succeeding lessons. What this pre-Advent judgment upon the living shows though, is that we have truth, and Heaven is desirous that we gain "additional light" the "extra oil" of the five wise virgins, to see more clearly the full embodiment of Present-Truth for today. Should we reject light that heaven sends to illuminate our path today, as has been done in 1888, and 1930, does not strengthen our position any, and leaves us exposed to the chastening of the wind. May God help us to open our eyes to the climactic truth of the Judgment of the living today!
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The Coming of the Son of Man; Wednesday February 19

- "12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for **a season and time**. 13 I saw in the night visions, and, behold, **one like the Son of man came with the clouds of heaven,*** and came to **the Ancient of days**, and they brought him near **before him**. 14 And there was **given him dominion**, and glory, and **a kingdom**, that all people, nations, and languages, should **serve him**: his dominion is **an everlasting dominion**, which shall not pass away, and **his kingdom** that which **shall not be destroyed**." Dan. 7: 12-14.
- "And in [during but not after] the days of these kings shall the God of heaven set up a kingdom, which **shall never be destroyed**,...and it shall stand for ever." Dan. 2: 44.
- Though Christ's Second Coming is attended "with the clouds of heaven," this coming in Daniel is not the Second coming, but a time prior to that, and it was his coming to the Heavenly Sanctuary as High Priest. There are some important aspects that we should note, for they aid our understandings in correlating the types with their respective antitypes. When the High Pries entered into the Father's presence, before the Mercy Seat, the holy Shekinah would come down in a puff of smoke, so intense that it made walking for the officiating minster of the Sanctuary difficult matter. The cloud of the burning incense coupled with the cloud of the Shekinah, both paint the imagery of "**the Son of man coming with the clouds of heaven.**" The Bible teaches that at this coming, the Son of Man "came to the Ancient of days," in Heaven, rather than His coming to His church on earth! In this coming, also, he presided not at the Father's "right hand," but "near **before Him**." This location of the Son of Man is the identical position assumed by the High Priest on the Day of Atonement (Judgment), while he stands before the Mercy Seat (throne of mercy)!

- It was while thus in the Sanctuary that the Son of man was coronated—"given **dominion**, and glory, and a **kingdom**." Let it be seen for what the Bible says, for He did NOT receive this kingdom at the Second Coming, but while he ministered as High Priest BEFORE the Father, while probation lasts. This "kingdom" is that same that was spoken of by Daniel in chapter 2.
- "11 ¶ And as they heard these things, he added and spake a parable, because ... they thought that **the kingdom** of God **should immediately appear**. 12 He said therefore, A certain nobleman went into a **far country to receive for himself a kingdom**, and to **return**. 13 And he called his ten servants, and delivered them **ten pounds**, and said unto them, **Occupy till I come**. 14 But his citizens hated him, and sent a message after him, saying, We will not have *this man* [Christ in the person of His saints] to reign over us. 15 And it came to pass, that **when he was returned, having received the kingdom**, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading... 27 But those **mine enemies**, which **would not that I should reign over them**, bring hither, and slay them before me." Luke 19: 11-27
- In this parable, it is clear that the "Nobleman" is Christ Himself, who went to the "far country," Heaven, where He is "to receive... a kingdom." Observe carefully that this reception ceremony was performed "in heaven," the "far country," and not on earth! Thus, upon his return he is to give possession of the kingdom to his faithful servants—his church on earth. At this coming, to reckon with His servants who were managing his affairs in his absence, he started a work of examination, or "investigation," not among the dead, but among the living! At the end of His judgment upon the living servants—the occupiers of His earthly estate, there was a slaying of the unfaithful servants alone, who rejected his message of present truth (ten pounds), that he had left to be invested in the hearts of sinners to make them whole unto salvation.
- "When God's people are clothed **with white robes**, and **crowned as true subjects of his kingdom**, those who have been disloyal **will see** the inconsistency of their uniting with the loyal to honor and magnify the law of God, which they have educated themselves to disregard... Every man who, by his actions, has declared, **I will not have this Man to reign over me**, will no longer have the privilege of being under that rule...They will understand in that day that **they were dealing with Christ in the person of his saints**. Whatever influence **opposes the truth** that God has made it the duty of **his servants to proclaim** in his name, dishonors him. This is a violence offered to the laws of his kingdom, and he will not suffer it to go unpunished." {EG White; RH, September 20, 1898 par. 8, 9}

The Holy Ones of the Most High; [Thursday February 20](#)

- "18 But **the saints* of the most High** shall take the kingdom, and **possess the kingdom for ever**, even for ever and ever...21 I beheld, and the same horn made **war with the saints**, and prevailed against **them**. 22 Until the Ancient of days came, and **judgment was given to [upon] the saints** of the most High; and the time came that **the saints possessed the kingdom**... 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... 27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to **the people of the saints of the most**

High, whose kingdom is **an everlasting kingdom**, and all dominions shall serve and obey him.” Dan. 7: 18, 21, 22, 25, 27

- The term “saints” is used severally in the Scriptures to refer to angels, the redeemed, and the church, in general—the called out ones, who are the professed followers of Christ. In Daniel, the saints are a representation of the Church without distinction to spiritual purity, hence the need of the judgment. The expression, “Judgment was given to the saints,” is to be understood in the sense that the Judgment (v. 10) was now being passed upon the Church of God, to separate the true saints from the false ones—separating the wheat from the tares. Having separated them, the kingdom will be awarded to the purified saints, and them only! That “the saints” will be judged, is not foreign to the Scriptures, and Daniel has also addressed this subject more directly in chapter 11:
- 35 And some of them of understanding [the saints] shall fall, to try them, and to **purge**, and to **make them white**, even to the time of the end: because it is yet for a time appointed.” Dan. 11: 35*
- “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and **there shall be a time of trouble**, such as never was since there was a nation even **to that same time**: and at that time thy people [the saints] shall be delivered, every one that shall be **found written in the book**.” Dan. 12: 1
- * Here we see that the “saints” do not get a pass into glory, but must first be inspected, purified, or “purged,”—made “white” in the blood of the Lamb. Every vestige of sin must thus be separated from redeemed sinners to transform them into spotless “saints”—out characters must be spotless, our robes must be white. To repeat, the judgment is not to simply rule in favor of the saints, but to first examine them for their worthiness, then to purify them for acceptance into the kingdom of glory.

Further Study & Application Friday February 21 (Changing Times & Laws)*

- “11 I beheld then because of the voice of the great words which the horn spake: I beheld even **till the beast was slain**, and his body destroyed, and **given to the burning flame**. 12 As concerning **the rest of the beasts**, they had their dominion taken away: yet **their lives were prolonged for a season and time**.” Dan. 7: 11, 12
- “5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 And swore by him that liveth for ever and ever... that **there should be time no longer**.” Rev. 10: 5, 6 ***
- * While “the year-day principle” is true, it does not follow that all the time periods in Daniel, and Revelation, by extension, are constructed on this basis. Let’s examine for now, just one such time period that deviates from this principle. **[Read Dan. 7:12]**
- ** Nowhere in our theology is provision made for this time measure called “a season and a time,” yet it is clearly stated in Daniel! Using the methods of Chap. 7: 25, we know that “a time” is one year, or 12 months, containing 360 days, and from nature there are four distinct “seasons” that comprise a year. Hence, the “season” here mentioned, is 1/4 of a year, and is equivalent to three months. Together then, “a season and a time” sweeps out a period of 15 months or 450 *literal days*! This time measure is how long the seven last plagues (Rev. 16) will last, as can be seen from the passage, this is the end, after the beast’s power had been

forever broken. Attention is given to the other beasts, in these end times,” showing that though their kingdoms had already been “taken away,” yet the principles and philosophies remain in our world, and all of that darkness will be destroyed in the times of the seven last plagues. There is time no longer for applying a day for a year, as we are up against the probationary time of earth, and God also instructs us to this effect, that the final movements will be rapid ones, for he will perfect his work and cut it short in righteousness.

- The challenge this poses for us as Adventists, if we are bent on “the day-year principle,” is that we don’t have enough time left in earth’s history to account for such a protracted time measure of 450 years after the fall of the little horn power on account of the Judgment called forth in Dan. 7: 9-11! [Read Rev. 10: 5, 6]
- *** Observe carefully that God has spoken and declared, **“there should be time no longer!”** This means that the methodology of “prophetic time” with the day-year principle would “no longer” apply for those prophecies delivered under the sounding of the 6th and 7th trumpets, respectively. Hence, under these two trumpets, time will no longer be symbolical but literal, hence a day will equal one day, and similarly, a year will equal one year. The “Season and a time” in Dan. 7:12, therefore, presents a time measure of ONLY 15 literal months or 450 literal days (**not** years!)
- **Lesson Notes:** “The pope not only claimed to be the vicar of Christ but also introduced several doctrines and practices contrary to the Bible. Purgatory, penance, auricular confession, and **the change of the Sabbath commandment to Sunday** are among **many other changes of the “times and law”** introduced by the papacy.”
- “The Catholic Church abolished **not only the Sabbath, but all the other Jewish festivals.**”—T. Enright, C.S.S.R., St. Alphonsus (Rock) Church, St. Louis, MO
- “As to **the Sabbath**, which was a sign recalling the first creation, **its place is taken by the Lord's Day**, which recalls the beginning of the new creature in the Resurrection of Christ. In like manner **other solemnities of the Old Law are supplanted by new solemnities** because the blessings vouchsafed to that people foreshadowed the favours granted us by Christ.” -- Saint Thomas Aquinas, [*Summa Theologica*](#), Question CIII
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- Rome has posed her challenge to the first-day Adventist body of Christians, and to Seventh-day Adventist Christians in the following letter:
- “Your note was forwarded to me here where I reside at present. ...I still offer \$1,000 to anyone who can prove to me, from the Bible alone, that I am bound under pain of grievous sin **to keep Sunday holy**. We keep Sunday **in obedience to the law of the Catholic Church**. The Church made this law **long after the Bible was written**; hence the law is not in the Bible. **The Catholic Church abolished not only the Sabbath, but all the Jewish Festivals**. Those who deny the authority of the Catholic Church and **obey only the Bible** must *answer correctly the following*:

- 1. Where does the Bible teach that we must keep Sunday holy; 2. Where does it teach that we must keep Sunday once a week and not once a year like Christmas; 3. Where does it teach that we must keep Easter always on the 1st Sunday after the full moon of the Vernal Equinox; 4. **In Lev 23 you find 7 holy days** binding as strictly as the Sabbath. **Where does the Bible say that they are abolished? ... Here also you obey the Catholic Church and not the Bible.**” T. Enright CSSR. The Mission Church of the Most Holy Redeemer, Detroit, Michigan, *Letter*, April 26, 1902.
- In Daniel 7: 25, we are told that this “little horn power” of prophecy—the Roman Catholic Papacy, was to develop an appetite for “change,” and thus would tamper with the holy times of God’s law. Let’s recast this verse in numerous translations to see how is amplified:
 - **Christian Standard Bible:** “He will intend to change religious festivals and laws, and the holy ones will be handed over to him for a time, times, and half a time.”
 - **Contemporary English Version:** “He will try to change God’s Law and the sacred seasons. And he will be able to do this for a time, two times, and half a time.”
 - **Good News Translation:** “He will try to change their religious laws and festivals, and God’s people will be under his power for three and a half years.”
 - **Holman Christian Standard Bible:** “He will intend to change religious festivals and laws, and the holy ones will be handed over to him for a time, times, and half a time.”
 - **Amplified Bible:** “...and shall wear out the saints of the Most High, and **think to change the times [of sacred feasts and holy days] and the law.**” [Brackets belong to quotation.]
 - “The ‘times and laws’ here meant are those of **religious ordinance; stated times of feasts...**” *Jameison-Faussett-Brown Commentary*, on Dan. 7:25.

YHWH’S Feast Days

1. Seventh-day Sabbath
2. Feast of the Passover
3. Feast of The Wave Sheaf
4. Feast of Pentecost
5. Feast of the New Moon
6. Feast of Trumpets,
7. Day of Atonement
8. Feast of Tabernacles

Rome’s (The Beast’s) Feast Days

1. Sunday
2. Feast of Christ’s Passion and Resurrection—Easter
3. Feast of Pentecost (White Sunday)
4. Feast of the Blessed Virgin,
5. Feasts of the Apostles
6. Feasts of Martyrs and Confessors;
7. the Feast of the Church Dedication;
8. Feast of the Angels, or else to the Feasts of All Saints
9. Christmas

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- “8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 9 But in vain they do worship me, **teaching for doctrines the commandments of men.**” Matt. 15: 8, 9

- “22 For as the **new heavens and the new earth**, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. 23 And it shall come to pass, that **from one new moon to another**, and **from one Sabbath to another**, shall all flesh come to worship before me, saith the LORD.” Isa. 66: 22, 23

Thought Questions:

1. Since we’ve learned that it was the Roman Catholic Church that “crucified” the Law of God, and removed the “worship times” from his appointed calendar, what is our obligation to those appointed times today? Shall we continue in our obedience to Rome and simultaneous disobedience to God, to honor “traditions” as “doctrines,” or shall we break with the “traditions of men?”
2. What is the Judgment for the Living, and what does it mean for Christians today, and Seventh-day Adventists, in particular?
3. Will the saints (Church) continue sinning and repenting up until Jesus comes the Second time?
4. What should our spiritual preparation for God’s kingdom look like today?

Comments by Garrick Augustus, February 20, 2020.

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