



THE SANCTUARY – THE JUDGMENT
LESSON 13



THE FOURTH BEAST
DANIEL 7

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of iron*, and his nails *of brass*; *which* devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that *were* in his head . . .

(Daniel 7:19, 20)

Daniel 7:7

- Diverse from other beasts
- Exceeding dreadful with iron teeth (in Daniel 2 legs of iron) and nails of brass
- Devoured, brake in pieces, and stamped the residue
- Ten horns (v. 24)
- Kingdom of Rome 168 BC to AD 476



Daniel 2



Babylon
605-539 BC

Medo-
Persia
539-331 BC

Grecia
331-168 BC

Rome
168 BC-476 AD

Daniel 7



Daniel 7:8

- Ten horns came after pagan Rome (divisions of Europe)
- Little horn comes up among the ten horns or among divided Europe
- Has the eyes of man
- Has mouth speaking great things



The Ten Horns—Daniel 7

- Alamanni, Anglo-Saxons, Burgundians, Franks, Heruli, Lombards, Ostrogoths, Suevi, Vandals, Visigoths
- Three horns were plucked out by the roots or completely annihilated
- Papal Rome destroyed the Heruli first, then the Vandals, and then by AD 583 the Ostrogoths



The Little Horn

- Papal Rome meets the specifications for the little horn and had established itself as the pre-eminent power of Europe by AD 538 after the Ostrogoths were destroyed.
- Daniel 7:25 states it would rule for a time, times, and the dividing of time.
- This is 3 1/2 times or 3 1/2 years or 1260 days
- One day in biblical prophecy is equal to one year; thus, papal Rome rules for 1260 years—538–1798.



The Little Horn

- 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. (*SDA BC*)



The Little Horn

- Arianism basically involved a denial of the divinity of Jesus Christ. It was first effectively advanced by Arius (256–336), a priest of Alexandria in Egypt, who denied that there were three distinct divine Persons in the Trinity. For Arius, there was only one Person in the Godhead, the Father. According to Arian theory, the Son was a created being. They would say that there was a time when he was not. Arianism was formally condemned by the First Council of Nicaea in 325. It was the spread of Arianism and Arian ideas and the disputes and disorders that resulted, that prompted Emperor Constantine to call the Council of Nicaea in the first place. What the Council decided—against Arius and his adherents—was that the Son was consubstantial with the Father, in other words that the Son of God was himself God and was therefore eternal and that there never was a time when he was not.



The Little Horn

- Diverse, dreadful, teeth of iron, nails of brass
- Devour the whole earth, shall tread it down and brake it in pieces
- Mouth spake very great things
- Look was more stout
- Made war with the saints and prevailed against them; shall wear out the saints of the most High
- Shall subdue 3 kings
- Shall speak great words against the most High and shall seek to change times and laws



Seek to change times and laws

- The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy: "He shall think to change times and the law." Daniel 7:25, R.V. And Paul styled the same power the "man of sin," who was to exalt himself above God. One prophecy is a complement of the other. Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God. (*GC* 446.1)

The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath.
(*GC* 446.2)

But papists urge, as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the change foretold by the prophet. An intentional, deliberate change is presented: “He shall *think* to change the times and the law.” The change in the fourth commandment exactly fulfills the prophecy. For this the only authority claimed is that of the church. Here the papal power openly sets itself above God. (*GC* 446.2)

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.** (*GC* 449.1)

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.” (*GC* 449.1)

What Is the Mark of the Beast?—John was called to behold a people distinct from those who worship the beast and his image by keeping the first day of the week. **The observance of this day is the mark of the beast** (Letter 31, 1898). (*7BC* 979.11)

Daniel 7:15–18

- Daniel was grieved by the vision, and he asked for the meaning of the vision.
- And the answer came—the four beasts are four kingdoms.
- But he wanted to know more about the fourth beast and was especially concerned about the little horn. He saw that the little horn made war with the saints (vs. 19–22).



Daniel 7:23–25

- The first three kingdoms (the lion, the bear, and the leopard) were primarily political.
- The little horn adds a religious dimension to the beast.
- The little horn destroys three kingdoms in its rise to power.



Ecclesiastical literature is replete with exhibits of the arrogant, blasphemous claims of the papacy. Typical examples are the following extracts from a large encyclopedic work written by a Roman Catholic divine of the 18th century:

“The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God. ...

“The Pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions. ...

“The Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief of kings, having plenitude of power, to whom has been intrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom. ... (translated from Lucius Ferraris, “Papa II,” *Prompta Bibliotheca*, Vol. VI, pp. 25–29); taken from *SDA BC*.

“The Pope is of so great authority and power that he can modify, explain, or interpret even divine laws. ...

“The Pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing his sheep.

“Whatever the Lord God himself, and the Redeemer, is said to do, that his vicar does, provided that he does nothing contrary to the faith” (translated from Lucius Ferraris, “Papa II,” *Prompta Bibliotheca*, Vol. VI, pp. 25–29); taken from *SDA BC*.

Mariology, praying to the so-called saints, confession of sins to a man, transubstantiation, the trinitarian doctrine, infallibility of the pope, Sunday sacredness, and much more.

THREE ANGELS' MESSAGES

First Angel (Revelation 14:6–7)

- Angel flying in the **midst of heaven** (to be at the zenith—the point in the sky directly above the observer)
- Having the **everlasting** (endless, without end) **gospel** (*evangelion*) to **preach** (*evangelizo*—to bring or announce good tidings, declare, proclaim; to communicate good news concerning something and in the NT particularly about Jesus—Acts 8:35) to them that dwell on the earth, to every nation, kindred, tongue, and people
- Loud voice—fear God, give him glory, for the hour of his judgment is come
- Worship him that made **heaven** (sky—Matt 16:2, 3 or air—Matt 8:20) and earth and the sea and the fountains of waters

The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the “everlasting gospel;” and **it announces the opening of the Judgment.** The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of Judgment *had come.* (GC88 355.3; italics in original)

No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The reformers did not proclaim it. Martin Luther placed the Judgment about three hundred years in the future from his day. 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. (*GC88* 356.2)

To William Miller and his co-laborers it was given to preach the warning in America. This country became the center of the great Advent movement. It was here that the prophecy of the first angel's message had its most direct fulfillment. The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return. Far and wide spread the message of the everlasting gospel, "Fear God, and give glory to him; for the hour of his Judgment is come." (*GC88* 368.1)

Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for

Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, **they declared it to be a delusion.** They hated those who loved His appearing and shut them out of the churches. (*EW* 260.1)

Second Angel (Revelation 14:8)

- Babylon—The ancient, literal city was already largely a desolate ruin in John's day.
- Babylon was founded by Nimrod and was emblematic of disbelief in the true God and defiance of his will and its tower a citadel of rebellion against him. Babylon is also connected to Lucifer in Isaiah 14.
- Nebuchadnezzar II rebuilt Babylon, and it became one of the wonders of the ancient world. It conquered God's people, but eventually the kingdom was weighed in the balances of heaven and found wanting. Later Babylon became one of the capitals of the Persian Empire, but it was partly destroyed by Xerxes. Over the centuries the city gradually lost more and more of its importance and eventually, toward the close of the 1st century AD virtually ceased to exist. So, the city was literally fallen.
- But the second angel says a second time that Babylon is fallen.

- The repetition is either for emphasis or represents another falling.
- During the early Christian centuries the cryptic designation Babylon for the city and **empire of Rome** appears commonly in both Jewish and Christian literature. . . . Babylon, both literal and mystical, has thus long been recognized as the traditional enemy of God's truth and people. As used in the Revelation the name is **symbolic of all apostate religious organizations and their leadership, from antiquity down to the close of time.**
(*SDA BC*)

- The second angel's message of Revelation 14, was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the Judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the Advent message; but that fall was not complete. (*GC88* 389.2)

- As they have continued to reject the special truths for this time, they have fallen lower and lower. Not yet, however, can it be said that “Babylon is fallen, ... because she made all nations drink of the wine of the wrath of her fornication.” She has not yet made all nations do this. The spirit of world-conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination. (*GC88* 389.2)

- The Bible declares that before the coming of the Lord, Satan will work “with *all* power and signs and lying wonders, and with all deceivableness of unrighteousness;” and they that “received not the love of the truth, that they might be saved,” will be left to receive “strong delusion, that they should believe a lie.” [2 Thessalonians 2:9–11.] Not until this condition shall be reached, and **the union of the church with the world** shall be fully accomplished, throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future. (GC88 389.3)

Third Angel (Revelation 14:9–12)

- Worship beast and his image and receive his mark in his forehead or hand
- The beast is the beast described in Revelation 13:1–10. The second beast solicits the worship of men for the first beast.
- The wine of the wrath of God—Men who drink of the wine of the wrath of Babylon's fornication (v. 8) will drink of the wine of the wrath of God.

- For ever and ever—that this expression shows that the torment would be for a certain period and not unending is evident from other scriptures that show that the final fate of the wicked will be annihilation (Matt. 10:28; Rev. 20:14).
- The figure of the smoke ascending forever most likely refers to Isa. 34:10, where the desolation of Edom is described. That the ancient prophet did not envision unending fires is seen from the fact that following the conflagration, concerning which he says, “The smoke thereof shall go up for ever,” the country becomes a desolate waste inhabited by wild beasts (vs. 10–15). The figure of smoke ascending forever denotes complete destruction.

- Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which **shows the way into the most holy place.** (*EW* 260.1)

- The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The Advent movement of 1840–44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be **far exceeded by the mighty movement under the last warning of the third angel.** (*GC88* 610.3)

- The work will be similar to that of the day of Pentecost. . . . 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. (*GC88* 611.1, 612.1)

- The message will be carried not so much by argument as **by the deep conviction of the Spirit of God**. . . . Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side. (*GC88* 612.2)

- When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. . . . Jesus ceases his intercession in the sanctuary above. He lifts his hands, and with a loud voice says, "It is done;" and all the angelic host lay off their crowns as he makes the solemn announcement: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." [Revelation 22:11.] Every case has been decided for life or death. **Christ has made the atonement for his people, and blotted out their sins.** (*GC88* 613.2)

- In the issue of the contest **all Christendom will be divided into two great classes**—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel “all, both small and great, rich and poor, free and bond” (Revelation 13:16), to receive “the mark of the beast,” yet the people of God will not receive it. The prophet of Patmos beholds “them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God” and singing the song of Moses and the Lamb. Revelation 15:2, 3. (*GC* 450.1)