

**“Present Truths for the Present Time”:  
The Four Great Beasts**

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**Sources for The Four Great Beasts, in the order in which they first appear**

- (1) Uriah **Smith**, *Daniel and the Revelation: Response of History to the Voice of Prophecy* (Battle Creek, Michigan: Review and Herald Publishing Company, 1897)
- (2) Revised by G. I. Butler, *Facts for the Times: A Collection of Valuable Historical Extracts on a Great Variety of Subjects, of Special Interest to the Bible Student, from Eminent Authors, Ancient and Modern*, Third Edition (Battle Creek, Mich., Review and Herald, 1885)

*Note:* This source is coded **FFTT**.

- (3) Author unnamed, *Bible Readings for the Home Circle* (Battle Creek, Mich.: Review and Herald Publishing Company, 1888)

*Note:* This source is coded **BRHC**.

**Key**

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the Sadlers pointedly differ from one another.

- (e) **Red** indicates an obvious mistake.
- (f) **Gold** points out words and themes that will be treated in a later discussion.

## VII: THE FOUR BEASTS (Smith 113)

VERSE 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 (S 113).

VERSE 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 (S 113).

The Bible definition of sea, or waters, when used as a symbol, is peoples, and nations, and tongues.

In proof of this, see **Rev. 17:15**, where it is expressly so declared (S 114).

Winds, in symbolic language, denote **strife**, political commotion, and war.

Jer. 25:31, 32, 33: “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...” (S 114).

The definition of the symbol of the four beasts is given to Daniel ere the close of the vision. Verse **17**: “These great beasts, which are four, are four kings which shall arise out of the earth” (S 114).

## THE FOUR GREAT BEASTS.

(Daniel’s Vision.)

1 “*In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon upon his bed; then he wrote the dream, and told the sum of the matters.*”

Daniel spake and said, I saw in my vision at 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.—Dan. 7:1-3.

2 2. Concerning the interpretation of Daniel’s vision, the following points will be recalled from a former lesson:

3 a. *The sea represents peoples, nations.*

4 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.**

5 b. *The stormy wind symbolizes military **strife**.*

6 Thus **sayeth** 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.

7 c. *The beast symbolizes a **kingdom**.*

8 These great beasts, which are four, are four kings, which shall rise out of the earth.—Dan. 7:**17.**

SOURCE

[And to show that kingdoms are intended, ... in the explanation of verse 23, the angel said, "The fourth beast shall be the fourth kingdom upon earth." (S 113).]

[The fourth beast] had ten horns, which are explained in verse 24 to be ten kings, or kingdoms, which should arise out of this empire (S 118).

The first beast of this vision

must therefore denote the same as the head of gold of the great image, namely, the kingdom of Babylon ... (S 115).

VERSE 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 (S 114).

[See "The Prophetic History of the World. No. 2," ¶26, ¶34.]

At first the lion had eagle's wings, denoting the rapidity with which Babylon extended its conquests under Nebuchadnezzar (S 115).

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9 d. *A horn represents a particular power, king or ruler.*

10 And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. [Note: Dan. 7.24]

11 3. The first beast the prophet saw

was a two-winged lion,

representative of the first kingdom on earth, Babylon (represented by the golden head, of Nebuchadnezzar's image,

Dan. 2:37, 38).

12 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.—Dan. 7:4.

13 As noted in a former lesson, the kingdom of Babylon became established in B.C. 612, by the revolt of Nabopolassar, and it fell during the reign of Belshazzar in B.C. 538.

It rose to the acme of its glory in a few short years,

and the rapidity of its rise, as well of its decline, is symbolized by the wings attached to the lion,

as its national strength was represented by a lion,

SOURCE

[“ ... The lion is considered the king of beasts, and the eagle the king of birds; and therefore the kingdom of Babylon, which was signified by the golden head of the great image, was the first and noblest of all the kingdoms.”—Clarke. (*Facts for the Times* 29)]

The silver of the breast and arms was inferior to the gold of the head. The bear was inferior to the lion. Medo-Persia fell short of Babylon in wealth and magnificence, and the brilliancy of its career (S 115-16).

VERSE 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 (S 115).

[?]

[“The Medo-Persian empire ... began under Darius the Mede ... He ... defeated Neriglissar, king of the Assyrians, and Croesus, king of the Lydians; and by the capture of Babylon, B. C. 538, terminated the Chaldean empire...” (*Facts for the Times* 30).]

The three ribs

perhaps signify the three provinces

of Babylon, Lydia, and Egypt, which were especially ground down and oppressed by this power (S 116).

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the king of beasts.

14 4. The second beast was a bear, and represented the second kingdom or Medo-Persia.

(The silver breast and arms of the great image.

Dan. 5:30, 31.)

15 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.—Dan. 7:5.

16 The coming up of the bear on one side first, undoubtedly represents the ascendancy of the Median side of the dual empire. In the early days of its national history,

Darius the Median was the military leader most influential in the overthrow of Babylon.

17 The three ribs in the mouth of the bear

have been thought by various students of prophecy to

denote the three provinces

especially oppressed by the Medo-Persian rule, viz.. Babylon, Lydia, Egypt.

SOURCE

The third kingdom,

Grecia, is represented by this symbol (S 116).

VERSE 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 (S 116).

If wings upon the lion signified rapidity of conquest,

they would signify the same here.... Two wings, the number the lion had, were not sufficient, it must have four; this would denote unparalleled celerity of movement,

which we find to be historically true of the Grecian kingdom.

The conquests of Grecia under Alexander have no parallel in historic annals for suddenness and rapidity (S 116-17).

Within fifteen years after his brilliant career ended in a fever induced by drunken debauch, the empire was divided among his four leading generals.... These divisions were denoted by the **four heads of the leopard**; B. C. 308 (S 117).

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18 5. The third beast

was a four-headed leopard having four wings

and representing the third kingdom, Greece.

(Symbolized by the thighs of brass of the image. Dan. 2:39.)

19 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.—Dan. 7:6.

20 If the two wings on the Babylonian lion denoted rapidity of conquest

and shortness of national life,

the four wings of this Grecian leopard would seem to indicate that the career of Greece would be still more short and rapid,

and this every student of history knows is exactly what it was,

being practically limited to

the short career of that remarkable military genius Alexander the Great.

21 The **four heads of the leopard** no doubt stand for the division of Alexander's empire into four parts a short time after his death.

SOURCE

The leopard had four heads, the rough goat four horns, the kingdom was to have four divisions; and thus it was.

(See more fully on chapter 8.) (S 117)

As already noticed in the exposition of chapter 2, this kingdom dated from the overthrow of Babylon by Cyrus, B. C. 538, and continued to the battle of Arbela, B. C. 331, a period of 207 years (S 116).

Within fifteen years after his brilliant career ended in a fever induced by a drunken debauch,

the empire was divided among his four leading generals.

Cassander had Macedon and Greece in the west;

Lysimachus had Thrace and parts of Asia on the Hellespont and Bosphorus in the north;

Ptolemy received Egypt, Lydia, Arabia, Palestine, and Cœle-Syria in the south;

and Seleucus had Syria and the rest of Alexander's dominions in the east (S 117).

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This division into four parts is further indicated in a subsequent prophecy in the book of Daniel, under the symbol of the "rough goat,"

where it definitely stated that following the death of the first great leader of Greece, the nation should be quartered.

22 The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.—Dan. 8:20-22.

23 Greece overthrew Medo-Persia in B.C. 331,

and shortly following Alexander's death,

his kingdom was divided into four parts, and placed under the rulership of his four great generals, as follows:

24 Northern part, Lysimachus.

25 Southern part, Ptolemy.

26 Eastern part, Seleucus.

27 Western part, Cassander.

This beast, of course, corresponds to the fourth division of the great image—the **legs of iron**. Under chapter **2:40** are given some reasons for supposing the power to be **Rome** (S 118).

VERSE 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 (S 117-18).

[[I]n B. C. 168, Rome had conquered Macedonia, and made that country a part of its empire (S 154).]

It had ten horns, which are explained in **verse 24** to be ten kings, or kingdoms, which should arise

See on chapter **2:41, 42**; also Appendix III (S 118).

[See “The Prophetic History of the World. No. 2,” ¶73.]

28 6. The fourth beast of Daniel’s vision was a ten-horned “dreadful and terrible” monster, symbolizing the fourth kingdom on earth,

**Rome**, also represented by the **legs of iron** of Nebuchadnezzar’s image (Dan. **2:40**).

29 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. \* \* \*

Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.—Dan. 7:7, 23.

30 Rome became a world-power in B.C. 168.

31 7. The ten horns of this fourth beast represent the ten kingdoms of divided Rome

(the same as the ten toes of the great image. Dan. **2:41-43**.)

32 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.—Dan. **7:24**.

33 The Roman empire was torn to pieces by barbarian invasion between the years A.D. 351 and 489, being swept off the stage of action,

SOURCE

As already noticed in chapter 2, Rome was divided into ten kingdoms, enumerated as follows:

The Huns,

the Ostrogoths, the Visigoths, the Franks, the Vandals, the Suevi, the Burgundians, the Heruli, the Anglo-Saxons, and the Lombards (S 118).

VERSE 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 a man, and a mouth speaking great things (S 118).

A **REMARKABLE** SYMBOL. (*Bible Readings for the Home Circle* 29)

NOTES.—We must ... look for the development of the “little horn” this side of A. D. 483 [*i.e.* after Rome had been divided into ten parts]. About that time, in fact, there was a pretentious **power**, seeking acknowledgment of its claims.

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and the following ten kingdoms came to occupy its place and position in the world:

33 1. Alemanni.

34 2. Franks.

35 3. Burgundians.

36 4. Suevi.

37 5. Vandals.

38 6. Visigoths.

39 7. Angles and Saxons.

40 8. Ostrogoths.

41 9. Lombards.

42 10. Heruli.

43 8. Daniel next saw a new and remarkable “little horn” come up among the ten horns, destroying three of its fellows.

44 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 a man, and a mouth speaking great things.—Dan. 7:8.

45 This little horn represents

the **remarkable** and unique religious-political **power** that arose in the early centuries of the Christian Era,

SOURCE

As early as the beginning of the sixth century the bishops of Rome had become powerful enough to exert considerable of that influence at the imperial court ... There was only one hinderance [*sic*] to their supremacy,—the opposition of the **Arian powers** to the doctrines of the Catholics, especially to that of the Trinity. These **opposing** powers were rooted up,

the Heruli in 493,

the Vandals in 534,

and the Ostrogoths in 538 (*BRHC* 29).

4. How was this power to use its authority?

“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.” Verse 25. (*BRHC* 30)

[?]

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and swept out of existence the **Arian powers** which **opposed** its development,

and which consisted of the following three horns or powers:

46 1. Heruli.

47 2. Vandals.

48 3. Ostrogoths.

49 9. This “little horn” is further identified by the following characteristics:

50 a. *It speaks great words against the Most High.*

51 And he shall speak great words against the Most High, and shall wear out the saints of the Most High.—Dan. 7:25.

52 (See also Dan. 7:11; 2 Thess. 2:3, 4.)

53 b. *It persecutes the saints until near the time of the last-day judgment.*

54 See Dan. 7:19-22.

55 c. *It would think to change God’s laws and times.*

56 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. 7:25.

57 (See also Ezek. 22:24-26.)

58 [Next month the exposition of Daniel’s vision will be continued, and will embrace the consideration of that remarkable prophetic period of 1,260 days, as well as the termination of earth kingdoms.]

## THE FOUR GREAT BEASTS. No. 2.

(Daniel’s Vision.)

### VII: THE FOUR BEASTS (Smith 113)

59 10. It is during the career of the fourth beast, and following the exceptional activities of its “little horn,” that Daniel discovers

The closing up of the ministration of Christ, our great High Priest, in the heavenly sanctuary, is the work of judgment here introduced. It is an investigative judgment (S 120).

the judgment in heaven has opened.

VERSE 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 (S 119).

60 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. 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.—Dan. 7:9, 10.

61 (See also verses 11, 12, 26.)

[Note: Sadler never identifies the fourth horn as the papacy, unlike Smith and the other SDA sources. He also neglects to explain why papal supremacy became established in A.D. 538. See endnote.]

62 11. This little horn, representing this religio-political power, which established its supremacy in A. D. 538,<sup>1</sup> and its headquarters in Italy, was to continue its supremacy for three and a half times, or 1260 years.

**THE PROPHETIC PERIODS.** (*Facts for the Times* 38)

[contd] Symbolic or prophetic time is reckoned a day for a year (*FFTT* 38).

Num. 14:34: “Forty days, each day for a year, shall ye bear your iniquities, even forty years.” (*FFTT* 38)

The Bible reckoning is thirty days to a month, and 360 days to the year (*FFTT* 38).

**THE YEAR-DAY PRINCIPLE.** (*FFTT* 38)

The “Cottage Bible,” speaking of this principle, says:—

“Mr. Winter has shown that both the New Testament and classic writers use **times** (or seasons) for **years**; so we sometimes say so many summers or winters.

These years usually consisted of 360 days, prophetically used for years. Thus three years and a half, or 1260 days, will stand for so many years” (*FFTT* 38).

Nebuchadnezzar was to eat grass “seven times.” Dan. 4:16, 23, 32 (*FFTT* 38).

63 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. 7:25.

COMPUTATION.

64 If a day is a year in prophecy

(Num. 14:34),

and there were 360 days in the Jewish year, then one year would equal 360 days,

or 360 years;

and since it is evident that

a **“time”** is synonymous with **“year,”**

three times and a half would represent three and a half years, which would be the equivalent of 1260 days or years.

That we are right in concluding that a “time” is a year, is suggested in

Dan. 4: **15** and 16,

*THE 1260 YEARS OF THE PAPACY. (FFTT 40)*

The same period evidently is referred to in [Revelations] verse 14, in the words, ‘for a **time, times, and half a time;**’

and the same period is undoubtedly referred to in Daniel 7:25, ‘And they shall be given into his hand until a time, and times, and the **dividing of time.**’ ...” (FFTT 40).

BARNES says:—

“Rev. 12:6: ‘**A thousand two hundred and threescore days.**’ that is, regarding these as prophetic days, in which a day denotes a year, 1260 years (FFTT 40).

BARNES says of Rev. 13:5:—

“**The Forty-two Months.** The meaning in the passage before us, I take to be that the papal power, considered as a civil or secular institution, will have, from the time when that properly commenced a duration of 1260 years” (FFTT 40).

and further indicated by a reference to this same prophetic period in three other Scripture passages, as follows:

65 a. **Time, times, and a half.**

66 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.—Rev. 12:14.

(This gives us authority for concluding that

the “**dividing of time**” of Dan. 7:25, was a half time.)

67 b. **One thousand, two hundred and sixty days.**

68 And the woman fled into the wilderness, where she hath a place prepared of GOD, that they should feed her there a thousand two hundred and threescore days.—Rev. 12:6.

69 c. **Forty-two months.**

70 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.—Rev. 13:5.

SOURCE

If, then, 538 be the true date for the 1260 years of the papal supremacy,

its fall must occur in 1798 (*FFTT* 42).

A REMARKABLE SYMBOL. (*Bible Readings for the Home Circle* 29)

In A. D. 1797,

Napoleon was ordered by the French Directory to

destroy the papal government.

The pope was helpless, but instead of obeying orders,

Napoleon, on his own responsibility, made peace with him, and returned to France (*BRHC* 33).

**THE PROPHECIES.** (*Facts for the Times* 28)

**FALL OF THE PAPACY.**

“A French corps d’armee under Berthier, having in February, 1798,

crossed the Apennines from Ancona, and entered Rome,

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THE PROPHETIC PERIOD.

<sup>71</sup> If this religio-political power arose in 538 A. D. and was to continue 1260 years,

it would last until 1798 A. D.

What happened to this Italian power in this year? The following resume of a bit of French history will tell the story:

<sup>72</sup> In 1797,

just one year before the expiration of this prophetic period,

Napoleon Bonaparte was ordered by the French Directory to

proceed to Rome and

terminate the existing government,

but instead of doing this,

upon his own responsibility he made peace.

The following year, 1798, in February, General Berthier

entered the capital of Italy,

SOURCE

the tricolor flag was displayed from the capitol amidst the shouts of the populace, *the pope's temporal reign declared at an end*, and the Roman Republic proclaimed in strict alliance and fraternization with the French.”—*Horæ Apoc.*, vol. 3, p. 370. 44

**INCREASE OF KNOWLEDGE.** (*Facts for the Times* 58)

[contd] The papal power was to prevail against the saints to the “time of the end,” which began at the end of the 1260 years, in A. D. 1798. Dan. 7:25; 11:35. And the prophecy was to be sealed at the same time, and then

knowledge should be increased.

“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.” Dan. 12:4. (*FFTT* 58)

**INVENTIONS.** (*FFTT* 65)

The following dates are given by good authorities:—

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removed the ruler from the throne,

and declared the current government at an end,

thus fulfilling the terms of this prophecy exactly.

73 12. Following the end of this great prophetic period,

the prophet Daniel asserts that

human knowledge will be greatly increased,

and mankind shall run to and fro.

74 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.—Dan. 12:4.

75 It is interesting to note that in fulfillment of this prophecy, a great era of invention opened in the years immediately following 1798,

as the following inventions with their date, will indicate:

SOURCE	“PRESENT TRUTHS FOR THE PRESENT TIME”
1798. The first balloon.	1798 Balloon;
1798. Gas, to light a manufacturing house in Birmingham, England.	gas.
1800. Cast-iron plow, first used in America, in New York City.	1800 Cast-iron plow.
1803. Steel pen, by Mr. Wise, England.	1803 Steel pen.
1807. Steamboat, by Robert Fulton.	1807 Steamboat.
1811. Steam printing-press, printed the <i>London Times</i> .	1811 Steam printing-press.
1818. Revolver, Elisha S. Collier ( <i>FFTT</i> 65-66).	1818 Revolver.
1825. Railroad cars ( <i>FFTT</i> 66).	1825 Railroad cars;
1825. Kerosene first used for lighting.	kerosene first used for lighting.
1829. Lucifer match, John Walker, England.	1829 Lucifer match.
1830. Steam fire-engine, Ericsson, Swedish-American.	1830 Steam fire engine.
1833. Reaper and mower, Obed Hussey, Cincinnati, Ohio.	1833 Reaper and mower.
1837. Telegraph, Prof. Morse.	1837 Telegraph;
1837. Electrotype, Spencer and Jacobi ( <i>FFTT</i> 66).	electrotype;
1837. Phonography, Pitman, England ( <i>FFTT</i> 66).	phonography.
1839. Photography, Daguerre, France.	1839 Photography.
1846. Electric light, Sir Humphrey Davy; apparatus for regulating.	1846 Electric light;

SOURCE

1846. First complete sewing-machine, Elias Howe, Jr.

1851. Submarine cable.

1876. Telephone, Elisha Gray, A. G. Bell, A. C. Dolbear, and Thos. A. Edison.

1877. Phonograph, Thos. A. Edison.

1881. Audiphone, Richard S. Rhodes, American (*FFTT* 66).

[16. The bicycle, working a revolution in suburban personal travel (Smith 308).]

[*Note*: Sadler reverses the order of events, putting Dan. 7:13, 14 (item b) before Dan. 7:11, 12 (item c).]

VII: THE FOUR BEASTS (Smith 113)

[Repeated from ¶59 above.]

“PRESENT TRUTHS FOR THE PRESENT TIME”

sewing machine.

1851 Submarine cable.

1876 Telephone.

1877 Phonograph.

1888 Audiphone.

76 And subsequently

the bicycle,

automobile, flying machine, and wireless telegraphy.

77 13. Following the expiration of this prophetic period of 1260 years, in 1798, we have the following events occurring **in the order given:**

78 a. Opening of the last judgment in the courts of heaven.

79 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. 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.—Dan. 7:9, 10.

80 See also Rev. 11:18, 19.

[I]n the presence of the Ancient of days ... [t]he Son of man receives his kingdom before his return to this earth.... This is a scene, therefore, which transpires in the heavenly temple, and is closely associated with that brought to view in verses 9 and 10. He receives the kingdom at the close of his priestly work in the sanctuary (S 123).

VERSE 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 (S 122).

1. The fourth terrible beast continues without change of character ... till the beast is given to the burning flame; and this is not its conversion, but its destruction (S 121).

[*Note:* Smith states that “the wicked nations of the earth” are “dashed in pieces at the second advent.” See S 123.]

VERSE 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 a time (S 121).

[*Note:* Not the kingdoms of western Europe but rather the ten kingdoms that arose within the Western Roman Empire.]

81 b. Closing of the investigative Judgment, in heaven, when Christ appears before his Father to receive His eternal kingdom.

82 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. 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. 7:13, 14.

83 c. The end of the fourth beast,

and consequent destruction of earth kingdoms.

84 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. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and a time.—Dan. 7:11, 12.

85 (See also Rev. 19:19, 20.)

86 d. Upon the destruction of this fourth beast (the divided remnant of the Roman Empire, or the kingdoms of western Europe), the saints of God are to come into possession of the “everlasting kingdom.”

SOURCE

[Note: Sadler quotes Dan. 7:27 in “The Prophetic History of the World. No. 3,” ¶94.]

[Repeated from ¶82, above.]

[Note: As Smith indicates, Dan. 7:13 refers to Christ’s coming to the heavenly sanctuary, not to his second coming.]

“PRESENT TRUTHS FOR THE PRESENT TIME”

87 But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. . . . 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, 27.

88 e. Thus is effected the establishment of Christ’s everlasting reign of righteousness.

89 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. 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. 7:13, 14.

90 This is the same Divine kingdom as symbolized by the rock that smote Nebuchadnezzar’s image. (See Dan. 2:44, 45; also Matt. 25:34.)

91 14. So it appears that the second coming of Christ in the clouds of heaven is the real end and objective of Daniel’s vision of the four great beasts. See Rev. 19:11-20.

1. The edict of the emperor Justinian, dated A. D. 533, made the bishop of Rome the head of all the churches. But this edict could not go into effect until the Arian Ostrogoths, the last of the three horns that were plucked up to make room for the papacy, were driven from Rome; and this was not accomplished ... till A. D. 538.... From this point did the papacy hold supremacy for twelve hundred and sixty years?—Exactly. For  $538 + 1260 = 1798$ ; and in the year 1798, Berthier, with a French army, entered Rome, proclaimed a republic, took the pope prisoner, and for a time abolished the papacy. It has never since enjoyed the privileges and immunities which it possessed before (Smith 142).