

The Second of Daniel 7:25

In first year of Belshazzar king of Babylon, Daniel had dreams and visions in which he saw four great beasts came up from the sea, diverse one from another. These great beasts, which are four, are four kings, which shall arise out of the earth were prophetic representations of the four earthly kingdoms that were to rule upon the earth (Dan. 7:1, 17).

The dream that Daniel had in Chapter 7 was similar in method and message with the dream that Nebuchadnezzar had in Daniel Chapter 2, which dream Daniel interpreted. Adventists today recognize that the four earthly kingdoms represent Babylon (Dan. 2:37), Medio Persia (Dan. 8:20) , Greece (Dan. 8:21) and Rome.

Daniel 7:25 is part of the prophetic account which describes the fourth beast (Dan. 7:23-25).

25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Adventists believe that the little horn, which was included in the account of the fourth kingdom represents the Papal system, the Roman Catholic Church, during time period from 538AD to 1798AD. Our purpose is not a complete Bible study regarding the prophetic interpretation of the book of Daniel. The reader may study, validate the veracity of the premises made in this pamphlet on their own.

We would suggest the reader read The Great Controversy by Ellen White, Daniel and The Revelation (1897 edition) by Uriah Smith, and The Story of Daniel the Prophet by S. N. Haskell.

The purpose of what has been written is to introduce the main subject of this pamphlet, the phrase in Daniel 7:25 “think to change times and laws.” Adventists believe Daniel 7:25 prophetically reveals acts that the Papacy, the little horn, would do, one of which is to “think to change times and laws.”

Adventists believe that part of the prophecy, “think to change times”, was fulfilled when The Roman Catholic Church changed the time of the Sabbath Day stated in the Fourth Commandment which God Himself spoke in Exodus chapter 20 from the seven day to the first day. Voluminous materials have been written concerning this subject, which cover the original decree by Constantine, the Papal persecution, the Sabbath as the seal of God, the end time controversy over the Sabbath, the place that the fourth commandment holds, what it truly means to keep the Sabbath holy, and many more.

The second part of Daniel 7:25 also foretells that the Papacy would actually “change the law.” Adventists believe that this part of the prophecy was fulfilled when The Roman Catholic Church removed the second commandment from the Ten Commandment law, which would have resulted in nine commandments. To make up for this deficiency, the Papacy split the original Tenth Commandment into two, hence becoming the Ninth and Tenth commandments.

While voluminous materials have been written which concentrate on the changing of the times; very little thought or attention is given to the outcomes, consequences, outgrowth, results of the Papacy changing the law. The Second Commandment says

Exo. 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments.

The First Commandment defines whom worship is due, God only. The most obvious meaning of the second commandment is that the second commandment defines the mode and manner of worship. However, this is only a meaning gained from verse 4 and part of verse 5, the first part of the commandment. Let us then dwell on that which is little thought of, on a phase of the commandment not usually recognized. The law of God is exceedingly broad (Psalm 119:96). The Bible is written and studied precept upon precept; line upon line; here a little, and there a little (Isaiah 28:13).

There are two consequences stated in the verses. The first mentioned is visiting the iniquities of the fathers upon the children, and the second showing mercy unto thousands. Also stated is the criterion from which each consequence result. If one hates God, then God visits the iniquities of the Fathers upon

the children is the result. If one loves God, and keeps His commandments, then mercy is the result. The Law of God is absolute and complete. There are no other options, criterion, or results mentioned other than the two referenced in verses 4 and 5 of the commandment.

Josh. 24:15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. See also Deut. 30:19, Gen 4:6.

When we consider this fact and thought, we conclude from this commandment comes the precept, principle that Man was given freewill, the power of choice. God does not command worship. God only accepts and desires one to serve freely, voluntarily, willingly. because He is worthy of worship. Love can be no other way. See also Isaiah 1:18, Psalm 54:6, Exo. 25:2, Judges 5:9, 1 Chron. 29:9, Psalm 119:108, Ezra 3:5

God has given to every person the freedom of choice. In a free society, people alone are responsible and accountable for their own safety, health, and their actions. Choices have consequences. Blessings will result from obedience to God's laws and curses, diseases and calamities will result from disobedience to God's laws. The freedom principles dictate that you alone reap the rewards for your successes, and conversely you alone bear the consequences for your wrong choices (Ezek. Chapter 18). You may not transfer to me your failures or losses (This

is speaking of the civil realm). The choices that an individual makes (including whom they associate with) determines his/her destiny in life. See Prov. 1:22-26, Isaiah 65:12, 66:3-4, Ezek. 18:4-5, 9, 14, 17, 26-32

Demands a Judgment

The last thought expressed in Ecclesiastes 12 is that there is a judgment. The power of choice also necessitates a judgment.

Dan. 7:9 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. See also Matt. 12:36, Rom. 2:5-8, 3:5-6, 2 Cor. 5:10, Rom. 14:10-12, Psalm 96:13, Acts 17:28

The law of love demands a final judgment. Daniel 7:9-10 provides a prophetic account of the setting of this judgment. The Adventist's doctrinal belief is that this judgment began in 1844 and is associated with the Day of Atonement. The other events associated with this event is the move by Jesus (our Great High Priest, Advocate) from the Holy Place to the Most Holy Place, and the Three Angel's Messages of Rev. 14:6-12. Love cannot and does not allow sin to continue.

If the Lord should reserve judgment, the wicked would destroy themselves by their vices and by violence. They would prey upon one another, and each one would be preyed upon by his own vices,

until none were left. From "The Law of Life" by E. J. Waggoner

The Veil That Blinds

We have proven that the scope of the second commandment includes the power of choice, the freedom of one to choose, that the choice one makes has consequences, there is a judgment regarding the choices made, and that a person is accountable for the choices one makes. The devil, through the Papacy, has removed the second commandment which these principle have their source from our minds through/by the act of the Papacy removing the second commandment God's law,. A vail has been placed over the minds of the people (2 Cor. 3:14-16). This has resulted in the denigration, declension, deterioration of the moral character of the people today. Today, people do not believe in (and are not) accountability and responsibility. The people today are totally ignore of the current events in heaven which affect their eternal destiny. The mental and moral bondage that people are in today is greater than any physical slavery, which has ever befallen mankind.

Conclusion

This treatise claims that the infamy of the act of removing the Second Commandment from the law is equal to and may be greater than the infamy of the Papacy changing the Sabbath Day of worship from Saturday to Sunday. In order to open their understanding, we must restore the second commandment back into the minds of the people.