

The Prophetic Flow Of History

Daniel Seven, Part One

The Purpose of Prophecy

Prophecy reveals the play counter play in the great controversy between Christ and antichrist. Daniel and Revelation reveal as no other, the principles of the two kingdoms. It assures us of the victorious end. The things that were foretold and have come to pass assure us that the things that are yet unfolding will also come to pass. It reveals to us where Christ is in His ministry to save the world from sin that we might pray accordingly and help bring it to pass.

The Historicist View of Interpretation

The historicist view of interpretation simply means that the prophecies follow a continual flow of history starting at the time of the prophet and continuing to the time of the everlasting kingdom being set up. This is true of the four visions we find in Daniel. Therefore, no matter what symbol in any vision we are looking at, we can know where we are in the scope of history. There are no gaps of time between symbols representing the reigning powers. Here's an example:

Babylon	605 B.C.—539 B.C.
Medo-Persia	539 B.C.—331 B.C.
Greece	331 B.C.—168 B.C.
Pagan Rome	168 B.C.—476 A.D.
Divided Rome	476 A.D.—538 A.D.
Papal Rome	538 A.D.—1798 A.D.

The Structure of Daniel

This chapter dates approximately 553 B.C. Daniel is about 70 years old.

You will notice that this vision takes place during the first year of Belshazzar, king of Babylon. The chapters in the book of Daniel are not placed in the proper order, which becomes obvious just by looking at the first verses in some of these chapters. The true order is as follows.

Daniel 1, 2, 3, 4, 7, 8, 5, 6, 9, 10, 11, 12

Dan 7:1 In the first year of Belshazzar

Dan 8:1 In the third year of Belshazzar

Dan 5 Judgment comes to Belshazzar and Babylon, which is given to the Medes & Persians.

Dan 6 Darius the Mede is king

Dan 9:1 In the first year of Darius the Mede

Dan 10:1 In the third year of Cyrus king of Persia

Dan 11:2 There shall stand up yet three kings in Persia (after Cyrus), Cambyses, False Smerdis, & Darius 1

Daniel 1 is an introductory chapter.

Daniel 2 & 7 relate to each other and are parallel visions. They begin with the time when the prophet Daniel receives the vision and ends with the everlasting kingdom of God set up.

Daniel 3 & 6 relate to each other in that they are historical events which typify the prophetic fulfillment of the religious liberty issue found in Revelation 13.

Daniel 4 & 5 relate to each other. Daniel 4 deals with judgment of the king, while Daniel 5 deals with the judgment of the kingdom.

Daniel 8 begins with the kingdom of the Medes and Persians but we don't see the kingdom of God set up until Dan 12:3.

Here is an illustration to help you remember how Daniel Chapters 1-7 relate to each other.



Daniel 2 & 7 Parallel Each Other

Interpretation	Daniel 2	Daniel 7
Babylon	head of gold 2:37, 38	Lion with eagle feathers 7:4
Medo-Persia	breast & arms of silver 2:39	Bear raised up on one side 7:5
Greece	Belly & thighs of brass 2:39	Leopard with wings 7:6
Pagan Rome	legs of iron 2:40	Dragon with iron teeth 7:7,19, 23
Divided Rome	ten toes 2:41, 42	Ten horns of the dragon 7:7, 8, 20, 24
Papal Rome	iron & clay 2:42, 43	Little horn on the dragon 7:8, 11, 20, 21, 24-26
Judgment	stone cut out of mountain 2:34, 35, 44, 45	Judgment 7:9, 10, 13, 14, 22, 26
Everlasting Kingdom	stone becomes great mountain 2:34, 35, 44	Everlasting Kingdom 14, 18,22, 27

Speaking in regards to the rise and fall of earthly nations,

“And so perishes all that has not God for its foundation. Only that which is bound up with His purpose, and expresses His character, can endure. His principles are the only steadfast things our world knows.

“A careful study of the working out of God's purpose in the history of nations and in the revelation of things to come, will help us to estimate at their true value things seen and things unseen, and to learn what is the true aim of life. Thus, viewing the things of time in the light of eternity, we may, like Daniel and his fellows, live for that which is true and noble and enduring. And learning in this life the principles of the kingdom of our Lord and Saviour, that blessed kingdom which is to endure for ever and ever, we may be prepared at His coming to enter with Him into its possession.” PK 548.1, 2

Central Themes Of Daniel Seven

- The great controversy between Christ & antichrist
- The judgment given in favor of the saints
- The judgment of the antichrist
- God's eternal kingdom set up
- The dominion lost to Satan given back to man

Daniel Seven Divided into Four Sections

- Vision: 7:1-14 The full vision in its chronological sequence ending with the everlasting kingdom.
- Explanation: 7:15-18 Daniel seeks for the meaning and an angel briefly explains, again ending with the everlasting kingdom.
- Inquiry: 7:19-22 Daniel is troubled and inquires about the 4th beast, ten horns & the little horn.
- Explanation: 7:23-27 The angel provides the final and fullest explanation of the 4th beast, the ten horns, the little horn and again, ends with the everlasting kingdom.

In order to correctly interpret Daniel, one must realize that it is not written in a linear fashion but in cycles. This is also true of Revelation.

The Time Of The Judgment

In each section, it can be seen that the judgment follows the period of the little horn and that it comes before the everlasting kingdom is set up. In other words, the judgment begins sometime after the end of the 1260 year reign of the antichrist in 1798 and before the 2nd coming of Christ.

The Fourth Kingdom Has Three Periods of Existence

1. the dragon
2. the ten horns
3. the little horn which continues till the kingdom is set up

We also see this portrayed in Daniel 2 with the iron which extends till the everlasting kingdom of Christ is set up. Again we see three symbols, the iron legs, the ten toes and the feet of iron and clay. In each of the visions, we will find this fourth kingdom is dwelt on more than the other three and as we shall see it most represents the kingdom principles of Satan.

The Judgment Has Three Distinct Phases

1. Investigative: The books are opened 7:9, 10
2. Verdict or sentence: Against the little horn and in favor of the saints 7:22
3. Executive: Time comes when the kingdom is lost to the little horn and the saints possess it 7:22, 27

Daniel 7 speaks of when the judgment was set, and the books were opened, announcing the beginning of the investigative judgment. Daniel 12:1 speaks of the end of the investigative judgment when Christ stands up to reign as King of Kings.

The investigative judgment is portrayed many times in the Bible. In the Garden of Eden we find God asking Adam, "Hast thou eaten of the tree?" (Genesis 3:11) In the story of Cain and Abel, God asks Cain "Where is Abel thy brother?" (Genesis 4:9) Before executing judgment on Sodom and Gomorrah, the Lord spoke saying, "I will go down now, and see whether they have done altogether according to the cry of it," (Genesis 18:21) The New Testament parable speaks of an investigation. "Friend, how camest thou in hither not having a wedding garment?" (Matthew 22:12) Daniel 5 gives the account of Babylon being "weighed in the balances and found wanting." God is all knowing and needs not to investigate, therefore it suggests that it is not for Him but for us. Will we find His judgments true and just?

It is crucial to have a correct understanding of the three phases of the judgment for when Christ returns, He comes with His reward to give to everyone according as his work shall be. Just as it was in the days of Noah, there is no second chance to be saved.

In order to vindicate God's character of mercy and justice which has been maligned by Satan, the ultimate antichrist, God must be seen to be righteous in His judgments. How just would it be to sentence and execute without an investigation?

Verse By Verse Study

- ❖ Daniel 7:1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

Belshazzar was the grandson of King Nebuchadnezzar. This first vision of Daniel takes place shortly before the fall of Babylon recorded in Daniel 5.

"Shortly before the fall of Babylon, when Daniel was meditating on these prophecies and seeking God for an understanding of the times, a series of visions was given him concerning the rise and fall of kingdoms. With the first vision, as recorded in the seventh chapter of the book of Daniel, an interpretation was given; yet not all was made clear to the prophet. 'My cogitations much troubled me,' he wrote of his experience at the time, 'and my countenance changed in me: but I kept the matter in my heart.'" Daniel 7:28. PK 553.2

- ❖ Daniel 7:2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

Winds: whirlwind or political strife, Jeremiah 25:31-33;

winds = enemies, Jeremiah 49:35-37

Christ's kingdom principles are the opposite of those that rule the kingdoms of this world. Earthly governments prevail by physical force; they maintain their dominion by war; but the founder of the new kingdom is the Prince of Peace.

"Winds are a symbol of strife. The four winds of heaven striving upon the great sea represent the terrible scenes of conquest and revolution by which kingdoms have attained to power." GC 440

“So it is with the kingdom of Christ. It is a new creation. Its principles of development are the opposite of those that rule the kingdoms of this world. Earthly governments prevail by physical force; they maintain their dominion by war; but the founder of the new kingdom is the Prince of Peace.” COL 77

Four winds: The four corners of the land or universal, Ezekiel 7:2

Ezekiel speaks of a sealing before the desolation, or the release of the winds. Ezekiel 9:4

Revelation 7:1-4 also has a sealing before the four winds of the four corners of the earth are let go.

Great sea: A multitude of many people make a noise like a noise of the seas, Isaiah 17:12, 13; 8:7, 8; 60:5.

Waters represent multitudes, Revelation 17:15.

Egypt is represented by a flood of waters, Jeremiah 46:7, 8.

❖ Daniel 7:3 And four great beasts came up from the sea, diverse one from another.

Four beasts: four kings or kingdoms, Daniel 7:17, 23

“The Holy Spirit represents worldly kingdoms under the symbol of fierce beasts of prey; but Christ is ‘the Lamb of God, which taketh away the sin of the world.’ John 1:29. In His plan of government there is no employment of brute force to compel the conscience. . . . By implanting truth and righteousness, He counterworks error and sin.” COL 77.1

“To Daniel was given a vision of fierce beasts, representing the powers of the earth. But the ensign of the Messiah's kingdom is a Lamb. While earthly kingdoms rule by the ascendancy of physical power, Christ is to banish every carnal weapon, every instrument of coercion. His kingdom was to be established to uplift and ennoble fallen humanity.” 4BC 1171.5

“Prophecy has plainly stated the nature of Christ's kingdom. He planned a government which would use no force; His subjects would know no oppression. The symbols of earthly governments are wild beasts, but in the kingdom of Christ, men are called upon to behold, not a ferocious beast, but the Lamb of God. Not as a fierce tyrant did He come, but as the Son of man; not to conquer the nations by His iron power, but ‘to preach good tidings unto the meek;’ ‘to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;’ ‘to comfort all that mourn.’ He came as the divine Restorer, bringing to oppressed and downtrodden humanity the rich and abundant grace of Heaven, that by the power of His righteousness, man, fallen and degraded though he was, might be a partaker of divinity.” RH, Aug 18, 1896 par. 3

Why are wild beasts being used as symbols? Wild beasts of prey represent worldly kingdoms of force in contrast to the Lamb of God which taketh away the sin of the world. Though He is called the Lion of the tribe of Judah, (Revelation 5:5), it is with lamb like principles that He rules His kingdom. By implanting truth and righteousness, He counterworks error and sin.

Not as a fierce tyrant did He come, but as the Son of man; not to conquer the nations by His iron power, but “to preach good tidings unto the meek; to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;” (Isaiah 61:1) “to comfort all that mourn.” (Isaiah 61:2)

John 18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Zechariah 4:6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the LORD of hosts.

1 John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil;

- ❖ Daniel 7:4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

Lion: Babylon is represented as the king of the beasts with eagle's wings, the king of the birds. In Dan 2, Babylon was represented as gold, the king of the metals.

lion = Babylon, Jeremiah 4:7; 50:17, 43, 44; Ezekiel 17:3, 12

“Instead of being a protector of men, Babylon became a proud and cruel oppressor. The words of Inspiration picturing the cruelty and greed of rulers in Israel reveal the secret of Babylon's fall and of the fall of many another kingdom since the world began: ‘Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.’ Ezekiel 34:3, 4. Ed 176.1

Ezekiel 34:3, 4. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

Eagle's wings: Ezekiel, a contemporary of Daniel, wrote concerning Babylon, “a great eagle with great wings,” Ezekiel 17:3, 12

Jeremiah, also a contemporary of Daniel, spoke of Babylon which was swifter than eagles. Lamentations 4:19

Habakkuk 1:6-8 The Chaldeans, swifter than leopards, . . . shall fly as the eagle that hasteth to eat.

Wings were plucked: Babylon ceased to conquer.

Man's heart given to it: The cowardice of Belshazzar (a lion with a man's heart)

- ❖ Daniel 7:5 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.

Bear raised up on one side: The Medes and Persians named as taking over Babylon, Isaiah 13:17, 19; Daniel 5:28; 8:20.

The Medes and Persians are represented as the breasts and arms of silver in Daniel 2. Daniel 8:3, 20 identifies Medo-Persia as the ram which had two horns, one being higher.

Of the co-ruling kingdoms of the Medes and Persians, Persia was more powerful. Daniel 11:2 no longer mentions the Median kings but only refers to the Persian kings.

Three ribs: The three provinces conquered by the Medes & Persians are as follows:

1. Lydia (ancient Turkey) in 547 B.C.
2. Babylon in 539 B.C.
3. Egypt in 525 B.C.

In Daniel 8:4 we find the ram which represents Media-Persia coming from the west and conquering in three different directions, representing these three provinces.

- ❖ Daniel 7:6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

Leopard: represents Greece, the third kingdom, as named in Daniel 8:2

Wings: The wings on the back of the leopard represent the rapidity with which this kingdom took over. It superseded the speed with which Babylon conquered. In the vision of Daniel 8, the symbol for Greece is an he-goat. It is said that it came from the west and it touched not the ground also referring to the speed in which it conquered.

Four Heads: Did the leopard have the four heads when it first began to rule? By looking at the next vision in Dan 8 which repeats the succession of kingdoms while giving more details, we know that the four kings come up after the first king of Greece died. "Not in his power" refers to his having nothing to do with their assignment, in that the king was dead when they divided the kingdom. Daniel 8:21, 22 These four kings were not of Alexander's posterity but four of his generals. Daniel 11:3,4

Lysimachus took over Thrace and much of Asia Minor. Cassander took over Macedonia and Greece. Ptolemy retained Egypt, Cyrenaica, and Palestine. Seleucus took over the rest of Asia, that is Syria and the lands Alexander had won in the east.

- ❖ Daniel 7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and 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.

The dreadful and terrible beast: Revelation calls this 4th beast a dragon. (Revelation 12) Rome is not mentioned in Daniel or Revelation by name, however, the dragon that tried to devour the child (Christ) could only be Pagan Rome for that was the nation in rule when Christ was born.

The ten horns: Did the dragon exist awhile before the ten horns? Daniel 7:20 only tells us they were in his head, but Daniel 7:23 tells us that the ten horns are ten kings that shall arise, (future tense).

Rome was not conquered but simply divided into two ten divisions which were: the Alemanni, (Germany) the Franks, (France) the Burgundians, (Swiss) the Vandals, (gone) the Suevi, (Spain) the Visigoths, (Portugal, Gaul) the Saxons, (England) the Ostrogoths, (gone) the Lombards, (Italy) and the Heruli, (gone).

- ❖ Daniel 7:8 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.

The Little horn: There are 11 characteristics of the little horn found in this chapter. In Part Two of Daniel Seven, we will examine more closely these characteristics along with other passages that clearly identify who the little horn is.

1. The little horn arises from the fourth beast so it must be Roman. Daniel 7:7, 8
2. The little horn arose among the ten horns which represent the divisions of Western Europe. Daniel 7:24
3. The little horn arises *after* the ten horns. Daniel 7:24
4. The little horn plucks up three of the ten horns by the roots. Daniel 7:8, 20, 24
5. The little horn shall speak great words (blasphemy) against the Most High, Daniel 7:8, 11, 25; Revelation 13:5,
6. The little horn would persecute the saints of the Most High, Daniel 7:21, 25; 8:10, 24; Revelation 13:7; Revelation 17:6.
7. The little horn would think to change times, prophetic time, Daniel 7:25; Acts 1:6, 7; 1 Thessalonians 5:1. In an attempt to remove the spotlight from itself, this power would interpret the prophetic times to another entity.
8. The little horn would think to change laws, Dan 7:25.
9. The little horn would be diverse, a religious as well as a political entity. The little horn of Daniel 7 would be the same as the iron and clay in Daniel 2, with the iron representing political Rome and the clay representing the church. The mark of the beast issue in Revelation 13 is over worship and worship is found in the church realm not the political.
10. The little horn would reign, persecuting the saints for a time, times and the dividing of times, Daniel 7:25; 12:7; Revelation 12:14.
11. The little horn has the eyes (wisdom) of a man, Daniel 7:8; Ephesians 1:18;

Let's take a closer look at these 11 characteristics.

1. It arises *from* the fourth beast so it must be Roman. Daniel 7:7, 8
The headquarters of the papacy is Vatican City, which is located geographically in ancient Rome.
It adopted its religion from Rome, when Constantine brought in pagan practices. The title "Supreme Pontiff" (Pontifex Maximus) was used by the pagan Roman emperors.
The architecture at the Vatican is Roman.
The papal church is called the Roman Catholic Church.
The official language of the Vatican is Latin, the language of ancient Rome.
In official documents, the Vatican uses Roman numerals.
2. It arose *among* the ten horns which represent the divisions of Western Europe. Daniel 7:24
3. It arises *after* the ten horns. Daniel 7:24
4. It plucks up three of the ten horns by the roots. Daniel 7:8, 20, 24
These three kingdoms, the Heruli, the Vandals, and the Ostrogoths, were rebellious and would not submit to the papacy.
The emperor sent Theodoric, king of the Ostrogoths to do battle with Odoacer, king of the Heruli. Odoacer was slain by Theodoric and the Heruli disappeared from history. The year was 493 A.D.
The Vandals were crushed in 534 A.D. by Belisarius, general of emperor Justinian's armies.
The Ostrogoths were last to be uprooted. The Bishop of Rome (the pope) implored Justinian to uproot them, and he in turn, sought the help of the Franks, today known as France. There were several battles between Belisarius and the Ostrogoths, but finally in Feb. 538 A.D., the armies of Justinian decimated the armies of the Ostrogoths.

5. It shall speak great words (blasphemy) against the Most High, Daniel 7:8, 11, 25; Revelation 13:5, 6. Blasphemies defined in the Bible are: claiming to be God, (John 10:30), and claiming to be able to forgive sins, (Mark 2:7).

“The pope **takes the place** of Jesus Christ on earth. . . . By divine right the pope has supreme and full power in faith and morals over each and every pastor and his flock. He is the true Vicar of Christ, the head of the entire church, the father and teacher of all Christians. He is the **infallible ruler**, the founder of dogmas, the author of and the judge of councils; the universal ruler of truth, the arbiter of the world, the supreme judge of heaven and earth, the judge of all, being judged by no one, **God himself on earth.**” (Quoted in Lorraine Boettner, Roman Catholicism, p. 127) Bold is mine.

“When the priest is giving us absolution, we should say from our heart *the act of contrition* in a tone to be heard by him, and make the sign of the cross.

“The words of absolution are said in Latin: ‘I absolve you from your sins, in the name of the Father and of the Son, and of the Holy Ghost. Amen. ‘We must not leave the confessional until the priest gives some sign, as by saying, ‘God bless you,’ or ‘go in peace.’ It is best to wait till he has closed the little window.” (My Catholic Faith, by Louis La Ravoire Morrow p. 313)

6. It would persecute the saints of the Most High, Daniel 7:21, 25; 8:10, 24; Revelation 13:7; Revelation 17:6

“We forgive and we ask forgiveness! . . . We cannot not recognize the betrayals of the Gospel committed by **some of our brothers**, especially during the **second millennium**. We ask forgiveness for the divisions between Christians, for the use of violence that **some** have resorted to in the service of truth and for the acts of dissidence and of hostility **sometimes** taken towards followers of other religions.” (As quoted in, The New York Times, *Pope Asks Forgiveness for Errors of the Church Over 2000 Years*, Monday, March 13, 2000, Section A, pp. 1, 10) Bold is mine.

7. It would think to change times, prophetic time, Daniel 7:25; Acts 1:6, 7; 1 Thessalonians 5:1.

There are two great truths that stand out in the preaching that brought about the Protestant Reformation, 1) the just shall live by faith and 2) the papacy is the antichrist of Bible prophecy. In order to remove the stigma of antichrist from the papacy, she commissioned two Jesuit priests to study out the prophecies of antichrist dispelling the teachings of the day. Hence we now have the Preterist View established by Luis de Alcasar teaching that the prophecies were fulfilled by the fall of Jerusalem in 70 A.D. and that the antichrist was the Roman Emperor Nero.

A second Preterist view teaches that the antichrist was Antiochus Epiphanies, king of the Selucid Empire in Greece who reigned 167—164 B.C.. The best of all arguments against this teaching is that Christ, born after Antiochus, warned of the abomination of desolation yet to come. It cannot be said that Antiochus committed the abomination, therefore he cannot be the antichrist.

The other Jesuit priest was Francisco Ribera and his philosophy is known as Futurism, which most of the Christian world endorses today. This teaching puts the prophetic time of the antichrist in the future. One popular interpretation is that the antichrist will appear in the midst of the 7 year tribulation and shall reign 3 1/2 years.

8. It would think to change laws, Dan 7:25

This cannot refer to civil law because it is not unusual for kings or rulers to change laws, in fact it is expected. Therefore, we can conclude that the law that this power thinks to change can only be God’s moral law. The two laws that it attempts to change are the two commandments identifying the true God apart from other gods who have not the creative power

“The first precept in the Bible is that of sanctifying the seventh day: ‘God blessed the seventh day, and sanctified it’ (Gen 2:3). This precept was confirmed by God in the Ten Commandments: ‘Remember the Sabbath day to keep it holy. The seventh day is the Sabbath of the Lord thy God’ (Ex 20). On the other hand, Christ declares that He is not come to destroy the law, but to fulfill it (Matt 5:17). He Himself observed the Sabbath: ‘and, as His custom was, He went into the synagogue on the Sabbath day’ (Luk 4:16). His disciples likewise observed it after His death; ‘They rested on the Sabbath day according to the commandment (Luk 23:56). Yet with all this weight of Scripture authority for keeping the Sabbath, or seventh day, holy, Protestants of all denominations make this a profane day, and transfer the obligation of it to the first day of the week, or the Sunday. Now what authority have they for doing this? None, whatever,

except the unwritten word, or tradition of the Catholic Church which declares that the apostles made the change in honor of Christ's resurrection, and the descent of the Holy Ghost on that day of the week." John Milner, End of Religious Controversy, (New York: P. J.. Kenedy, 1897), p. 89.

"This observance of the Sabbath [here the author refers to Sunday as the Sabbath] in which, after all, the only Protestant worship consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday.

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord thus the observance of Sunday by Protestants is an homage they pay, in spite of themselves, to the authority of the Church. Monsignor Segur, Plain Talk About the Protestantism of Today (Boston: Thomas B. Noonan & Co., 1868), p. 213.

9. It would be diverse, a religious as well as a political entity. In Daniel 2, the iron represents Rome and the clay represents the church. The mark of the beast issue in Revelation 13 is over worship and that is found in the church realm and not the political.
10. It would reign for a time, times and the dividing of times, (Daniel 7:25; 12:7); (Revelation 12:14); also expressed as 1260 days, Revelation 11: 3; 12:6), and 42 months, (Revelation 11:2; 13:5).
11. It has the eyes (wisdom) of a man, Daniel 7:8; Ephesians 1:18; Revelation 13:18, (number of a man); 2 Thessalonians 2:3, (man of sin)

The little horn represents a succession of rulers just as the head of gold did not apply to Nebuchadnezzar only, but to the other kings of Babylon as well.

The little horn is referred to in other Bible passages although the symbol or title changes. We can know that it is referring to the same entity by comparing the characteristics.

1 John 2:18, 19, 22, 26; 1 John 4:1-5, titled the antichrist—claims to be part of the church but apostatizes

2 John 7, also titled the antichrist

2 Thessalonians 2:1-10, titled the man of sin, the son of perdition, the mystery of iniquity, that wicked one who opposeth and exalts itself, will apostatize and be revealed

Revelation 12:6, 13-17 the pure church hides from the persecuting power of the dragon for 1260 years, the same period of time that the little horn persecutes the saints

Revelation 13, titled the beast, blasphemes God, commands to be worshipped, persecutes the saints for the same 1260 years, and receives a deadly wound which is later healed

Revelation 17 & 18, titled Babylon, the great apostate whore who persecutes the saints and shares her false doctrines with her daughters the false prophet

To be continued in part two.