

MAN VERSUS BEAST IN THE JUDGMENT

Daniel 7 marks a transition point in Daniel's book. It marks the transition from the mostly historical first half of the book to the fully prophetic section in the second half. That is why chapter 7 contains both history and prophecy. It foreshadows the prophetic last half of Daniel's book.

The theme of what is usually called the prophetic portion of the book of Daniel is the same as that presented in the chapters already studied. The subject is still the Gospel of the kingdom. Daniel the prophet, the seer, sees the rise and fall of the successive kingdoms of the world, and the setting up of that kingdom "which shall not be destroyed." He sees the long contest between the kingdom of heaven, the spiritual kingdom which it; within men, and the kingdom of the world, the kingdom which is outward and fleshly.

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."

Both Nebuchadnezzar and Daniel were asleep on their beds when they received their respective visions. Nebuchadnezzar's dream was for his own personal benefit. Daniel's dream was to be communicated to God's people.

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 were blowing upon the sea, churning it into an agitated state. geographically, this great sea can be identified with the Mediterranean because each of the four nations which Daniel saw portrayed were Mediterranean world powers—either located in the Mediterranean area of conquering territory to its shores.

We know that the winds and the sea are symbolical, for the beasts are symbolical, and literal winds and waters do not produce real kingdoms. Winds blowing on the ocean produce commotion; and since it is as the result of the commotion thus produced that the four kingdoms arise, we must conclude that by the blowing of the winds on the sea, wars are indicated, since it is through strife and bloodshed that kingdoms arise.

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

Here are four ferocious animals. The Bible says that God created animals on the sixth day and made them subject to the authority he gave to man. The vision portrays a replay of the story of Creation from Genesis 1. Here is a large body of water from which animals emerge who are given power from God, but then they step outside God's control and oppress and ruin the rest of God's creation. Hence authority is granted to a human being (Dan. 7:14) to judge and defeat the wild beasts at the end of time.

These hybrid beasts are unclean. They are four in number representing world kingdoms (vs. 17).

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."

The lion had wings on its back. A lion was a particularly apt symbol to represent Babylon. Lions were depicted on the walls of Babylon's Ishtar gate and on the outer wall of the audience chamber of the king's palace. A statute of an immense lion stood in the courtyard of the palace. In the mythology of Babylon, these lions were thought of as carrying the goddess Ishtar on their backs.

The lion's wings give it rapidity of flight. This speed was demonstrated in Babylon's early conquests under Nebuchadnezzar. But Daniel watched as the wings were plucked off. The situation in Babylon changed; speed on the battlefield declined, and conquests grew scarce as the kingdom shrunk under weaker kings such as Nabonidus and Belshazzar his son.

The lion takes on human characteristics by standing on two feet and having the heart of a man. After Nebuchadnezzar's mental illness in which he walked on all fours and was humbled as a beast in the field, he was converted and published a decree proclaiming the gospel of God's kingdom as enduring forever. He acknowledged to the dominion of God over His creation.

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."

A videographer spent summer's in the Alaskan wilderness with the grizzly bears. He took his girl friend out with him. They were both attacked and eaten by a ferocious, wild grizzly.

Through the ninth to seventh centuries B.C., the kingdom of the Medes was a powerful force in the Near East. In the sixth century B.C., the up-and-coming kingdom of Persia, under Cyrus, succeeded in conquering the Medes and fusing them into a combined Media-Persian Empire. The three ribs in the mouth of the bear represent the conquest of Lydia, ancient Turkey, in 547 B.C., Babylon in 539 B.C., and Egypt in 525 B. C.

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."

The leopard had wings denoting speed. How rapidly did the Greeks conquer the Near East in three short years under Alexander the Great. It took the Assyrians three years to conquer Samaria and the Babylonians three years to conquer Jerusalem. Yet in the same amount of time Alexander conquered the whole of the ancient Near East, from Egypt to the Indus Valley of India!

But as rapid as this conquest was, it was not destined to last. The leopard's four heads represented the four divisions into which Alexander's kingdom broke up after his death. His generals picked up the pieces of that kingdom and divided them into mainland Greece, Asia Minor, Syria (including Babylon), and Egypt (Dan. 8:8, 22).

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."

This hybrid monster defies any zoological category. The Roman empire devoured its victims, trampling underfoot whatever remained. Archeology has given us an excellent example of how apt a description this is of Rome's conquests. On the west side of Jerusalem there used to be a valley known as the Tyropoean Valley, or "Cheesemaker's" Valley. It does not exist today because it was filled in with the debris of the Roman destruction of Jerusalem in A.D. 70. The English archaeologist, Kathleen Kenyon, made a deep, narrow sounding into this area and found the debris was some seventy feet deep! The Romans virtually swept the site of the old city of Jerusalem clean. Roman engineers were known for their thoroughness in both destruction and construction. In this way this power "crushed and devoured" (vs. 7).

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."

Strong as it was the Roman Empire was not to last either. In the fifth and sixth centuries A.D., Rome was crumbling under the assault of the barbarian tribes. The capital of the empire had moved to the east, to Constantinople, leaving a vacuum of leadership in the Italian peninsula. For a time, the Ostrogoths took over the region. In the middle of the sixth century A.D., however, the Ostrogoths were defeated and faded from history. When that happened, the leadership of the city and territory of Rome fell into the hands of the bishop of Rome.

These developments connected with the division and demise of the Roman Empire are symbolized in the prophecy, first by the ten horns on the fourth beast, and then by the rise of the little horn. Of these ten horns the angel interpreter said, "The ten horns are ten kings who will come from this [fourth] kingdom" (vs. 24). The ten horns which protrude from the head of the Roman beast represent the different pieces into which the empire shattered under assault by the barbarian tribes then migrating into Europe and settling in various places. The *coup de grace* of this process occurred in A.D. 476 when the city of Rome itself fell to the Heruli. These pagan tribes eventually developed into the modern nations of Europe.

In Daniel's vision, he saw three of these horns plucked up before the rising power of the little horn. These were the Vandals, the Ostrogoths, and the Visigoths. In A.D. 534, Justinian the Emperor in Constantinople, sent his army and navy to defeat the Vandals in North Africa. Then general Belisarius liberated Rome from the Ostrogoths taking their capital city, Ravenna, in A.D. 538. This was the turning point when the city of Rome stood free of barbarian control and the bishop of Rome assumed the leadership of the city. Justinian was happy to support the bishop of Rome in these struggles both for his own political gain and for the gain of the Roman-centered church.

Daniel 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."

“Thus was presented to the prophet’s vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered ‘according to his works.’”¹ These thrones are for the angelic associate judges who constitute the celestial court that sit in judgment. The “Ancient of days” is one advanced in days, referring to God’s longevity and eternal existence. He is depicted as the Divine Judge surrounded by his retinue, enthroned in the assembly of the angels. From His flaming throne with wheels (Eze. 1, 10), flows a surging stream of fire.

Daniel 7:10. “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.”

There are a thousand thousands and a myriad myriads, meaning countless numbers, of angelic ministers and witnesses who judge and deliberate. God keeps a record of good and bad. There is abundance of evidence of heavenly books (“book of the living,” Ps. 69:28); “book of remembrance (Mal. 3:16), “book” (Ex. 32:32; Ps. 56:8; Dan. 12:1). These books contain the destinies of all people. They are seen open before the celestial tribunal.

Daniel 7:11. “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.”

The first thing Daniel wants to convey with urgency is that the insolent despot is under judgment and will pass suddenly like a phantasm of the night.

What is he now describing? Now look: “I beheld even till”—the little *horn* was broken?—No. What?—“I beheld even till the BEAST was slain.” What has the *beast* to do with the *little horn*? Mark: “I beheld *then* because of the voice of the great words which the *horn* spake;” and I beheld *in this very thing* “till the *beast* was slain.” Are not then the beast and the little horn in that vision and in that place, only different forms of *the same thing*? For, beholding the *horn*, he beholds till *the beast* is slain. That shows beyond all question that the “little *horn*,” and what is represented in the little horn, is simply another phase of what the “beast” is to begin with. And that conclusively shows that the “*beast*” and the “little *horn*” are the same

¹ Ellen G. White, *The Great Controversy*, p. 479.

thing, in *different forms*. In other words, the *little horn* is only the continuation of *the beast* in a *different shape*: the same characteristics are there: the same spirit is there; the *same thing* that is the beast continues through all the time of the *little horn* until its destruction comes, and when the destruction of the little “*horn*” comes, what is destroyed?—It is the “*beast*.” Then it is essentially the beast all the way through, only in a different form.

Daniel 7:12. “As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.”

This is a flashback to the past and intends to say that the first three beasts seen in the vision were defeated but not destroyed right away. God had given them their dominion, but it was taken away. The Author of life chooses to grant them an extension of their existence. Rather than being destroyed right away, these powers are absorbed in the following kingdoms and particularly the fourth beast which is different from the others.

Daniel 7:13. “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.”

“The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits.”²

Daniel 7:14. “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.”

“The earth is the Lord’s, and the fullness thereof; the world, and them that dwell therein;” and He will give it and the kingdoms thereof

² *Ibid.*, p. 480.

to His Anointed. This wonderful transaction is presented in the prophecy of Daniel.

Many have been the attempts made by zealous but misguided men to put the kingdoms of this world, or a part of them, into the possession of Christ. All that human legislation and the force of arms could do, has been done to realize this long-cherished dream. But all such efforts were against that kingdom instead of for it. They were contrary to the divine purpose and plan of drawing men to God by the cords of love. They sought to force mankind into a condition of acceptance with God, and thus to usher in the happy era of Christ's kingdom of righteousness and peace. And in doing this they ruthlessly put out of the way, so far as was in their power, all such as opposed their purpose with the preaching of the true gospel of self-denial and love to all men.

The Anointed of the Lord receives the kingdoms of this earth not to perpetuate them, but to destroy them. His kingdom cannot be visibly set up on the earth while these remain. They are ruled by those who will not yield allegiance to him. They are of the world, and his kingdom is not of this world. John 18:36.

Daniel 7:15. "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me."

The psychological impact that the vision had upon Daniel was alarming.

Daniel 7:16. "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things."

The angel interpreter is obviously one from among the multitude who stood before God's throne. It is possible that he is the same angel, Gabriel, who interprets the vision recorded in the following chapter. Dan. 8:16.

Daniel 7:17. "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. Vs. 18. We learn from it that these four kingdoms terminate with 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 Dan. 2. Now when we note that these beasts came up one after another (see verses 4-7), and that they represent kings that bear rule over all the earth (see verse 25), we know that the four kings of Dan. 7 must be identical

with the four kings of Dan. 2, for it is an utter impossibility that two series of universal kingdoms should exist in the earth at the same time.

Daniel 7:18. "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

God's judgment is both saving and punitive. Because God judges rightly, the unjustly oppressed and aggrieved find in Him their support. Thus His judgments are often saving vindications as well as tokens of love. The judgment will be an end to the oppression and extreme hardship imposed by the little horn upon the saints and, by a favorable verdict, set the stage for the fixed time when the elect will possess the kingdom. As the tyrant finally loses his life and dominion in consequence of the judgment, so God's elect people, who by their endurance have believed God's covenant, are now judicially given the verdict to receive the life and kingdom of the age to come.

Daniel 7:19. "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."

We have already seen that the fourth kingdom was pagan Rome. Between 351 and 476 A.D. pagan tribes from the north rushed down upon the Roman Empire.

Daniel 7:20. "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."

Ten smaller kingdoms evolved out of its ruins. Historians generally agree that the following were the ten: England, France, Spain, Portugal, Germany, Switzerland, Italy. These seven remain to this day. Three others no longer exist, having been "plucked up by the roots": the Heruli, the Vandals, and the Ostrogoths.

In South America, some people who could not read or write asked a missionary to send them a teacher. He agreed to do so. "But," they asked, "how will we know that the teacher is really sent by you?" The wise missionary picked up a stone, broke it in two, gave half to the chief, kept half himself. "When the teacher comes he will bring the other half of this broken stone, and you can know that no other teacher in all the world can have a broken stone that will fit your half!"

So it is that the prophecy of Daniel is one half of a broken stone; history is the other half which fits so perfectly that even a child can see that God's word has been precisely fulfilled.

Seven identifying features are in the words of the angel: (1) The "little horn" will arise out of the ten kingdoms of the Roman empire, but be different in nature from them. (2) A *religious* power, he will seek to rule the world *politically*. (3) In his grasping for power, he will subdue three kingdoms which oppose his ambition. (4) He will speak "great words" (blasphemy—see Rev. 13:5) against the Most High God. (5) He will "wear out," or persecute, the saints of the Most High. (6) He will try to change times and the law of God. (7) He will continue "a time, times, and half a time," or three years and a half, *prophetic time*.

Now let's examine these seven points to see if history fulfills the prophecy, as the two parts of a broken stone.

First, the "little horn" will arise out of the ten kingdoms of the Roman Empire, but be different in nature. Rome being the capital of the world, the pastor of the church there came to be looked upon as the leading bishop of all the churches. As the apostasy predicted by the apostle Paul developed (2 Thess. 2:3-12; Acts 20:29, 39), that church became more worldly and powerful. False doctrines crept in from paganism, among them a tradition that Peter had given sole authority to rule over the church to the bishop of Rome, and that later popes were his successors. They built their ambition on the idea that Christ's kingdom was a kingdom of *this* world. They forgot His words, "My kingdom is *not* of this world" (John 18:36).

Second, the popes determined to put down by force all resistance to their claims to spiritual and temporal authority and to rule over the nations. Thus the "little horn" is not a mere political kingdom as the other ten, but a religious power arising from among the political powers.

There were five steps by which the papacy exalted its claim: (a) the bishop of Rome was first a "brother" to the others; (b) then he advised them as an *elder* brother; (c) as the years went by, his words began to be received as from a *father*; (d) as the Roman government became weaker, the bishop of Rome became "pope" (which means "father") and he was regarded as a *lord*; (e) finally, he made the claim to be "*God* on earth."

"The mighty Catholic Church was little more than the Roman Empire baptized. Rome was transformed as well as converted. The very

capital of the old Empire became the capital of the Christian Empire. The office of Pontifex Maximus was continued as that of Pope. . . . Even the Roman language [Latin] has remained the official language of the Roman Catholic Church down through the ages. . . . Christianity not only conquered Rome, but Rome conquered Christianity.”³

Third, the little horn in its fight for power will subdue three kingdoms which oppose his ambition. What does history say? The Vandals, Ostrogoths, Visigoths (or Heruli) fell by 538 A.D.

Fourth, The “little horn” will speak great words against the Most High. Some of the arrogant and blasphemous claims made by the papacy are:

“The pope is of so great dignity and so exalted that he is not mere man, but as it were God, and the vicar of God. . . . The pope is crowned with a triple crown, as king of heaven and of earth, and of the lower regions. . . . The power of the Roman Pontiff by no means pertains only to heavenly things, to earthly things and to things under the earth, but even under the earth, but even over angels, than whom he is greater. . . . For he is of so great dignity and power that he forms one and the same tribunal with Christ. . . . The pope is as it were God on earth.”⁴ As late as 1894, Pope Leo XIII said: “We hold on this earth the place of God Almighty.”

Daniel 7:21. “I beheld, and the same horn made war with the saints, and prevailed against them.”

Fifth, the “little horn” will wear out the saints of the Most High. Dan. 7:25. During the Dark Ages, which began in 538 A.D., many Christians who determined to follow the Bible were persecuted to death by the papacy. This horrible record is one of the darkest stories of human history. “That the church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history.”⁵

Daniel 7:22. “Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.”

³ Alexander Clarence Flick, *The rise of the Mediaeval Church*, pp. 148, 149.

⁴ Lucius Ferraris, “Papa” in his *Prompta Bibliotheca*, II, Vol. VI, pp. 26-29.

⁵ W. E. H. Lecky, *History of Rationalism in Europe*, Vol. II, p. 32.

Daniel 7:23. “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.”

Daniel 7:24. “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 7:25. “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.”

Sixth, the “little horn” will attempt to change times and the law of God. In the Roman Catholic catechisms used for teaching the common people, the law of God is modified so that the second commandment forbidding the worship of images has been deleted. The fourth is shortened so as to support the observance of the first day of the week (Sunday) in place of the seventh day, the true Sabbath. The tenth is divided into two commandments. Regarding their change of the fourth commandment, they say in an officially approved catechism:

“Quest. Have you any other way of proving that the church has power to institute festivals of precept?

“Ans. Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.”⁶

To attempt to change the law of God is something which God Himself says He cannot and will not do (Ps. 89:34). We need not wonder that Daniel was amazed when he heard the words of the “little horn.”

Seventh, the little horn will continue for a time, times, and a half of time. A “time” is another expression for a year. “Times” would therefore be two years, and the “dividing of time” a half a year. Thus altogether, the little horn power would continue in authority for three years and a half, *prophetic time*, with the saints delivered into his hand for that time. But prophetic time is not literal time. A prophetic day is equal to one literal year (Eze. 4:6; Num. 14:34).

⁶ Stephan Kenan, *A Doctrinal Catechism*, p. 174.

This same period of time is mentioned in Rev. 12:14; 13:5; 12:6. The little horn, the papacy, was to rule supreme in Europe, persecuting the saints of God, for 1260 literal years.

Justinian made a decree in 533 A.D. giving the papacy unlimited power over all the churches. The decree went into effect in 538 A.D. when the last of the three kingdoms opposed to the papacy was pulled up by the roots. Thus the time for beginning the 1260 years of papal rule is 538 A.D.

Exactly 1260 years later, the papacy lost its temporal power. On Feb. 20, 1798, Berthier, General of the French army under Napoleon, took the pope a prisoner in Rome, effectually putting an end to the papacy's temporal power in Europe. After that time there was no real persecution of the saints in Europe. They were free to worship God.

We must be careful to maintain a distinction between a theological system and the administrative center of a church, on the one hand, and the conscience of the individual Christian, on the other. Only God knows the motives of an individual, and He alone can read the human heart. He is the Judge. The focus in Daniel's prophecy is not on individual Christians, but on a religious system that has gone awry. An individual Christian can still act in good conscience within that communion, but once light becomes known, it is time for him or her to act accordingly.

Daniel 7:26. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

In fulfillment of God's promise to give to His saints a dominion and inheritance, the Heaven defying dominion of the papacy is removed by the judicial verdict of God Himself.

Daniel 7:27. "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."

THE closing scene in the vision presents the final settlement of the kingdom question when "dominion, glory, and a kingdom" were given to "one like the Son of man," thus teaching that in the union of the Divine with the human is the secret of that Gospel power which makes it possible for "the weak things of the world to confound the mighty." And this Son of man, to whom the kingdom was given, was the same one of whom Zacharias, "filled with the Holy Ghost," prophesied: "Blessed be the Lord God of Israel; for He . . . both raised up *an horn of salvation* (not one that destroys) for us in the

house of His servant David. . . . To perform the mercy promised to our fathers, and to remember His holy covenant.” He it is of whom it is written: “Forasmuch as the children are partakers of flesh and blood, He also Himself took part of the same.” So also Isaiah prophesied of Him: “For unto us a Child is born, unto us a Son is given: and the Government shall be upon His shoulder: . . . of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever.” Isaiah 9:6, 7. But this union of Divinity with humanity was made in order that humanity might share with Divinity in all the blessings which are ensured by a righteous character, the kingdom of God within. And so the kingdom which was given to the Son of man belongs also to all who “are partakers of Christ.”

Daniel 7:28. “Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.”

This vision of Daniel, which was to him such a source of concern is also of concern to us in these last days, lest we be found serving the little horn ignorantly, and thus share in opposing Christ. We recognize that the development of the papacy in history has been the outworking of the principle of self-seeking, which is natural to all our human hearts. We all need a Saviour from sin; and thank God, we have One. Even now the dominion of the little horn is being taken away, to destroy it unto the end. Here and now today we may know that this power has lost his hold over us. Not only in the world around us, but in our own hearts we see this dominion taken away as we by faith follow Christ in His work as our great High Priest in His sanctuary above.

How encouraging to God’s people to know that the kingdom will be given to those for whom it has been prepared and promised.