**“The Papacy. Daniel Seventh. The First Three Kings” The Present Truth 6, 19.**

E. J. Waggoner

**DANIEL SEVENTH. THE FIRST THREE KINGS**

“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.” Daniel 7:1. {PTUK September 11, 1890, p. 296.1}

Just what year the first year of Belshazzar was, we are unable to determine. It used to be stated with confidence that it was the year 555 B.C.; but then it was supposed that Belshazzar and Nabonadius were one and the same person. The name Nabonadius was found in the accounts of the overthrow of Babylon; and, knowing that he began to reign in 555 B.C., chronologers placed 555 in the margin of the Bible as the first year of Belshazzar. But more recent explorations have revealed the fact that Belshazzar was the son of Nabonadius, and was simply associate king with his father. (See Rawlinson’s Seven Great Monarchies, the Fourth Monarchy, chap. 8, paragraphs 38-50.) When Cyrus came against Babylon, Nabonadius came out to meet him; but, being defeated, he shut himself up in Borsippa, a few miles below Babylon, having Belshazzar in charge of the city of Babylon. {PTUK September 11, 1890, p. 296.2}

This explains why Belshazzar, on the night of his great feast, promised to make Daniel the third ruler in the kingdom (Daniel 5:16), and not the second, if he would interpret the writing on the wall. He promised Daniel the highest place that there was to bestow. Nabonadius was first, Belshazzar himself was second, and Daniel was made third. This is one of the strongest proofs of the accuracy of the Bible as an historical record. The more the ancient resources are unearthed, the more exact and authentic is the Bible shown to be. {PTUK September 11, 1890, p. 297.1}

“Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another.” Daniel 7:2, 3. {PTUK September 11, 1890, p. 297.2}

The Scriptures never put a man under the necessity of guessing at anything that God wishes him to understand; he wishes us to understand the book of Daniel (Matthew 24:15), and therefore we shall look to the Bible for the interpretation of this vision. In this seventh chapter we have the explanation. Verse 17 says: “These great beasts which are four, are four kings, which shall arise out of the earth.” And then, showing us that not individual kings but kingdoms are meant, the next verse continues: “But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.” Verse 18. From this verse we learn that these four kingdoms are to be the only universal empires before the setting up of the kingdom of God, of which the saints are heirs, and in which they are to dwell for ever. We found that this was the termination of the four kingdoms of Daniel 2. Therefore we know that the four kings of Daniel 7 must be identical with the four kings of Daniel 2; for it is an utter impossibility that the two series of universal kingdoms should exist in the earth at the same time. {PTUK September 11, 1890, p. 297.3}

There are two other symbols, namely, the winds and the sea are symbolical, for the beasts are symbolical, and literal winds and the sea; but they are easily explained. The four beasts (kingdoms) came up as the result of the strife of the four winds of heaven upon the great sea. Winds blowing on the sea produce commotion. But the commotion by which nations rise and fall is war; therefore we must conclude that the four winds blowing on the great sea, represent strife among the people of the earth. We shall see that this is correct. {PTUK September 11, 1890, p. 297.4}

It must be accepted as a fact that when a symbol is once used in a prophecy, with a certain meaning, it must have the same meaning in whatever other prophecy it is found. If this were not so, we would have no harmony in the Bible. By following this principle, all is harmonious. In the seventeenth of Revelation, John says that he saw a woman sitting on many waters (verse 1); and the angel told him (verse 15) that these waters were “peoples, and multitudes, and nations, and kings.” Then the great sea of Daniel 7 must represent the people of the earth. See also Isaiah 8:7, where the king of Assyria is called “the waters of river.” If the sea means people, then of course the stirring up of the sea, by winds, denotes the stirring up of the people-strife. In harmony with this, we find in Jeremiah 25:32, 33, that as a result of a great whirlwind that shall be raised up from the coasts of the earth, the slain shall be from one end of the earth even unto the other end of the earth. In Revelation 7:1-3 the wind, the fierce passions of men, are represented as being held so that the earth may not be hurt. {PTUK September 11, 1890, p. 297.5}

The prophecy, then, simply brings to view the four universal empires,-Babylon, Medo-Persia, Grecia, and Rome,-each arising as the result of the ungoverned passions of the people. They were presented in this manner in order to bring out additional features. The first, Babylon, with its power and glory, was represented by a lion, with eagle’s wings. Daniel 7:4. In one place it is described as follows: “For, lo, I raise up the Chaldeans, that bitter and hasty nation... Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.” Habakkuk 1:6-8. {PTUK September 11, 1890, p. 297.6}

Daniel continues concerning this first beast: “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.” Daniel 7:4. The marginal rendering “wherewith,” in place of the first “and,” makes the passage more clear thus: “I beheld till the wings thereof were plucked, wherewith it was lifted up from the earth, and it was made to stand upon the feet as a man, and a man’s heart was given to it.” {PTUK September 11, 1890, p. 297.7}

The wings upon the back of the lion symbolize the swiftness with which Babylon extended her conquests. (See Habakkuk 1:6-8, quoted above.) By its wings it was lifted up from the earth, and made to rise above any obstacle that lay in the path, and thus its progress was unhindered. But the glory of the Babylonian kingdom ended with Nebuchadnezzar. The kingdom was as magnificent as ever, but the power to uphold the magnificence was gone. No longer did it surmount all obstacles as with the eagles’ wings; it then stood still, and extended its conquests no further. Instead of being lion-hearted, Belshazzar was so timid that “the joints of his loins were loosed, and his knees smote one against another” (Daniel 5:6), when in the midst of his blasphemous revel the handwriting appeared on the wall. “Conscience doth make cowards” of all wicked men, when they see the handwriting of God, whether on the wall or in His book. {PTUK September 11, 1890, p. 297.8}

“And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.” Daniel 7:5. {PTUK September 11, 1890, p. 297.9}

For the expression, “And it raised up itself on one side,” The marginal reading would substitute, “it raised up one dominion.” This would indicate, what was actually the case that one branch of the Medo-Persians empire had the pre-eminent. At the first, the Median kingdom was *the* kingdom, and Persia was only a province. When the Babylonian expedition was begun, it was by Darius, king of Media; his nephew, Cyrus, Prince of Persia, was simply an ally. When Babylon was conquered, Darius took the throne; but after the death of Darius, the median portion of the kingdom became secondary. Some historians say that Persia revolted from media, and gained its pre-eminence by conquest. But however it was, there is no question but that Persia was the leading power in the Medo-Persian dominion. So greatly did it tower above the median portion, that the empire is often spoken of simply as the Persian empire. {PTUK September 11, 1890, p. 297.10}

“And they said thus unto it, Arise, devour much flesh.” Daniel 7:5. By this we can see the propriety of having the second line of symbols to represent the four kingdoms. Their peculiar characteristics could not be indicated by the parts of the image, except that one could be shown to be stronger or more magnificent than another. But in this line additional features are indicated. Thus the Medo-Persian empire is shown to have been characterized by lust for conquest, and disregard for human life. Every reader of history knows that the cruel, despotic disposition of most of the Persian kings, and the vast armies that they sacrifice, fully sustain the character which the prophecy gives to that empire. Prideaux pronounces the Persian kings, after Cyrus, “the worst race of men that ever governed an empire.”—*Connection, under the year 559 B. C., Neriglissar I*. {PTUK September 11, 1890, p. 297.11}

“After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.” Daniel 7:6. {PTUK September 11, 1890, p. 297.12}

The leopard is a very swift-footed beast, and the addition of four wings would give it speed almost beyond comprehension. Nothing could more fitly represent the Grecian empire under Alexander, whose very name is a synonym for celerity of movement. Says Rollin (book 15, sec. 2, last paragraph), “Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues, without including his return to Babylon.” And he conquered enemies as he went. {PTUK September 11, 1890, p. 297.13}

The foreheads of this beast can indicate nothing but the four parts into which the Grecian empire was divided after the death of Alexander. Bear in mind that the Grecian empire was not divided into four other empires, and but that there were foreheads to the one empire, just as there were foreheads to the leopard. Rollin gives the history of all the kings of the four divisions under the head of “Alexander’s Successors.” {PTUK September 11, 1890, p. 298.1}

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**“The Papacy. No. 2” The Sings of the Times 6, 20.**

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“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. 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.” Daniel 7:7, 8. {PTUK September 25, 1890, p. 313.1}

Since the four beasts represented the four universal empires of earth (Daniel 7:17, 18), it follows that the fourth beast represents the fourth kingdom, or Rome, of whose iron monarchy we have already read. {PTUK September 25, 1890, p. 313.2}

But Daniel was not completely satisfied with the first answer given by the angel. From his connection with Nebuchadnezzar’s dream he must have known the main features of these four kingdoms; but there were some particulars upon which he desired more light. “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, 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.” Daniel 7:19, 20. {PTUK September 25, 1890, p. 313.3}

The answer to this request was given as follows: “Thus he said, The fourth beast shall be the fourth kingdom upon earth, ... 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.” Daniel 7:23, 24. {PTUK September 25, 1890, p. 313.4}

The fourth beast was the fourth kingdom, or Rome, and the ten horns, it is plainly stated, “are ten kings that shall arise,” that is, ten parts into which the Roman empire should be divided. This division is mentioned in Daniel 2:41. It was unaffected by the incursion of the barbarous tribes which dismembered the Roman empire in the fourth and fifth centuries, the history of which is so graphically described by Gibbon. {PTUK September 25, 1890, p. 313.5}

After the division of the Roman empire was completed, which was in A.D. 476, another power was to arise, and in its rise was to pluck up three of the first kingdoms by the roots. There is so general an agreement by all commentators in regard to this “little horn” which had “eyes like the eyes of a man, and a mouth speaking great things” (Daniel 7:8), that we risk nothing in saying at once that it represents the papacy. The characteristics given in Daniel 7:8, 20, 21, 25, are met in the papacy, and in no other power. It uprooted three kingdoms to make room for itself; and as if to show the fulfillment of the prophecy, the pope’s tiara is a triple crown. Such a crown is worn by no other ruler. The three kingdoms that were plucked up will be named a little further on. {PTUK September 25, 1890, p. 314.1}

“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.” Daniel 7:25. If we find that these three specifications apply to the papacy, then it will be useless to look further for an application of the little horn. We will consider them in detail. {PTUK September 25, 1890, p. 314.2}

1. “He shall speak great words against the Most High.” It is a notorious fact that the pope is styled the “Vicar of the Son of God,” indicating that he fills the office of Christ. Paul, speaking of the papacy, which he calls the “man of sin” (2 Thessalonians 2:3, 4), says that he “exalteth himself above all that is called God or that is worship.” This is a parallel to Daniel 7:25. It is fulfilled in the pope’s claim to have power to grant indulgences, a thing which God himself has never promised to do. Further, it is fulfilled in the papal dogma of infallibility. This dogma was ratified by the council of 1870, and the following is a portion of the decree:- {PTUK September 25, 1890, p. 314.3}

“And since by the divine right of apostolic primacy the Roman pontiff is placed over the universal church, we further teach and declare that he is the *supreme judge of the faithful*, and that in all causes, the decision of which belongs to the church, recourse may be had to his tribunal, and that none may re-open the judgment of the apostolic see, than whose authority *there is no greater*, nor can any lawfully review its judgment.”-*The Vatican Decrees, by Dr. Philip Schaff.* {PTUK September 25, 1890, p. 314.4}

Although this dogma was ratified in 1870, it has been held for centuries, as is shown by the following monstrous assertion in one of the Roman decretals:- {PTUK September 25, 1890, p. 314.5}

“If the pope should become neglectful of his own salvation, and of that of other men, and so lost to all good that he draw down with himself innumerable people by heaps in the hell, and plunge them with himself into eternal torment, yet no mortal man may presume to reprehend him, forasmuch as he is judge of all, and to be judged of no one.”-*Quoted by Wiley, History of Protestantism, book 5, chap. 10.* {PTUK September 25, 1890, p. 314.6}

Monsignor Capel, who was private chaplain to Pope Pius IX., in a pamphlet entitled, “The Pope; the Vicar of Christ; the Head of the Church,” gives a list of titles and appellations that had been given the pope in various church documents, and from this list we select the following:- {PTUK September 25, 1890, p. 314.7}

“Most Divine Head of all Heads; Holy Father of Fathers; Pontiff Supreme over all Prelates; The Chief Pastor, Pastor of Pastors; Christ by Unction; Melchizedek in Order; High Priest; Supreme Bishop; Key-Bearer of the Kingdom of heaven; Supreme Chief, Most powerful Word; Vicar of Christ; Sovereign Bishop of Bishops; Ruler of the House of the Lord; Apostolic Lord and Father of Fathers; Chief Pastor and Teacher and Physician of Souls; Rock, against which the proud Gates of Hell prevail not; Infallible Pope; Head of all the Holy Priests of God; Chief of the Universal Church; Bishop of Bishops, that is, Sovereign Pontiff.” {PTUK September 25, 1890, p. 314.8}

These titles, and many others equally blasphemous, including “The Lion of the Tribe of Judah,” the pope receives as his own by right. In our own enlightened age, this title has been given to Pope Leo XII. by his servile flatterers, in whose eyes “His Holiness” is a divine being. No other power on earth has ever so opposed an exalted itself against all that is called God, or that is worshipped; so that the pope sitteth in the temple of God, “setting himself forth as God.” 2 Thessalonians 2:4, revised version. {PTUK September 25, 1890, p. 314.9}

2. “And shall wear out the saints of the Most High.” When we come to this particular, the evidence is overwhelming. Both time and language would fail to do justice to the matter. Prominent among papal atrocities is the massacre of St. Bartholomew’s day. On the 24th of August, 1572, was begun in Paris one of the most horrible, and cold-blooded massacres that history records, but-that of the Huguenots. The king himself, Charles IX., took part in it, of shooting down many of those who were attempting to escape the fury of his soldiers. The number slain throughout France on this occasion is placed by the best authorities at seventy thousand. {PTUK September 25, 1890, p. 314.10}

But the saints were to be *worn out.* This implies more than outright slaughter. We quote one paragraph from the account of the imprisonment of the Waldenses when, at the command of Louis XIV., who was the obedient servant of the pope, they had been driven from their valleys:- {PTUK September 25, 1890, p. 314.11}

“We know not if ever before an entire nation were in prison at once. Yet now it was so. All of the Waldensian race that remained from the sword of their executioners were immured in the dungeons of Piedmont! ... And how were they treated in prison? As the African slave was treated on the ‘middle passage.’ They had a sufficiency of neither food nor clothing. The bread dealt out to them was fetid. They had putrid water to drink. They were exposed to the sun by day and to the cold at night. They were compelled to sleep on the bare pavement, or on straw so full of vermin that the stone floor was preferable. Disease broke out in these horrible abodes, and the mortality was fearful. ‘When they entered these dungeons,’ says Henri Armand, ‘they counted fourteen thousand healthy mountaineers, but when, at the intercession of the Swiss deputies, their prisons were opened, three thousand skeletons only crawled out.”-*History of Protestantism, book 16, chap. 13, paragraph 18*. {PTUK September 25, 1890, p. 314.12}

How many millions of martyrs have been put to death in the name of Christianity, by that most unchristian and antichristian power, the papacy, will never be known until the dead, small and great, stand before God. In this way, perhaps, more than by its wonderful pretensions and blasphemous titles, has the papacy spoken great words against the Most High; because, since it professes to be Christian, it has caused the enemies of Christ to revile the Christian religion, which they ignorantly supposed to be responsible for so many outrages. The papacy has done more to make infidels than all other causes combined. {PTUK September 25, 1890, p. 314.13}

3. “And think to change times and laws.” The Papacy has not hesitated to lay impious hands even upon the laws of God, and has remodeled the ten commandments to suit herself. To allow for her image worship, she has expunged the main portion of the second commandment, adding the remainder to the first, and has divided the tenth in order to make the number good. {PTUK September 25, 1890, p. 314.14}

Without stopping to discuss whether or not the Bible authorizes the change from the Sabbath of the commandment to the first day of the week, it is sufficient to note that the Catholic Church *claims* that it has made the change by its own authority, thus arrogating to itself the power to undo the decrees of God. That it does expressly set itself above the Bible, is further shown by the following from “A Sure Way to Find Out the True Religion”:- {PTUK September 25, 1890, p. 314.15}

“Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, ‘Remember the Sabbath-day, to keep it holy’ (Exodus 20:8), which is Saturday, and not Sunday; therefore, the Bible does not contain all things necessary to salvation, and, consequently, cannot be a sufficient rule of faith.”-*Pages 95, 96*. {PTUK September 25, 1890, p. 314.16}

But the Bible *is* a more sure and sufficient guide in all things. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, *thoroughly furnished* unto all good works.” 2 Timothy 3:16, 17. “Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.” Proverbs 30:5, 6. Whatever varies in the slightest degree from the Scripture standard, must be wrong. He who adds to his words will be found to be a liar. Now, since the papacy does add to the words of the Lord, and boasts of its power to do so, it follows that it is one with that system of religion of which Paul says that its votaries “changed the truth of God into a lie, and worshiped and served the creature more than the Creator.” Romans 1:25. It puts a man in the place of God, and boasts of its power to change the words of God, and to command the consciences of men, contrary to the decrees of God; and thus it exalts itself above God. What greater words could be spoken against the Most High? {PTUK September 25, 1890, p. 314.17}

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