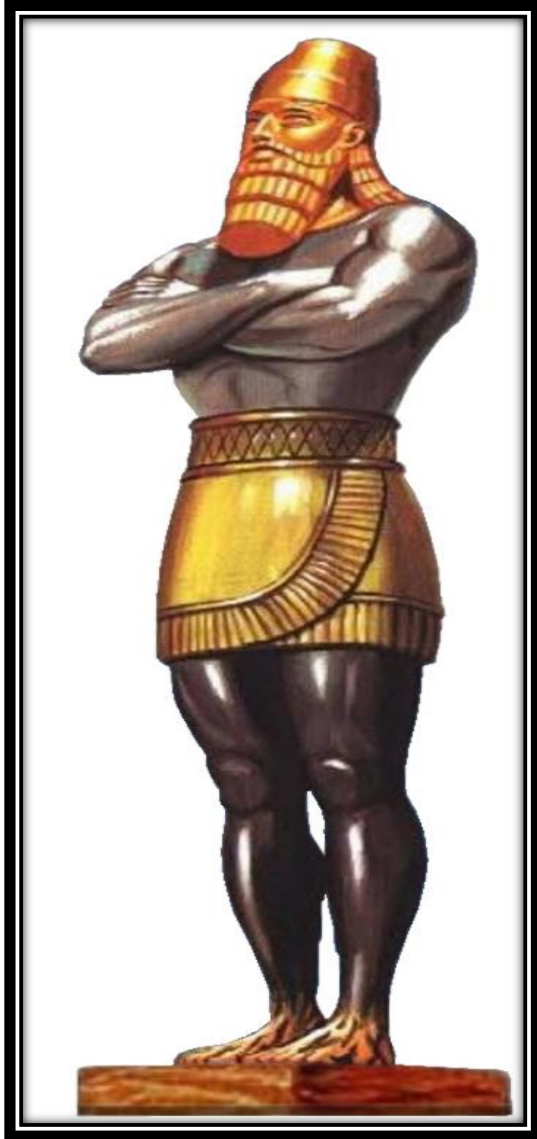


Return to
DANIEL and the REVELATION



Uriah Smith, (abridged edition)

Return to

DANIEL and the REVELATION

INTRODUCTION

Faith rests upon the weight of evidence, not upon perfect knowledge.

“Thoughts on Revelation”, was first published in 1863. It was followed by “Thoughts on Daniel”, in 1875. These two books were then bound together as, “Thoughts on Daniel and the Revelation” and published in 1881. Several editions have followed.

These thoughts are not the fruit of one brain. In the time of the end, the Revelation was to be unsealed and opened. And from, the open book, light has been shining. William Miller saw much. Others since have seen more. This is a book of thoughts, clothed in the author’s happy style, plain, yet critical and practical coming down to the spiritual wants of the common people, yet elevated and dignified. This standard work should be in the library of every believer.

This book was the fruit of a large Bible Study group, meeting for over ten years in Battle Creek, MI. Their focus was on an understanding, in detail the book of Revelation, followed by the book of Daniel. The Bible Study group was led by Elder James White and later by Elder Uriah Smith. Elder Smith was then appointed to write out the findings and conclusion of the group in book form. These were so well accepted that the two-volume set was first bound together as one, with Revelation following Daniel.

The purpose of this abridged edition is to point the serious student of prophecy to the original book. This, so that a more detailed understanding of the prophetic utterances may be gained.

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The book of Daniel begins when Babylon conquered Jerusalem in 605 B.C. and took many slaves from that place. Remarkably, Daniel would rise from slave to serve with distinction in the highest realms of the governments of both Babylon (head of gold) and their successors, Medo-Persia (chest of silver).

DANIEL 1:

1 IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. **2** And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.

Daniel, along with his friends were about 18-20 years of age, were taken as slaves when Babylon conquered Jerusalem. Daniel lived well into his 80's.

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes; **4** Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. **5** And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

The word "children" as applied to these captives included youth also. Daniel was well trained and skilled in many things already.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: **7** Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

They were given names honoring the false gods of their captives.

8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. **9** Now God brought Daniel into favour and tender love with the prince of the

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eunuchs. 10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? Then shall ye make *me* endanger my head to the king. 11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, 12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. 13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. 14 So he consented to them in this matter, and proved them ten days. 15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. 16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

Nebuchadnezzar did not compel his royal captives to change their religion. But for them to refuse the king's hospitality, would surely result in their death. God could intervene to preserve Daniel and his companions because they were polite, respectful, and honoring of the king. "Pulse" is cereals, legumes, fruits, nuts, and vegetables; a vegetarian diet of a good variety.

17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. 18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. 19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. 20 And in all matters of wisdom *and* understanding, which the king inquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm. 21 And Daniel continued *even* unto the first year of king Cyrus.

With a profound reverence for his God, Daniel purposed in his heart not to defile himself with the king's meat.

DANIEL 2:

1 And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. **2** Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

The magicians employed superstitious rites and the ceremonies of fortune-tellers and such. Sorcerers were those who communicated with evil spirits impersonating the dead.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. **4** Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. **5** The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. **6** But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. **7** They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. **8** The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. **9** But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. **10** The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean. **11** And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. **12** For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon. **13** And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

When the magicians could not reveal the dream, the whole system was exposed for the fraud it was.

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14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon: 15 He answered and said to Arioch the king's captain, *Why is the decree so hasty from the king?* Then Arioch made the thing known to Daniel. 16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. 17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: 18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

Daniel and his companions, their lives at stake sought the mercy of God concerning the secret of the king's dream.

19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. 20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: 21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: 22 He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him. 23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

In a night vision, God answered their prayers by revealing the king's dream. Daniel immediately offered up praise to God and also acknowledged his companion's prayers by saying, what we desired of Thee Thou has made known to us.

24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

Daniel's first plea was for the wise men of Babylon.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. 26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me

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the dream which I have seen, and the interpretation thereof? 27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king; 28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

Daniel declared plainly that the wise men, the astrologers, the soothsayers, and the magicians could not make known this secret because it was beyond their power. The prophet made known the true God as the One who is the revealer of secrets.

29 As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. 30 But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

By this one act of revealing the king's dream, God brought to the Chaldean nation the knowledge of the Living God.

31 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. 32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, 33 His legs of iron, his feet part of iron and part of clay. 34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. 35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

Below this head of gold was a body composed of inferior metals descending in value until they reached their basest form in the feet and toes of iron mingled with miry clay. There were to be but four universal kingdoms who ruled the earth, all these have passed. The mixture of the iron and clay of the feet of the statue shows that while Nations may form alliances, one with another, there will never again be one universal world power.

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36 This *is* the dream; and we will tell the interpretation thereof before the king. 37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. 38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

Eight short verses of the Bible embrace the history of this world from that time to this.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

Nebuchadnezzar was overthrown by Medo-Persia in 538 BC. Who in turn, was overthrown by Greece in 331 BC.

40 And the fourth kingdom [Rome] shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise.

Rome conquered Greece in 168 BC but did not become a universal world power until 31 BC. The head of gold was Babylon. The breast and arms of silver were Medo-Persia, the sides of brass were Greece. The legs of iron denoted the fourth and final ruler of the then known world, Rome. The feet and ten toes represent the collapse of Rome, which began in 330 AD, 360 years after first rising.

Rome would collapse into ten independent nations beginning in 351 AD and this was completed in 476 AD. These would not cleave one to another. There will never again be one universal world power. The "whole world" wondering after the "beast" (Revelation 13:3) is an alliance of the world's nations with a common goal to oppose and persecute God's people. While at the same time, each will retain its sovereignty. All nations and powers will come to their end when Christ returns to set up His everlasting Kingdom.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. 42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

When Rome was divided into ten kingdoms it lost the iron strength it had possessed during the first centuries of its career. The image of Daniel 2 is parallel with the four beasts of Daniel 7.

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The fourth beast represents the same kingdom as the legs of iron in the image. The ten toes of the image are also the ten horns of the beast in Revelation 13:1. These ten horns and the ten toes are symbolic of the ten kingdoms that would result from the fall of Rome. The ten kingdoms formed between 351 and 476 AD. Daniel uses the words kings and kingdoms to mean the same thing.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

“They shall not cleave one to another”. The nations that would follow Rome would never be able to fully unite. Consider modern Europe, the prophecy still stands true today. This means of course that there will never again be a ‘one world kingdom’.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. 45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

Christ’s everlasting kingdom will be established when He shall come in His glory with all His holy angels, Matthew 25:31-34.

46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. 47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. 48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon. 49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

The soothsayers and astrologers waited in silent awe and wonder as Daniel revealed what God had shown him the future of Babylon and the kingdoms that would follow.

DANIEL 3:

1 NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. 2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. 3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. 4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages, 5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: 6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. 7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up. 8 Wherefore at that time certain Chaldeans came near, and accused the Jews. 9 They spake and said to the king Nebuchadnezzar, O king, live forever. 10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: 11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace. 12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

It was the Magi, the king's wise men, who accused Daniel and his friends. The Magi were seeking revenge for being embarrassed for their failure to interpret the king's dream.

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Daniel must have been away at this time, on the king's business in some other part of the empire. His companions recognized civil authority is to be respected and obeyed, as long as it does not conflict with the commands of God.

13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. 14 Nebuchadnezzar spake and said unto them, *Is it true*, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? 15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands? 16 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter. 17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king. 18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

They were not “careful to answer”, which means they didn’t need more time to carefully consider the matter. They were polite but firm, they would honor God even at the cost of their lives.

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. 20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace. 21 Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace. 22 Therefore because the king’s commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. 23 And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. 24 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did

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not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. 25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Nebuchadnezzar declared "the fourth is like the Son of God". The King recognized Christ because of the descriptions and demonstration of His character by the excellent and exemplary life and instruction of the Hebrew youths to the king.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. 27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. 28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. 29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. 30 Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

When called, these three men were closely inspected, not even the smell of smoke on their clothes was found! Knowledge of their deliverance rapidly spread throughout the empire.

DANIEL 4:

1 NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. **2** I thought it good to shew the signs and wonders that the high God hath wrought toward me. **3** How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

Nebuchadnezzar is the author of this chapter, it is his testimony.

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: **5** I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. **6** Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream. **7** Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. **8** But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*, **9** O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. **10** Thus *were* the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof *was* great. **11** The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: **12** The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. **13** I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; **14** He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: **15** Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion be with the beasts in the grass of the earth: **16** Let his heart be changed from man's, and let a beasts

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heart be given unto him; and let seven times pass over him. 17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. 18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee.

Babylon, in the center of the then-known world, is symbolized by a tree, amid the earth. Its external glory and splendor were great. Its fruit was abundant, and it had food for all. But the tree was to be cut down, a stump left in the earth, protected with a band of iron and brass that it might not decay. "Let seven times pass over him," was the decree, a prophetic "time" here denotes one year, thus seven years.

19 Then Daniel, whose name was Belteshazzar, was astonished for one hour [*hora*, an undetermined or approximate time], and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies. 20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; 21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: 22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. 23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him; 24 This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king: 25 That they shall drive thee from men, and thy dwelling shall be with

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the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. 27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

Daniel was astonished, how would he tell the king of these things? He spoke with forceful and yet delicate language: let the message be to your enemies. A brief comment on verse 26: “...**the heavens do rule...**” Here the word “heavens” refers to the Creator of all things, God is the One who rules.

28 All this came upon the king Nebuchadnezzar. 29 At the end of twelve months he walked in the palace of the kingdom of Babylon. 30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? 31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. 32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

Alas, Nebuchadnezzar failed to heed the warning. And yet God bore with him another year before the time had come for judgment and humiliation. When that time came, the king was found among the beasts of the field.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation: 35 And all the inhabitants of the earth *are* reputed as nothing: and

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he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? 36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. 37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

At the end of seven years, God restored Nebuchadnezzar's reasoning and understanding. His first act was to bless God.

DANIEL 5:

1 BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

In this chapter, we will see the transition from the head of gold, Babylon, to the silver, Medo-Persia, of the great image of Daniel 2. In chapter 7 this is repeated in the transition from the lion (Babylon) to the bear (Medo-Persia). The feast was an annual festival in honor of one of the heathen deities. Medo-Persia learned of the celebration and laid plans for the overthrow of the city.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. 3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. 4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

The king called for the sacred vessels that were once dedicated to the true God and they drank wine from them. Such blasphemy would not go unnoticed by the Creator.

5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. 6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. 7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom. 8 Then came in all the king's wise *men*: but they could not read the writing, nor make known to the king the interpretation thereof. 9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished. 10 *Now* the queen, by reason of the words of the king and his lords, came into the banquet house: *and* the queen spake and said, O king, live forever: let not thy thoughts trouble thee, nor let thy countenance be changed: 11 There is a man in thy Kingdom, in whom *is* spirit of

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the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers; 12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation. 13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry? 14 I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee. 15 And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: 16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

The invasion of Babylon by the Persian army compelled Daniel to return at once to Babylon. The queen, daughter of Nebuchadnezzar, told the king that Daniel knew supernatural things. Nebuchadnezzar is here called Belshazzar's father. In reality, Nebuchadnezzar was Belshazzar's grandfather. It was simply the custom of that time to refer to him as a father.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. 18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: 19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. 20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: 21 And he was driven from the sons of men; and his

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heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will. 22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; 23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified: 24 Then was the part of the hand sent from him; and this writing was written.

Daniel made it clear that he would not offer an interpretation in exchange for gifts and rewards. Daniel first reviewed the experience of the king's grandfather, Nebuchadnezzar. He then told Belshazzar that he had lifted himself against the God of heaven. He had profaned God's sacred vessels, praising the senseless gods of men's invention, and refusing to glorify God. For this, the hand had been sent forth by God.

25 And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN. 26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. 27 TEKEL; Thou art weighed in the balances, and art found wanting. 28 PERES; Thy kingdom is divided, and given to the Medes and Persians. 29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

Each word stands for a short sentence; Mene, "numbered"; Tekel, "weighed"; Upharsin, "divided". God has numbered the kingdom's days and finished its course. The conquering foes were already waiting at the gates. Daniel did accept the king's rewards; perhaps to be better prepared to look after the interests of his people, during the transition of the kingdom; which would soon follow.

30 In that night was Belshazzar the king of the Chaldeans slain. 31 And Darius the Median took the kingdom, *being* about threescore and two years old.

The Medo-Persians put Babylon to a swift and sudden end.

DANIEL 6:

1 It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; 2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. 3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. 4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. 5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

Darius set over the kingdom one hundred and twenty princes over one hundred twenty provinces in the empire. Over these princes were set three presidents, and of these Daniel was chief, that is, prime minister. This raised the envy of the other rulers against him, who then laid plans to destroy him.

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. 7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. 8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. 9 Wherefore king Darius signed the writing and the decree. 10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. 11 Then these men assembled, and found Daniel praying and making supplication before his God. 12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not. 13 Then answered they and said before the king, That Daniel, which *is* of the children of the

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captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. 15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed. 16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. 17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

After the trap was set, they came to Daniel's residence and found him, just as they intended and hoped, praying to his God. They wasted no time in going to the king with this revelation. The king saw the trap that had been prepared for him as well as for Daniel and he labored until the going down of the sun to deliver him. But the conspirators would not relent. Daniel was at last thrown into the den of lions.

18 Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him. 19 Then the king arose very early in the morning, and went in haste unto the den of lions. 20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? 21 Then said Daniel unto the king, O king, live for ever. 22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. 23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. 24 And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their

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wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

At dawn, he returned to the den of hungry and ravenous beasts. Because of his innocence, God, whom he served continually, had sent His angel and had shut the lions' mouths. Daniel's accusers had said the lions were not hungry, but the lions were hungry enough when not restrained by divine intervention, and thus Daniel was vindicated.

25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. 26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end. 27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. 28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Daniel's deliverance resulted in a proclamation being sent throughout the empire in favor of the true God. There are two great lines of duty for those who follow God; refusal to yield to any known sin and refusal to deny any known duty. For the Christian, the voice of duty is the voice of God.

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.

This is the same Belshazzar mentioned in Daniel chapter five. While this chapter takes place *before* the fifth chapter; its placement here allows for the historical part of the book of Daniel to stand by itself.

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.

All scripture language is to be taken literally unless there is some obvious reason for regarding it as figurative or symbolic. If a figure or symbol is used it is then interpreted by that which is literal. In this verse, kingdoms are intended, not merely individual kings. Once a kingdom is known, it is usually possible to identify the king himself. The "*fourth beast shall be the fourth kingdom upon earth*", verse 23. Hence, the Bible interprets itself! The beast symbols represent certain characteristics and aspects of the future literal kingdom under consideration.

Symbols

Winds represent strife, political commotion, and war, conditions under which a kingdom may rise or fall. Seas, or waters, represent peoples, nations, and tongues, see Revelation 17:15. With these explanations of the symbols, the vision can then be understood in literal terms.

The four empires of kings/kingdoms rise from the first to the fourth, just as they did in the image of chapter two. The last *universal world* empire was Rome, which was broken into ten kingdoms when it fell. This is represented symbolically by ten horns and ten toes. Between 351 and 476 AD, when these kingdoms emerged, they became the foundation of the Nations of Europe.

Rome itself and the divisions of that Empire, to a greater or lesser degree, remain in existence today, as do in some part, the first three of the four kingdoms seen in the statue. Persia, for instance, is modern-day Iran. Greece, though not a world power continues to this day as a nation, etc. Chapter 2 is also literal in its application and this foundation of a literal interpretation of the figures and symbols continues throughout Daniel, and the same can be said for the book of Revelation. We have but to ascertain which kings/kingdoms to which the symbols refer. As the history of these world empires is

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revealed again and again with additional details, characteristics, then more facts and features are revealed.

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.

Babylon the head of gold, and now at first like a lion, was a kingdom of great strength. But in the closing years of the Babylonian Empire, it had become enfeebled and effeminate through wealth and luxury.

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.

As in the image of Daniel 2, we see deterioration as we descend to the second kingdom; the silver of the breast and arms being inferior to the gold of the head. The bear (Medo-Persia) is inferior to the lion (Babylon). Medo-Persia fell short of Babylon's wealth, magnificence, and brilliance. Medo-Persia was composed of two nationalities, the Medes, and the Persians. The two horns of the ram in Daniel 8 also denote these two nationalities. One horn is said to be higher and came up last and the bear was said to raise itself up on one side. And so it was with the Persian (Iran) division of the kingdom; although it came up last, in time it became the dominant influence. The three ribs signify the three provinces of Babylon, Lydia, and Egypt, which were especially oppressed by Medo-Persia. Thus the command, "Arise, devour much flesh". The bear well represents the Medes and Persians who were cruel and vicious.

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.

Greece, the third kingdom, was represented by the thighs of brass in chapter 2. Here it is represented by the symbol of a leopard, with four heads (four Generals) and four wings (great speed). The leopard itself is swift but this symbol also includes wings, not two like the lion of Babylon had, but four. A historical fact of the Grecian kingdom is that by traveling light, the movements and conquests of Alexander the Great were quite rapid.

Following the death of Alexander, the Grecian empire was divided among his four leading generals. Thus, four heads of the leopard. Each general took individual possession of lands in the

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north, south, east, and west. This divided the Empire into four parts. We will see Greece again in Daniel 8:21 and 11:3-5, symbolized as a “rough goat” with a notable horn, and the “four winds of heaven”. It is from these four divisions that we find the kings of the north, south, east, and west. This specification holds for the rest of the book of Daniel. Literal kings of these kingdoms can be identified based on the ruling government of the territories of each of the four divisions even today. The northern territory has been governed for centuries by Turkey. He who is the head of the Turkish government is likewise the “king of the north”. The southern territory was and remains Egypt. Whoever places the seat of its government within the territory in question then becomes that place. The northern or southern territories were originally divided when Alexander’s Empire fell. See Daniel 11:3-5 for more particulars on this important principle.

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 next power is so diverse from the others no beast found in nature could symbolize it. This is the fourth part of the great image of Daniel 2, the legs of iron, Rome. It devoured, as with iron teeth, and broke in pieces all that stood in its way. It ground the nations into the dust beneath its feet. It had ten horns, which are explained in verse 24 to be ten kings, or kingdoms, which did arise out of this empire. *Ten horns/toes: see Dan. 2:43, 7:24; Rev. 12:3; 13:1; 17:12.*

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.

See Revelation 17:12 on the ten horns as ten nations.

A strange movement now appears among the ten horns as another horn, a little one at first, but afterward, stouter than its fellows thrust itself up. This little horn would “pluck up”, that is, destroy three of the other horn kingdoms, as it rises in power. This little horn is the papacy. The three horns plucked up by the roots were conquered because of their opposition to the teachings and claims, the doctrines of the papal hierarchy. “In this horn were eyes like the eyes of man, and a mouth speaking great things” fit symbols of the shrewdness, penetration, and arrogant claims of this new apostate Christian

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religious organization (pre-Catholicism).

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.

Judgment is here brought to view. The phrase “cast down” means “to set or place in order”, as in the placing of the judgment seats mentioned here. The books of records are opened for investigation and review. The “Ancient of days” is God the Father, who presides at this judgment. The inhabitants of the earth are to be arraigned before His judgment seat. This judgment takes place prior to the return of Christ so that each man's “reward” (good or bad) may be given him at the time of His return. We will see in Daniel 8:14 when this judgment was to begin.

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 time.

The fourth terrible beast, Rome, continues without a change of character and the little horn's appointed leader, the pope, continues to utter its blasphemies. Roman Catholicism held then and continues today to hold, its millions of people in the bonds of blind superstition.

Two groups (systems of worship), the beast, and its subordinate daughters who form an image of the beast, are both given to the burning flame at the return of Christ. These two systems then cease to exist and are never again restored. Those kingdoms and peoples who did not specifically claim allegiance to Roman Catholicism, but did receive the “mark of the beast” are the third, of three groups. This group is not given to the “burning flame” when Christ returns but instead, are slain by the “word of His mouth”. See Revelation 19:20-21.

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

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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 “Ancient of days” in this verse is God the Father. God the Son comes into His presence in heaven at that time when He enters the Most Holy place of the heavenly sanctuary. This event takes place at the end of the 2,300-year prophecy, the cleansing of the sanctuary, in 1844 and it begins at that time when the “judgment was set, and the books were opened. This is foreshadowed in the earthly sanctuary as the “Day of Atonement”. Christ receives His kingdom at the close of His priestly work in the Most Holy place in the heavenly sanctuary. Concerning that time, “no man knows the day or the hour” when His work will finish. It takes place immediately before His return to earth to establish His everlasting kingdom. Having finished His investigation, by consideration of the record books of heaven for every person who ever claimed to accept Christ as their Savior; He then brings with Him every man’s reward.

15 I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me. 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. 17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth. 18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

The beasts and the kingdoms which they represent have been explained. We have followed the prophet through the course of events, even to the destruction of the fourth beast and the final overthrow of all remaining earthly governments. The wages of sin are eternal death, not eternal suffering. God is just but He is not cruel.

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; 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.

Daniel was astonished at the fourth beast, because of its unnatural and dreadful character. It was of this beast and its ten horns, more particularly of the little horn which came up last, “*whose*

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look was more stout than his fellows" that he desired further information. Lo, the horn had eyes, the keen, shrewd, intelligent eyes of a man. Stranger yet, it had a mouth, and with that mouth, it uttered proud sayings and put forth preposterous and arrogant claims. No wonder Daniel made a special inquiry respecting this monster, so unearthly in its instincts, so fiendish in its works and ways. In the following verses, we find more specifications given of this little horn, which enables the student of prophecy to understand and apply the symbol without danger of a mistake.

21 I beheld, and the same horn made war with the saints, and prevailed against them; 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.

The word "to" (the saints) is more correctly rendered "for" (in favor of) the saints. The judgment is not to be feared by God's people for by it, they are justified, found not guilty, protected, and rewarded. On the other hand, the wicked, along with the "little horn" is found guilty. The wrath of the little horn against the saints particularly attracted the attention of Daniel.

The rise of the ten horns, the ten divisions of Rome into ten kingdoms, was between AD 351 and AD 476. From the Western, Empire evolved Britain and Germany, for example. From the Eastern, Empire evolved Turkey and Egypt.

As these horns denote kingdoms, so the little horn also denotes a kingdom, but not of the same nature as we think of kingdoms. Since AD 476 Rome has become a spiritual kingdom, diverse from all other nations, this is the rise of the papacy. This power made war upon the saints and millions of martyrs show this to be the case.

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

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The little horn is pagan and papal Rome in its second phase. The Roman Church, papal Rome, it was reasoned, should be the mother of Christendom. All nations were her children and her authority should be their sovereign law. We see a parallel in Islamic Shariah law. This is religion using civil authority to command the consciences of men to bend to its decrees.

The prophecy of verses 24 and 25 concerns itself with both the civil or military power and the spiritual power of the Pope. Religion is a powerful force *to domineer over the minds and consciences of men*. In 538 AD the papacy had reached such a position of power it was able to enforce its decrees by civil authority and by the religious threat of damnation.

The little horn power will 'think' (make a decided effort, to carry out, purposed to make changes) to "change times and laws"; it was the Roman Catholic Church, papal Rome, who changed the day of the Sabbath from the seventh to the first day of the week, Sunday. *The church boldly declares that they changed the day, and even taunt Protestants whose acceptance and observance of this change are seen as the evidence of their authority to do so.*

The saints were to be "given unto his hand" as well as the times and the laws just mentioned. There is a time limit given for how long. A "time" is one year; two times then is two years and the dividing of time, a half year. Thus we have three years and a half, that is, 1,260 days, with each day for a year. This power then would continue 1,260 years from the time when it attained full civil authority in 538 AD. Papal power was taken away in 1798 when the pope was removed by a "deadly wound" during the French Revolution. A day for a year, in symbolic Bible prophecy, is shown in Ezekiel 4:6 and Numbers 14:34.

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. 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.

When the dark and desolate picture of papal oppression of the church is passed, Daniel once more turns his eyes upon the glorious period of the saints' rest, a time of everlasting life.

DANIEL 8:

1 IN the third year of the reign of king Belshazzar a vision appeared unto me, *even unto me Daniel*, after that which appeared unto me at the first.

Daniel is now about eighty years of age. The vision he refers to here is the vision of the seventh chapter, which he had in the first year of Belshazzar's reign.

2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai. **3** Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the two horns were high; but one was higher than the other, and the higher came up last. **4** I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

In verse 20 an interpretation of this symbol is given in plain language, in this we see the Bible interpreting itself: "The ram which thou saw having two horns are the kings of Media and Persia". The higher that came up last, was Persia. At first, it was submissive to the Medes. But later conquered them and became the single dominant power.

5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes. **6** And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power. **7** And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

In Daniel 8:20 the symbol of the "rough goat" is identified as the king (predominant leader) of Greece (Alexander the Great). Its chief characteristic was the speed by which it conquered. This is also indicated by the four wings of the leopard, Greece in chapter 7.

The notable horn between his eyes is the first king of the Macedonian Empire, Alexander the Great. Concerning verse 6, the goat (Greece) came to the ram that had two horns (Medo-Persia) and was victorious.

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Alexander then became the absolute lord of the empire that replaced the Persian kings. Medo-Persia was then broken, cast to the ground, and stamped upon.

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

The ram, Medo-Persia, became “great”; but the goat, Greece, became “very great”. “When he was strong”, in the prime of its strength, at the height of Alexander’s power, he met his death. Afterward, his infant sons, his natural brother, and other relatives were murdered and the family of Alexander became extinct.

The chief commanders, his generals of the army, began at once warring against one another. Within a few years after Alexander’s death, their number was reduced to four, just as the prophecy had declared.

These four “notable horns” were to come up toward the four winds of heaven. These are the four points of the compass, replacing the great horn formerly representing Alexander. These four “kings” then holding dominion were, in brief: Macedonia, Thrace, Syria, and Egypt. The Northern Kingdom, which included Turkey as we know it today, would go on to absorb the eastern and western kingdoms and in due time became the Ottoman Empire.

9 And out of one of them came forth a little horn [Rome, in both phases: pagan and papal], which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. 10 And it waxed great even to [against] the host of heaven [Jews] and it cast down some of the host [Jewish Kings]; and of the stars [Jewish priests and Sanhedrin] to the ground, and stamped upon them [see Rev. 12:4]. 11 Yea, he magnified *himself* even to the prince of the host [Jesus], and by him [papacy] the daily [paganism] *sacrifice* was taken away, and the place of his sanctuary [the city of Rome] was cast down. 12 And an host [Catholic converts] was given him against the daily [paganism] by reason of transgression [the papacy], and it cast down the truth [gospel] to the ground; and it practised, and prospered [for 1260 years].

From the Macedonian area, came a little horn. Not from any of the four goat horns themselves, but separate. This little horn is Rome, which had lived in that area for centuries, slowly growing in power. Their special attribute was skill and understanding in matters of all things of a political nature. Medo-Persia became “great”,

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Greece became “very great”, but the Romans would become “exceedingly great”. This “little horn” symbol was, at first pagan Rome, then later papal Rome. Thus the little horn represents Rome in both of its phases. Pagan Rome did “stand up against” the Prince of princes, crucifying Christ.

This is the same ground as that covered by the image of Daniel 2 and the vision of Daniel 7. In both, the power which succeeded Greece, as the fourth great universal world power was Rome. Daniel 2 then lays a foundation for the rest of the book. It uses symbols for literal kings, kingdoms, events, times, and places. We can then confirm from the writings of history the accuracy of the prophecies.

Daniel 7 covers much of the same ground as chapter 2 but adds additional details while using different symbols for the same kings and kingdoms. Daniel 8 follows a similar pattern as it continues to enlarge upon the foundation of chapter 2, symbols representing literal kings/kingdoms and events. This pattern is seen throughout the book of Daniel from its beginning to its end; the exception being chapter 11 which is written in plain and literal language. Which Gabriel calls, “the truth”.

The first phase of Rome was paganism and it “daily” (continually), persecuted God’s people. Sacrifice is a supplied word not present in the original text. Babylon, Medo-Persia, Greece, and Rome were all pagan and all “daily”, that is, continually persecuted God’s people. It was prophesied by Ezekiel that Israel would be stripped of its kings and overturned three times following the first conquering by the nation of Babylon: by Medo-Persia, Greece, and finally Rome. Ezekiel 21:27 says, *“I will overturn, overturn, overturn, it: and it shall be no more until he [Christ] come whose right it is, and I will give it him.”*

The place of his [*Rome*], sanctuary, and place of worship was the city of Rome, which was to be “cast down” or removed. The seat of government was split between Rome and Turkey by Emperor Constantine the Great in A. D. 330. The same transaction is brought to view in Revelation 13:2, where it is said that the dragon, pagan Rome, gave to the beast, papal Rome, his seat, the city of Rome.

The papal phase of Rome was the “**transgression of desolation**”, paganism baptized. This was a monstrous system of worship that claimed the power to forgive sins and change the commandments of God. Such power is reserved for God alone.

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The papacy is the most cunningly contrived, false ecclesiastical system ever devised; and it may be called a system of iniquity because it has committed its abominations and practiced its orgies of superstition, in the garb, and under the pretense, of pure and undefiled religion. To practice and prosper is a brief description of the work and career of the papacy. It would cast the truth to the ground by being loaded with traditions. The truth was turned into mummery and superstition and was cast down and obscured. The barbarians and pagans who converted to Catholicism were the hosts given to the Papacy. The "host" in turn hastened the transition from paganism to Catholicism.

13 Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall* be the vision *concerning* the daily sacrifice, and the transgression of desolation, to give both the sanctuary [*worship, Church*] and the host to be trodden under foot? 14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

These two verses of Daniel 8 close the vision properly. The word "daily" should stand alone. The word sacrifice does not appear in the original texts. The transgression of desolation, the papacy, was an abomination that would be desolating to God's people. The sanctuary, in verse 14 was to be "cleansed" at the end of the 2,300 days, that is, prophetic years. This refers to the literal heavenly sanctuary, as the earthly sanctuary would cease to function long before the 2,300 years would expire in 1844.

Daniel would have naturally viewed the sanctuary in question here as the earthly sanctuary in Jerusalem, which then lay in ruins. Considering the time frame was some 2,000 plus years in length, Daniel was understandably overcome with grief. He was thinking the sanctuary of his people would remain in ruins for thousands of more years.

The angel gave Daniel several years to recover from his shock. In chapter nine, the angel's instruction to Daniel would correct his misunderstanding of the meaning of the sanctuary to be cleansed and the particulars of the vision.

The cleansing of the earthly sanctuary, once a year on the "Day of Atonement" was symbolic of the final cleansing of the heavenly sanctuary. This "cleansing" is the review of the records and the assignment of reward (good or bad) for every person who has ever lived on earth. This is symbolically the removal of sin from that

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place, just as symbolically this cleansing also applied to the earthly sanctuary.

15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man [Jesus]. 16 And I heard a man's voice between *the banks of Ulai*, which called, and said, Gabriel, make this *man [Daniel]* to understand the vision.

Gabriel is here addressed by one whose power it was to command and appoint his work, God the Son, Jesus Christ. The command is to make Daniel understand the vision.

17 So he [Gabriel] came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision. 18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. 19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.

Gabriel then enters upon an interpretation of the vision; the "indignation" refers to God pouring out His wrath upon Israel for their wickedness. This period of God's indignation, during which the host and the sanctuary were to be trodden under foot, began with Babylon enslaving the nation and destroying their sanctuary. The diadem was removed and the crown taken off by Babylon. It was then overturned by the Medes and Persians, overturned again by the Grecians, and yet a third time by the Romans. Corresponding to the three times the word "overturn" is repeated in Ezekiel 21:27.

All those who follow Christ will remain in subjection to earthly powers until His eternal kingdom is set up. Only then will the indignation cease. The "time appointed" is when the judgment was finished and the indignation came to its end and Christ had returned.

20 The ram which thou sawest having two horns are the kings of Media and Persia. 21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king. 22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

The angel now speaks in plain language as he explains the distinguishing feature of the Persian Empire and the union of the two nationalities which composed it. This was represented by the two

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horns of the ram, he explains. Greece (the rough goat) attained its greatest glory as a unit under the leadership of Alexander the Great, the first phase of Grecian history. Upon his death, the kingdom fell into fragments, but soon consolidated into four grand divisions. These four, in its second phase, was when it had four horns coming up to replace the broken horn, Alexander the Great.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. 25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

The power spoke of as “a king of fierce countenance” is the little horn, literally pagan Rome and symbolically papal Rome. Pagan Rome followed the four divisions of the goat kingdom, Greece towards the termination of their career. As to “understanding dark sentences”, this new power would speak a language unknown to the Jewish Nation, Latin.

Pagan and especially in its second phase, papal Rome was “*Mighty, but Not by His own Power*”, verse 24. Rome skillfully used the secular powers by exercising spiritual control over them. The threat of ex-communication was imposed on those who refused to honor this false system of worship. This is the most formidable political weapon ever brought to bear upon mankind. It was the basis of control by the papacy, even today, and is also the basis of radical Islamists.

Rome has been distinguished above all other powers for its policy of craftiness, through which it brought the nations under its control and then used them to carry out its evil intents; All the while claiming to be innocent and peace-loving. It is even now, even today, employing the same strategy as before; in appearance, innocent and peace-loving. But when it has achieved sufficient civil power, as it surely will (the deadly wound will be healed), it will once again manifest its true character. It will use its corrupt moral authority to convince civil authority to command respect for its religious decrees.

Apostate Christianity, the “daughters of the beast” will be a tool in its hand to accomplish this end. This “image to the beast” will

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be put into place by apostate Sunday keeping churches. Who pass a Federal law to enforce the false Sabbath, honoring Sunday. Just as the mother church, Catholicism had done. Thus, they will once again change “times and laws”.

We study the first “beast” of Revelation 13 and how it was set up to understand how an “image” honoring that beast will be set up by the “two-horned beast”; America and apostate Christianity. What political, economic, war, and other issues will be employed? Who will they ally themselves with to move forward their agenda? And that agenda is the same now as it was in the beginning, the ability to command men to violate their conscience and bend the knee to their power. That first step was to alter the fourth commandment from the seventh to the first day of the week. This was promoted as a spiritual celebration and a time for families to spend together.

The “image” will be formed by the two-horned beast, America. This is the second beast power and it will rise without a full understanding of what they are doing and pass laws to enforce the papal dogma it has embraced. It is only when the two-horned beast has attained the power to command heretics even unto death that the deadly wound is fully healed. The two-horned beast in America and the little horn beast (the Leopard Beast in Revelation) in the old world will combine to force all the world to honor its dogmas and doctrines under pain of death. And all the world wondered at the power of the beast. When these two beast powers merge, Roman Catholicism in the old world and Apostate Christianity in the new, then Satan will appear as an angel working great miracles. At that time it may be said, truly, the beast is the author of evil, Satan himself.

26 And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall* be for many days. 27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood *it*.

“*The vision of the evening and the morning*” refers to the 2,300-year prophecy. Because of the long period of oppression and the calamities which were to come upon his people, Daniel fainted and was sick for certain days. He was astonished at the vision but did not fully understand it. Daniel had received all that he could then bear; further instruction by the angel was deferred to a future time, as we shall see in chapters nine and eleven.

DANIEL 9:

1 IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; **2** In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

The number of years of captivity by Babylon was to be seven weeks, which is prophetically seventy years. This must not be confused with the seventy weeks of years, the 490-year prophecy, as these are two distinctly different time frames and cover different events. Dating the period of the seventy years beginning with the captivity of Israel, in BC 606, Daniel understood the time was now nearing its close by careful consideration of the book of Jeremiah.

3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: **4** And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; **5** We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: **6** Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. **7** O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near, and that are far off*, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. **8** O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. **9** To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him; **10** Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. **11** Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him. **12** And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath

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not been done as hath been done upon Jerusalem. 13 *As it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. 14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the Lord our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

Daniel's prayer is one of making a full and heartbroken confession of his sins and the sins of his people. He acknowledges that they have caused their calamities; just as God had warned them would happen by the prophet Moses. He does not pray for his favor, there is no self-righteousness in his prayer. He brings no accusations against anyone, pleads no sympathy for himself as a victim of others' wrongs, but classes himself with the rest, saying "we have sinned", and unto us belongs confusion of face (embarrassment). He acknowledges that they had not heeded the lessons God designed to teach them by their afflictions.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. 16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. 17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. 18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. 19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

His pleading for the restoration of the sanctuary is evidence that he did not yet fully understand the important vision given him in Daniel 8. In particular, the 2,300-year prophecy, mentioned in Daniel eight, was not explained. Daniel thought the 2,300-year prophecy might expire at the same time the seventy years of captivity would expire. At which time, the sanctuary would be restored. This

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misapplication of prophecy was at once corrected when the angel came to give him further instruction.

20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; 21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

He is suddenly interrupted by a heavenly messenger. Gabriel now gives to Daniel, as we shall see from the following verses, what was lacking in Daniel chapter 8.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. 23 At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision. 24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

The symbols of the ram, the he-goat, and the little horn were explained in chapter 8 and Daniel understood them. It was the 2,300-year prophecy he did not fully understand. This then is where the angel begins.

“Seventy weeks”, said Gabriel, *“are determined upon thy people and upon thy holy city...”* Daniel 9:24. In prophecy a day stands for a year; so seventy weeks, being 490 days, are then 490 literal years. The starting point for this time is given in Daniel 9:25. Seventy weeks were set aside, within the 2,300-year prophecy, as a special segment of time allotted to the Jewish Nation. This was the time allotted to confess and repent and return to God, which they rejected. By the events noted in the prophecy of the 490 years, it can be tested and we are thus assured of the accuracy of the vision.

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be seven weeks*, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and

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two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be with a flood*, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it desolate*, even until the consummation, and that determined shall be poured upon the desolate.

“Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks”; sixty-nine weeks, or 483 years, verse 25. This beginning date for the seventy-week, 490 years prophecy also marks the beginning of the 2,300-year prophecy.

The commandment to restore and build Jerusalem, by the decree of Artaxerxes Longimanus went into effect in the autumn of BC 457. From this time, 483 years extend to the autumn of 27 AD when Christ was 30 years old (the standard Jewish age to enter the ministry). He was baptized and anointed by the Holy Spirit. This is what Jesus referred to when He proclaimed, “The time is fulfilled”, Mark 1:14-15. This is the only prophetic period that terminated at that time.

Then, said the angel, “***He shall confirm the covenant with many for one week***”, seven years. During this last seven-year period of the 490-year prophecy, the Savior would enter upon His ministry and preach especially to the Jews for three and a half years. Afterward, the apostles would preach, especially to the Jews, for another three and a half years. “In the midst [middle] of the week, He shall cause the sacrifice and the oblation to cease”, Daniel 9:27. In the spring of 31 AD (Jesus was then about 33 years old), Christ the true Lamb of God was sacrificed on Calvary. The earthly sacrifice and oblation (a thing presented or offered to God) ceased at that time.

The complete amount of time, the last week (seven years from 27 AD) would then end in 34 AD, which is marked by the stoning of Stephen in that year. Stephen was the last witness sent from God especially to the Jews. This is when the Jews finally sealed their rejection of the gospel. The disciples were scattered abroad by persecution and “went everywhere preaching the word”, Acts 8:4. Shortly after, Saul the persecutor was converted and became Paul, the apostle to the Gentiles.

DANIEL 10:

1 IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

This is the last vision of the prophet Daniel, the instruction imparted to him at this time is continued through Daniel 11 and 12.

2 In those days I Daniel was mourning three full weeks. **3** I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

While Daniel 9 enlarged his understanding, he is now receiving information that expands it further.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; **5** Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: **6** His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. **7** And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. **8** Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. **9** Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

Was it Gabriel or Jesus who spoke to Daniel on this occasion? A non-essential question, but let us consider the evidence. The majestic being who visited Daniel on this occasion is parallel to the description of Christ in Revelation 1:14-16. Daniel 11:13 tells us Michael came to assist Gabriel. Therefore, at various points in this discussion both Gabriel and Michael were present.

10 And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands. **11** And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. **12** Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten

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thyself before thy God, thy words were heard, and I am come for thy words. 13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

The chief of princes who came to assist Gabriel was Christ. The Persian king's decree would lead to a greater prophetic decree from Artaxerxes that would establish the date and beginning period of the 2,300-year and the 490-year prophecy.

Thus, the importance of the Persian king to issue this decree cannot be underestimated. God immediately heard and sought to answer Daniel's prayer, but to do so, the Persian king must first act. To get the king to act was no simple matter and Gabriel was doing the very best he could to influence the king. But the author of evil was also on the scene and influencing the king not to act. With this, we get a glimpse behind the curtain as to how the great controversy between God and Satan is being played out, in your own life as well. It may seem that God has not heard your prayer yet He is speedily at work to answer it. In this case, God's answer to Daniel's prayer was "conditional" based on what the Persian king would ultimately decide to do, or not do.

The king struggles with conflicting emotions. He hesitates; he delays. Day after day passes away, yet Daniel prays on. The king still refuses to yield to the influence of the angel Gabriel. Three weeks expire, and lo, a mightier than Gabriel, Christ Himself, joins him in the palace of the king. Then they both come to Daniel to acquaint him with the progress of events and encourage him.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

"Yet the vision is for many days," in other words, it reaches far into the future and embraces what should befall the people of God, even in the latter or last days of earth's history.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. 16 And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

The vision of verse 16 is the former vision of Daniel 8.

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17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. 18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me, 19 And said, O man greatly beloved, fear not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. 20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. 21 But I will shew thee that which is noted in the scripture of truth: and *there is none* that holdeth with me in these things, but Michael your prince.

Gabriel asks, "Knowest thou wherefore I come unto thee?" In other words, "Do you understand my purpose so that you will no more fear"? He then announced his intention to return to the king of Persia, to continue his influence, as soon as his communication with Daniel is complete. "And when I am gone forth," continued Gabriel, "lo, the prince of Greece shall come." That is, when Gabriel withdraws his support from the kingdom of the Medes and Persians, it will be time to usher in the next kingdom in its order, Greece. The prince of Greece, Alexander the Great, shall come and the Persian monarchy shall come to its end.

Daniel 11

A Literal Prophecy

‘Miller’s Rules of Interpretation’

#11: How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally. If not, figuratively. PROOF: Revelation 12:1–2; 17:3–7.

#13: How to know whether we have a truly historic event for the fulfillment of a prophecy. If you find every word of the prophecy (after the figures are understood) is fulfilled literally; then you may know that your history is the true event. But if one word lacks fulfillment, then you must look for another event, or wait for its future development. For God takes care that history and prophecy doth agree, so that the true-believing children of God may never be ashamed. PROOF: Psalm 22:5; Isaiah 14:17–19; 1 Peter 2:6; Revelation 17:17; Acts 3:18.

Harmony between any two expositors of prophecy is only possible when they agree on the “rules” of interpretation. The lack of consistent rules has led to a wide variety of opinions, theories, and speculation regarding interpretations of the prophecies of Daniel and also in Revelation.

The “little book”, of Daniel, has been open since 1798. The book of Revelation is by its title, a book revealed! Dear reader, you can understand the prophecies, if you will set aside your preconceived ideas and your cherished opinions. Come to the word with a humble, teachable spirit and you will be richly rewarded.

Gabriel’s commentary on Daniel 11 explains in detail the events brought to view in Daniel 8; in plain language without symbolic meaning. It begins with the kings of Medo-Persia, verses 1-2, followed by Alexander and his Grecian empire, which is broken into four divisions upon his death, verses 3-4. The next world power to rise is pagan Rome; then events that follow its collapse. The prophetic commentary in verses 30-35 introduces a union of Church and state between the Franks and the Pope, which culminates in a ‘Holy Roman Empire’ in 800 AD. In verses 36-39 the ‘Holy Roman Empire’ receives a “deadly wound”. Its time has then passed and it is replaced by an “image” set up by the “two-horned beast” of Revelation 13. Verses 40-45 expound on the kings of the northern and southern territories of Alexander’s divided Empire (verses 3-5).

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In chapter 7 verse 16 *Daniel asked Gabriel to tell him the truth, so Gabriel made known the interpretation of the symbols in earlier chapters by speaking in plain language. Such is the case for all of Daniel 11. It is the “truth”, an interpretation of the prophecies in plain and simple language. Daniel 11:30-36 will explain Daniel 8:9-27.*

1 Also in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

Gabriel was upholding Darius in his first year as king and is telling Daniel this in 539/538 B.C.

2 And now will I shew thee the truth [the interpretation]. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

In this verse Gabriel's use of the word '*truth*' is synonymous with '*interpretation*', see Daniel 7:16. Gabriel does not employ any symbols in this chapter in his communication with Daniel. He speaks to him in plain and literal language. The dreams of Nebuchadnezzar, the experience of Belshazzar, and the visions of Daniel were all interpreted by explaining the meaning of the symbols as literal nations, kings, and future events. Symbols and figures always have a literal application.

Four more Persian kings would rule after Darius. The fourth would be Xerxes. He would become very rich and powerful and attract the attention of Greece, who desired to conquer Persia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

The mighty king was Alexander the Great, from Greece who conquered Persia.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

Alexander died in 323 BC, at the height of his power ('standing up'). Alexander's four generals, Prince Lysimachus of the north, King Ptolemy in the south, prince Seleucus based in the east, and prince Cassander of the west then took control of these four divisions. This is represented as the four heads of the leopard in Daniel 7, and the four "notable ones" of the goat in Daniel 8:8. Members of Alexander's family were assassinated.

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5 And the king of the south [Ptolemy, of Egypt] shall be strong, and one of his [Alexander's] princes [Seleucus, of Babylon]; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

In this verse, three of Alexander's Generals are referred to as his "princess", and only one as a king; of the south, Egypt, who became strong. But the prince of the eastern territory, Seleucus I of Babylon, became even stronger by also ruling over the north and west territories. Whatever power or person it is that rules over a territory AND has the seat of his government in that place, then becomes "king". The northern territory is modern-day Turkey, and the south is Egypt. Seleucus I ruled over the north, east and west, but his government was based in the east, Babylon. Therefore, he was not the "king of the north". At times, there was no king of the north.

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her [he that she had begotten; her son], and he that strengthened her in these times.

Turkey and Egypt signed a treaty and sealed it through marriage between the two 'royal households'. The northern king (Antiochus II, Grandson of Seleucus) repudiated his wife Laodice and sent her into exile. He then married the southern king's Egyptian daughter, Bernice. In time, he grew tired of Bernice and took back his former wife, Laodice. She promptly had Antiochus II poisoned to give the throne to her son, Seleucus II. Then she had Bernice, her son, and her maids of honor also assassinated. These actions enraged the king of the south.

"He that begat her", should read, "*whom she brought forth*" that is, her son. Her son and her entourage (maids, nurses, etc.) were slain by the order of Laodice.

7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

The "branch of her root" was Bernice's brother, the southern Egyptian king. Seeking revenge against Laodice and the northern kingdom in general, he attacks and prevails.

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8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

The Egyptian king takes prisoners and precious vessels of silver and gold as spoils of war back to Egypt. The king of the south then outlives the king of the north.

This last interesting specification, that the king of the south lived a longer life than the king of the north at this time in history, allows the student of prophecy to compare recorded history to verify the facts of the prophecy. God especially preserves certain aspects of recorded history that the man of God need not be ashamed, and can have confidence that prophecies are of God.

9 So the king of the south shall come into his kingdom, and shall return into his own land.

The king of the south, for some undeclared reason, is compelled to return to Egypt. Had he stayed in the north, he could have possessed the whole of the two kingdoms.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

Now the sons of the king of the north; Seleucus III Ceraunus Soter, 225-223 BC, and Antiochus III, called "The Great," 223-187 BC, plot their revenge. They raise a great multitude of an army, invade Egypt, prevail, and return to their northern fortress.

11 And the king of the south shall be moved with choler [anger], and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

The king of the south, Ptolemy IV Epiphanes retaliates by raising a great army, as does the king of the north, Antiochus III. The two armies meet and the southern Egyptian king prevails.

12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

The Egyptian king, Ptolemy IV Epiphanes is feeling proud and powerful with his latest victory. On his return from the north, while passing through Jerusalem, he visits the Jewish Temple. Desiring to enter the Most Holy Place, he is denied entry under sacred Jewish

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law. He becomes very angry and upon returning to Alexandria, Egypt slays over forty thousand Jews living in that place.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

Some sixteen years pass and the king of the north assembles an army larger than the last great multitude of an army he had and invaded Egypt in 201 BC.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

Now in those times a boy king, very young, is on the Egyptian throne. The boy-king is taken advantage of by his protectorates, which puts the Egyptian kingdom at great risk. The Romans here called the “robbers of Daniels people” exalt themselves by offering to protect and keep the boy king safe from those who would abuse their authority and the boy king. This noble deed by the Romans exalts their reputation and respect throughout the land. Politically it was one of many brilliant moves to come, by the Romans.

Those who particularly wanted to harm Egypt were: Antiochus III, Phillip of Macedonia, and Hannibal of Carthage. These actions would play a significant part in establishing the prophecy of the 70 weeks (490 years) in Daniel 9:24.

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

The northern king comes against the southern king, and despite the protection offered by the Romans, is victorious. Egypt in the ensuing wars then lost many provinces to Phillip of Macedonia and Antiochus.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

Rome retaliates and defeated the northern king, Antiochus III in Macedonia in 192 BC; and again in Asia Minor two years later in 190 BC. In 188 BC Antiochus, king of the north is forced to return all of the conquered territories to Egypt. In 168 BC, the northern king, now Antiochus IV attempts another invasion of Egypt and is repelled by the Romans.

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As Antiochus IV travels north from Egypt to return home in 168 B.C, he pillaged Jerusalem and the temple. He persecuted the Jews and forced them to stop worshiping God.

The Jews revolted in 165 B.C. and by 164 B.C. had defeated all of the northern troops sent against them. In 164 B.C. Antiochus IV died while en route to Jerusalem to exterminate the Jews. A hundred years later, In 63 B.C., Rome conquered the northern kingdom. Having already conquered Phillip of Macedonia Rome now stood as master of the Greco-Roman world, but fell short of being a complete world power. They tracked down and defeated the last obstacle standing against Egypt, Hannibal of Carthage. Now they had but one obstacle standing in the way of becoming a fully recognized world power, Egypt itself.

In this verse, Gabriel speaks of Rome standing in the glorious land and consuming it. In this, he is looking ahead to the destruction of the Temple in 70 AD and again in 135 AD. In the last destruction, the Jews were to be scattered throughout the world.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

Julius Caesar would follow 'Pompey the Great' as Emperor and sought to expand and consolidate the Roman Empire as a universal world power. He was helped in this endeavor by the "upright ones", Jews who assisted in the capture of Egypt.

While Egypt was captured, it was not yet fully conquered; that would not come until 31 BC. Julius Caesar took 18-year-old Cleopatra VII, ruler of Egypt, as his concubine and corrupted her. She flirted with Julius Caesar, and also with Mark Anthony to retain the independence of Egypt. Being loyal to her homeland, she was certainly not acting in the interests of Rome.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

With Egypt being no immediate threat, Julius Caesar continued his campaign to subdue the world by conquering the Mediterranean Islands and Africa. Caesar desired to become the King of Rome. But a 'prince', Roman Senator Brutus, plotted with sixty other Senators to have Caesar assassinated instead.

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19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Julius Caesar turned his face toward Rome but was assassinated in 44 BC. To '*stumble and fall*' indicates he had a sudden and unexpected death.

20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

Octavius Caesar Augustus, Julius Caesar's nephew, issued a decree in 4 B.C. to tax the world. This brought Joseph and Mary to Bethlehem, Luke 2:1. Beginning with Octavius' rule, Rome was destined to enjoy peace and prosperity (the 'glory of the kingdom') for the next hundred years. Octavian's wife, Livia murdered him so that her son Tiberius (whom Octavian despised), would become the next Emperor.

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

Octavius had said to his wife, "Your son is too vile to wear the purple of Rome", using the very words of Gabriel to describe the next emperor, Tiberius. He attained this position in 14 AD.

Tiberius was a skilled commander of the armies but he had a vicious temper and immoral propensities. He was only feared, not liked. He flattered the senators and made promises to ascend the throne, but once in power, he became a butcher and vile dictator. Killing alike; those who fawned over him or rejected his vile sexual approaches, often to get hold of their vast estates.

22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

By severe military means, Tiberius put down rebellions against his rule and executed those who plotted to overthrow him.

Jesus is the Prince of the covenant, crucified in AD 31, at the age of 33, when Tiberius was still Emperor. It is no coincidence that the injustice of Pontius Pilate reflected the injustices common during the reign of the vile Tiberius.

23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

Gabriel here refers back to that time, in 161 BC, when Rome and the Jewish Maccabean leaders had made a league of

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assistance. This permitted Rome to protect them against the Syrian kings and to guarantee their independence. But Rome would work 'deceitfully'. This proved to be the case in 63 B.C., when Pompey disregarding the terms of the league, instead conquered Judea; reducing it to a Roman province. As impossible as it seemed, these '*small people*', from the relatively small city of Rome, Italy would '*become strong*' and rule the world for over 500 years!

Rome Becomes a World Power

24 He [Rome] shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strongholds, even for a time.

As Rome "**forecast his devices**", its military power, nation after nation was conquered. It did then "**scatter among them**" the spoils of war. Thus, large landholders and people of influence became Roman allies. "**Even for a time**", Rome's status as a world power began in 31 B.C. by defeating the king of the south, Egypt. From the time Rome stood up as a recognized global power to the time that status would end was prophesied to be 360 years ("**a time**"). Verse 25-26 will tell us more about these 360 years.

25 And he [Rome] shall stir up his power and his courage against the king of the south [Egypt] with a great army; and the king of the south [Antony and Cleopatra] shall be stirred up to battle with a very great and mighty army; but he [Egypt] shall not stand: for they [Rome] shall forecast devices against him.

This describes the battle of Actium in 31 B.C. It was fought off the coast of Greece, for control over Egypt. Antony is here called the "**king of the south**", as he ruled over Egypt.

At this time, the government of Rome was a "Triumvirate" composed of Octavian, Antony, and Lepidus (a Roman General). Octavian desired complete control over Rome, in particular, over Egypt, and this is what led to a civil war among them. Octavian came against Antony, and Cleopatra's large fleet of ships and was victorious. With this victory, the "**great red dragon**" of Revelation 12:3 (seven heads, with crowns) and 17:10 (seven kings) became the undisputed master of the world. Octavian then became the Emperor of Imperial Rome, the sixth head. The location is confirmed as the city of Rome, by the specification given in Revelation 17:9 as having seven hills.

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In verse 24 the prophecy specifies that Rome would continue **“even for a time”**. In prophecy, a **“time”** is 360 years. To the very year from the time Rome became a world power, in 31 B.C. to the time it would lose that status would be 360 years. Constantine the Great divided Imperial Rome into west Rome, Italy, and east, Istanbul, Turkey, (formerly Constantinople) in 330 A.D. This division left Rome too weak to defend itself against the Arian and pagan barbarians flooding into Rome. It was powerless to stop the immigration of peoples then flooding into its provinces, cities, and towns and was forced to watch them conquer area after area. Threatening even the city of Rome itself! Is there a modern lesson for the various nations of the world placing them at risk by uncontrolled immigration?

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

Mark Antony's and Cleopatra's most intimate friends, those who had dined at their table, and shared a portion of their foods, abandoned them and joined Octavian.

27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

Mark Antony sat down with Octavian and they both lied to each other about how they could be friends and be united; as each plotted an outcome favorable only to themselves.

28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

Octavian, having conquered Egypt then returned to Rome **“with great riches”**. His heart was set against the holy covenant, which is, the gospel and God's people. While Jews and Christians alike suffered under the oppressive hands of the Romans, it was doubtless in the reduction of Judea, in 70 AD that especially answers to the exploits mentioned in verse 28.

In 321 A.D. Constantine established a new religious order, later called Catholicism. He changed the day of worship from Saturday to Sunday to appeal to both the pagan's “day of the sun” celebration and the Christian's “Day of the Lord” celebration to appeal to both classes. In this, he hoped to appeal to the pagans and convert them to Christianity. Thus, from its inception Catholicism has ever been a mix of pagan and Christian beliefs.

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29 At the time appointed (330 AD), he (Rome) shall return, and come toward the south (Judea and Egypt), but it shall not be as the former, or as the latter.

Rome returned toward the south (Palestine) to reclaim Judea and Egypt as provinces. Judea had first been conquered in 63 B.C. and Egypt in 31 B.C. Rome was now beginning to lose control of these provinces to the barbarians. The earlier expeditions of Rome, in capturing and controlling land areas had resulted in conquest and glory. But when Rome attempted to retain control of these provinces, they met only with demoralization and ruin. Thus, it was not like **“the former, or as the latter”**, instead of victory, it was defeat.

Notable among the influx of barbarians were the pagan Germanic Franks, who would later become France. They allied with the Bishops of Rome and became very powerful by 538. The alliance would continue for 1,260 years until the French Revolution in 1798 when the Pope was taken prisoner and Catholicism dissolved. This was a **“deadly wound”**.

A union of Church and State that persecutes God's people is called a “beast” power in Bible prophecy. There have been many “beast” powers over the centuries. The term is not exclusive to Catholicism. Revelation speaks of a future beast with two horns and a lamb-like nature. This power will, in due time, ally itself with apostate Christianity and “speak like a dragon”. That is, persecute God's people. The prophetic specifications leave no doubt this power is the United States. The first beast, Catholicism will be active in persecuting God's people in the “Old World”. In the “New World”, it will be apostate Christianity, enforcing religious law by the civil power.

Prelude to Verse 30

E. G. White, author, and Biblical commentator speaking of, and quoting Daniel 11:30-36, in 1904 wrote:

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse, a power is spoken of that ‘shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return and have intelligence with them that forsake the holy covenant.’ [Daniel 11:30-36, then quoted].

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Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of.” [Daniel 12:1-4, then quoted]. (Letter 103, 1904, 13MR, 394)

The history of Daniel 11:30-36 is repeated in Revelation 13:1-8, which is a union of Church and State. E. G. White’s treatment of verses 30 to 36, as a block, suggests that it is a single power here spoken of. We will allow history to tell us what power it was that precisely fulfills the specifications of the prophecy.

Those who understand the end-time issues in the book of Revelation are naturally inclined to try to fit those issues into the book of Daniel, particularly Daniel 11:40-45. But the connection between Daniel 11 and Revelation’s end-time scenario is not based on verses 40-45, but rather on verses 30-36. The scenes of which, having met their fulfillment in history (the union of Church and State), will be repeated similarly in the future.

It was an alliance of Rome and the Franks (France) civil authority of enforcement of religious decree that gave power to the papacy from 538 to 1798. This union of Church and State is the definition of a “beast” power. Similarly, it will be the United States whose civil authority to enforce religious decrees will give power to Apostate Christian religions. The “image to the beast”, that is the beast itself is then a union of Church and State; a religious and civil power. This union will command the citizens of the State to honor religious decrees under threat of the loss of liberty and in due time, even life itself. Religious decrees, enforced by civil authority.

The Pope is not the primary subject in verses 30-36; the Church is powerless without the civil authorities to enforce its dogmas. Verses 30-36 describe the civil rulers of France who were responsible for supporting the Pope. This is a symbiotic relationship in that the State also benefited from the influence and power of the religious side. In 1773 the Jesuit Order was dissolved by the Church under direct orders to do so by France. At that time, persecution almost wholly ceased. It is only when the state establishes and enforces religious laws that persecution happens. This is the lesson for the last days that is to be learned from verses Daniel 11:30-36. America will lead the world in the enforcement of religious law.

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VERSE 30. For the ships of Chittim (Barbarian invaders) **shall come against him** (Rome): **therefore he shall be grieved, and return** (from the south, Judea and Egypt), **and have indignation** (anger) **against the holy covenant** (hatred toward faithful Christians) **so shall he do; he** (Roman Emperor) **shall return, and have intelligence with them** (the Bishops of Rome) **that forsake the holy covenant** (the papacy).

The prophetic narrative in this chapter now turns away from the Roman Empire, as Gabriel's narrative shifts to the circumstances of how Rome fell and the rise of the papacy.

"The ships of Chittim" were inclusive of many different groups/tribes of barbarian invaders flooding into the Roman Empire beginning in the fourth century and continuing into the sixth. They predominately came from Europe in a mass migration over decades and even centuries.

The ships of Chittim were based in North Africa and along the coast and islands of the Mediterranean Sea. The barbarians carried out their devastating attacks from 378 to 476. Attempts to stop the invasions were unsuccessful and both western and eastern Rome was forced to watch their provinces and cities pillaged; thus they were "grieved".

Rome blamed the faithful Christians for all the trouble in the land, and had **"indignation against the holy covenant."** In their anger, they sought an alliance with the powerful Franks. The Germanic tribes were organized under King Clovis and had become a military force to be reckoned with. Clovis, having converted from paganism to Catholicism (496 AD), allied with the bishops of Rome.

The bishops had no civil or military power to enforce their religious decrees, though they certainly had the will and the desire to do so. The Roman Empire itself, in 476 AD, had lost the city of Rome and the last Emperor had fled for his life. With the alliance of the Franks, in combination with the remaining power of the Byzantine Empire (Turkey), there was now sufficient strength to subdue the barbarians. They would regain control, not only of Rome and the lost provinces but much of Europe as well.

In verses 30-36 we see how the civil forces were focused on achieving power and dominance with the triple alliance of the Franks, the Byzantine Empire, and the papacy. The role of the Pope was as a spokesperson welding powerful religious influence over the populace. Here is the call to support both "God and country".

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The power spoken of in verse 30 is civil, first pagan Rome, turning away from paganism and beginning to embrace Christianity in 313 AD with the conversion of Constantine. This union of Church and State would grow increasingly powerful after the fall of Rome and the conversion of King Clovis of the Franks to Catholicism. French Monarchs would, in turn, follow this union for the next 1,260 years.

The Byzantine Emperor, Justinian also allied himself with this new union of Church and State. The papacy itself passed from the stage of history in 1798, via a "deadly wound". In the future it will be active in the 'Old World', being replaced in the 'New World' by 'apostate Christianity'. It will be Christians, in America, who will establish an 'image' to the first beast. This "new power", the 'two-horned beast', will at first be a "lamb-like Nation", with religious tolerance and freedom. But when it establishes an image of the beast, it will stand in violation of its own Constitution and direct opposition to the laws of God. It is then that it will **"speak like a dragon"**, just as the first beast had done. A nation speaks through its assembly that passes and enforces civil laws.

It will enforce the religious decrees demanded by apostate Christianity, in particular, a national Sunday law. As France enforced the religious decrees of religion (Catholicism), so will the image of that beast enforce by the civil power, religious law. Thus apostate Christianity in the New World will link hands with the papacy in the Old World. Apostate Christianity includes all those who have abandoned the basic concepts of religious freedom, but in particular violation of the fourth commandment. At that time, its cup of iniquity will be full. National apostasy will be followed by national ruin.

Just as the first beast did **"think to change times and laws"** (Daniel 7:25) so the image will do likewise. The word "think" is best understood as meaning to plan, to determine to take some action, not just "think", but to act with purpose and intelligence.

The union of Church and State (France and the papacy) were not content to establish their authority and power only in the old Roman Empire areas but sought to export this new religion to the provinces of Europe as well.

America will act, in a similar manner when it sets up an image of the first beast. This will be a turning point in the history of the world that will ultimately lead to the whole world honoring the "beast" and the "image". It will be the civil authorities, in America and around the world that will enforce religious decrees by persecution against those who stand in the way.

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God's faithful people, those who know they must obey God rather than man, will be treated as traitors and rebels. By all those who have "**indignation against the holy covenant**", those who stand in opposition to laws of God.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

In chapter nine Daniel speaks of desolations and abominations, *plural*. The word *sacrifice* is not in the original text. The word "daily" means "continual" and is a reference to all forms of religion, pagan or even so-called, Christian; any group that opposes the rise of this union of Church and State, the papacy. All of this opposition, in whatever form it may be found, had to be removed before Catholicism, the "**desolation of abomination**", could be established. The ten horns of Revelation 13:1 are the ten divisions of the Roman Empire, following its collapse in 476 AD. Among them was a "little horn", Catholicism. The ten divisions of Rome would become ten nations of Europe. For a time, "one hour" (*hóra, an indefinite length, Rev. 17:12*) these ten powers did give to the Bishops of Rome their power and authority. Pagan Rome had given way to Christian (Catholicism) Rome.

Church/State "**shall stand on his part.**" King Clovis of the Franks (France) and the bishops were benefitted by those sympathetic to the Catholic cause coming into the army to fight against those who opposed it.

America will, in a similar manner, benefit from those who sincerely believe the government must "take this country back to God". Those who will stand in support of a national Sunday law, sincere though they are, will be sincerely mistaken.

"And they shall pollute the sanctuary of strength". The city of Rome was the sanctuary of strength for the "little horn" which was greatly weakened when the Empire was divided in 330 AD. It was further weakened, '*polluted*' by the civil wars between pagan, Arian, and Catholic faiths leading up to 508. **"And shall take away the daily [sacrifice]"**. The union of Church and State continued their campaign aggressively between 508 and 538 to take away any remaining opposition. Three of the "ten horns" (future nations) were utterly destroyed because they would not accept Catholicism. This union successfully established the "**abomination that maketh desolate**", the papacy, first in 508 and it achieved absolute power in

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the year 538. This would prove to be especially “**desolating**” to God’s faithful for 1,260 years into the future.

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

“And such as do wickedly against the covenant shall he...”

The subject of this sentence, the pronoun “**he**” continues to denote the successive French monarchs that followed King Clovis. This is Pepin, Charlemagne, and their successors who were allied with the papacy; those who “**do wickedly against the covenant**”. Along with men of influence in the community by flatteries and promises of honor, wealth, spiritual favors, and power. ***It was the civil arm of the alliance that carried out the terrible persecution of God’s people.***

One “arm” of this union of Church and State used threats of force, even unto death, while the religious arm used threats of spiritual and eternal damnation. There is no greater power than fear generated in the soul of man that he will suffer an eternal hellish loss. The civil arm of the French worked in unison with the religious arm of the Church to drive this point home and retain power over the people.

Those that “**knew their God**”, true Christians remained strong in the faith and took a courageous stand for the truth. They did so despite intense persecution.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

As the State persecuted the Christians the faithful did instruct many in the ways of righteousness. Nevertheless, some 50 to 100 million martyrs paid with their lives for doing so.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

God provided the help they needed, in that His people could flee into the wilderness and escape persecution. Help was also provided by the Protestant Reformation. However, many respected scholars of the Renaissance, prominent Christians, and fickle Christians were offered “**flatteries**”, money and goods to associate with the defectors.

35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, (1798): because it is yet for a time appointed.

The length of papal reign spoken of in verses 30 to 35 was 1,260 years. He will speak against the Most High and oppress his

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saints and change the set times and the laws. The saints will be handed over to him for **“a time, times and the dividing of time”**, so states Daniel 7:25. In Daniel 12:7 it is stated as **“time, times, and an half”**. In Revelation 12:14, as **“time, and times, and half a time”**. These are all 1,260 years beginning in AD 538 and ending at the **“time appointed”**, 1798 when the papacy received its deadly wound.

Jesus prophesied concerning the length of the 1,260 years of persecution brought to view in verses 30 to 35, saying: **“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand).”** Matthew 24:15. Verse 21 *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. Verse 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.”* Matthew 24:21-22 In 1773 persecution almost wholly ceased, fulfilling Matthew 24:22.

Jesus understood that His disciples could not bear the full knowledge of what was to come. In mercy, He mingled His prophetic utterances between two events. The first dealt with the coming destruction of Jerusalem in AD 70, by Rome. The second period of persecution was against Christians. It was so severe and continued so long (1,260 years) the world would never see anything like it again. He left it to his disciples, and to us, to figure out when and how the details were to be applied as time moved forward.

Daniel 12:1 speaks of yet another period of such severe destruction the world has never seen and will never see again. This second period of destruction is not against the Christians. It is against the wicked. It takes place after the close of probation and leaves the surface of the earth in complete chaos. Such is the damage caused by the seven last plagues poured out just before Christ's return.

The French Revolution, 1789

36 And the king (atheist Revolutionary France, the civil arm of the former union of Church and State, now dissolved). It was France who **“shall do according to his will; and he shall exalt himself** (France exalted itself above every god), **and magnify himself above every god** (this is atheism), **and shall speak marvelous things against the God of gods** (blasphemy), **and shall prosper till the indignation** (against religion, the papacy) **be accomplished: for that that is determined shall be done.**

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The power is spoken of in verses 30-35 is both civil and religious, a union of Church and State. France is “the king” in verse 36. It is a “new” power because of the dissolution of the Church/State alliance in 1798. The French revolution of atheism will now be detailed in verses 37 to 39.

In the Savior's conversation with His disciples upon Olivet, when He said the tribulation should be shortened. He gave the signs we were to look for. **“In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.” Mark 13:24.**

The 1,260-year prophecy terminated in 1798, but a quarter of a century earlier, in 1773, persecution had almost wholly ceased. This was accomplished by France commanding Catholicism to dissolve the Jesuit order. *After the days of persecution*, was the sun to be darkened. On the 19th of May, 1780 this specification of the prophecy was fulfilled.

The populace of France rose in rebellion against the state and the Catholic Church. The French National Constituent Assembly seized the properties and land held by the Catholic Church and sold them. On July 12, 1790, the assembly passed the Civil Constitution of the Clergy that subordinated the Roman Catholic Church in France to the French government. The last Monarch of France, King Louis XVI, and his queen, Mary-Antoinette, were imprisoned in August 1792, and in September the monarchy was abolished. In 1798, the Pope was taken prisoner and thus Catholicism received its ‘deadly wound’.

As we consider the circumstances and the formation of the union of Church and State, the rise of the papacy this will, in a similar manner be repeated. A new union of Church and State will be formed by the ‘two-horned beast’, America. This nation will **“have intelligence with them that forsake the holy covenant”**, apostate Christianity, and will in turn set up a mirror “image” to the first beast by Federal law. Sunday observance, enforced by civil authority.

37. Neither shall he (Revolutionary France) **regard the God of his father's** (Revolutionary France turned away from European Christianity), **nor the desire of women** (easy divorce was introduced by France and the family was undermined), **nor regard any god: for he** (Revolutionary France) **shall magnify himself** (Revolutionary France) **above all** (the state is a god in atheistic political theory).

Three peculiar features must appear in the power which fulfills verses 37-39.

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(1) It must assume the character described near the beginning of the time of the end (atheism). The French Revolution began in 1789 and the deadly wound marks the end of the 1,260 years of persecution in 1798. The “time appointed” (verse 35) was the termination of the 1,260-year prophecy.

(2) It must be a willful power.

(3) It must be an atheistic power.

Perhaps the two latter specifications might be united by saying that it's ‘*willfulness would be manifested toward atheism*’. The French Revolution alone answers to the specifications indicated in the prophecy, as the papacy has never been an atheistic system.

“Neither shall” Revolutionary France **“regard the”** Christian **“God of his father’s”**. France became an atheistic nation. Nor shall he regard **“the desire of women”**; easy divorce was introduced, the family was undermined and licentiousness prevailed. Nor would he **“regard any god”**. France magnified itself **“above all”** gods. In atheistic political theory, the state itself is a god.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

Revolutionary France honored **“the God of forces”**, not God as the creator. Evolutionary atheism forms the basis of socialism and communism, then and today. This was exalted into a state religion and men worshiped the ‘forces of nature’ and not the ‘Creator of nature’.

This pagan god **“whom his fathers knew not”** would be honored **“with gold, and silver, and with precious stones, and pleasant things”**, as pagans are inclined to heap such things upon their idols.

39 Thus shall he (France) do in the most strong holds (France exported its paganism and atheism to Europe by sword and influence) **with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many** (France’s atheistic socialism continues to dominate the culture and policy of the modern world), **and shall divide the land for gain.**

The wealthy classes and nobilities had their businesses and estates confiscated and divided up among the poorer classes. This secured the votes of the common man and inadvertently encouraged a welfare state.

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When the Revolution began there was anarchy on every front, from 1789 to 1799. During this time, France had been led by a series of committees, which resulted in much confusion of leadership. The one constant was Napoleon, who quietly did as he deemed best for himself, according to his own will, to further his aims of conquering the world. For the military to be the “actual power behind the throne” is a common theme with revolutions. It is often a powerful General who rises to take control of the State, and this is what Napoleon would do, in due time, setting himself up as the new Monarch of France.

The paganism and atheism of France, in the times of the revolution, exalted itself above every god. France spoke “**marvelous things against the God of gods**” publicly challenging God to speak, to prove His existence in the times of this revolution.

Napoleon's Egyptian Campaign of 1798

40 And at the time of the end (1798) shall the king of the south (Egypt) push at him (Napoleon): and the king of the north (Turkey) shall come against him (Napoleon) like a whirlwind, with chariots, and with horsemen, and with many ships (the Turkish fleet in alliance with an English fleet); and he shall enter into the countries, and shall overflow and pass over.

The Turkish/English alliance would drive Napoleon back to France. Turkey would then regain control of the many countries Napoleon has invaded in his campaign. Verse 40 details some of these actions.

In 1798, Napoleon refused the French committee's order to arrest the Pope in Italy. Napoleon was acting and doing that which was according to his own will. Instead of following this direct order, he began his military campaign against the king of the south, Egypt. He had little interest in the religion of the papacy, but he understood that people are more content and more easily controlled with some recognized form of religion. Removing the pope at that time would not only hurt the people but his own goals as well. He would deal with the papacy in his own time and way. His ultimate goal of a campaign against Egypt was to disrupt trade and then move to conquer England. France was focused on its internal revolution at this time which allowed a measure of independence for him.

Napoleon waited patiently for the political winds to be in his favor. Upon his return from the Egyptian campaign by way of a ‘coup’ he became head of “The first Consul” in 1801. In 1804 he declared himself the king of France.

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One of his first acts was to allow a new pope to be elected. This, it could be said, was the beginning of the healing of the “deadly wound. It should here be noted that the wound will not be entirely healed until the power to command heretics to death is returned to the pope. And the image formed in America will, in a similar manner, acquire the same power against God’s people. Verse 40 was fulfilled in 1798. In Daniel 11:35 and 12:7, the phrase “**the time of the end**” is connected with the end of the “**time, times, and a half**”; the 1,260-year prophecy termination. This was the same year Napoleon invaded the king of the south, Egypt, who ‘pushed back’. But Egypt was no match for the well-disciplined French troops and was defeated.

“**The king of the north**” continues to be that power first identified in Daniel 11:3-5. In 1798 this was Caliph Selim III of Turkey. Ruler of the northern territory of Alexander the Great’s divided Empire. The king of the north came against Napoleon (“**shall come against him**”) by declaring war on France in 1799. Turkey came against Napoleon “**like a whirlwind, with chariots, and with horsemen, and with many ships**”. England allied itself with Turkey and sent Lord Horatio Nelson’s fleet of ships to assist in defeating Napoleon. “**And he**”, the king of the north, Caliph Selim III of Turkey, entered into the countries involved in this invasion and “**overflowed and passed over**” (was victorious) in the battle just described.

Thus we can be certain that the identity of the pronoun ‘**he**’ in the sentence, “**and he shall enter**” is the king of the north. This lets us know that the remaining pronouns in this chapter all refer to the king of the north, Turkey.

41 He (the Caliph of Turkey) **shall enter also into the glorious land, (Palestine, see Dan. 11:16) and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.**

He, Caliph Selim III of Turkey reclaimed the territory of Palestine, which Napoleon had just taken. Edom, Moab, and Ammon are south-east of modern Jordan and the Dead Sea. These areas were outside the limits of Palestine and thus they escaped the ravages of war. In their haste to come against Napoleon, the Turks had taken the most direct route, directly south through Syria and modern-day Israel to arrive in Egypt.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

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Caliph Selim III of Turkey came against all those who were or might be allies of France, and this included Egypt itself. Egypt desired to be released from the oppressive Turks and the Egyptian Mameluke control, preferring French rule. But they did **“not escape”**. The Turks were victorious against France and continued to hold Egypt as a province.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

Turkey held **“power over the treasures of gold and of silver, and over all the precious things of Egypt”** and forced Egypt to pay to the Turkish government a certain amount of gold, silver, and 600,000 measures of corn along with 400,000 of barley.

“The Libyans and the Ethiopians” were the unconquered Arabs, who sought the friendship of the Turks and were tributary to them while maintaining a degree of independence.

Verse 44, Fulfilled in 1856

44 But tidings out of the east (Iran) and out of the north (Russia) shall trouble him: therefore he shall go forth with great fury to destroy and utterly to make away many.

In this verse, **“tidings”** are military intelligence reports; which at times may be based on rumor or occasionally, an intelligent guess. This intelligence was coming from two areas, the literal north, which was Russia, and the literal east, which was Persia (Iran).

The Caliph had a right to be troubled, despite the claims by Russia that they had no plans of invasion, their movements indicated otherwise. The Caliph launched a pre-emptive strike against the primary and more powerful antagonist, Russia.

Thus began the ‘Crimean War’ from 1853 to 1856. It was soon realized that Russia and Persia had been conspiring to invade and conquer Turkey. The Turks, with the help of European powers, did prevail against both Russia and Persia. Thus verse 44 was fulfilled, and this verse remains the last significant prophecy to be fulfilled since 1856. It is a “way-mark” prophetic event.

From this point, attention has been focused on how and when verse 45 might be fulfilled, which is the **“Eastern Question”**. This was the focus of students of prophecy since 1856 and it remains or should remain our focus today. This has been and will remain, “present truth” until this verse is fulfilled. And when it is, Michael shall “stand up”, Daniel 12:1, and probation for mankind will cease.

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45 And he (Turkey) *shall plant the tabernacles of his palace between the seas in the glorious holy mountain* (literally, the Mt. of Olives); *yet he shall come to his end, and none shall help him.*

The “he” in verse 45 is the current king of the northern division of Alexander’s Empire, which was divided to the four winds of heaven in Daniel 11:4. “**He**” will “**plant**” (to place or establish) the seat of his government “***the tabernacles of his palace***” “***in the glorious holy mountain***”. This is Israel, literally the Mt. of Olives. The king, at the time of this writing (2020) is Recep Erdoğan, the current President of Turkey.

Russia, for centuries, has desired to control the Turkish Straits, which run through the center of Constantinople. These straits unite the Black Sea and the Sea of Marmara. This is the only access point for the Russian naval fleet based on the Crimean Peninsula. It is of supreme importance to Russia and the world. It has been said, he who controls the Straits, controls the commerce of Europe.

Because of the importance of the Turkish Straits, a consortium of European powers has continually prevented any one single nation from acquiring control of them. It is for this reason alone that Turkey has enjoyed the help and support of other nations. The last part of verse 45 declares this support will be removed. When that happens, Turkey “***shall come to his end***”, because “***none shall help him***”. “***And at that time shall Michael stand up***”, Daniel 12:1. Every case for every person who ever lived, or is then living will have been decided and probation will close. As it was in the time of Noah when the door of the Ark was closed, at that time probation for the Antediluvian world closed and great destruction followed.

Verse 45 then must be seen in two parts:

(1) Turkey invades Israel and being victorious, by either outright conquest or by the submission of the Jewish nation to the invading power, will then establish the new seat of its government (***the tabernacles of his palace***) in that place.

(2) Following this, the king of the north comes to his end because “***none shall help him***”.

We have established, based on the specifications given us in verses 36 (France) to 45 (Turkey) who the actors are, what they are going to do, and where the action will take place. The king of the north, Turkey will conquer Israel and move the seat of its government to that place. The whole world will see these events as they begin to

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unfold. Many will recognize they are of biblical proportions. When they ask you, "*What does this mean?*" What will you tell them?

In the time of Jesus, when the Jewish leadership, was asked about the prophecies pointing to the Messiah, they answered with uncertainty. Any given verse could mean this, or it could mean exactly the opposite. This left the people in greater confusion than before they made inquiries! This history is repeating today. Every wind of doctrine is being offered on the prophecies of the return of the Messiah, as detailed in Daniel 11. Confusion reigns, but it was not so with the Seventh-day Adventist pioneers. They knew with certainty what they believed.

Daniel 12:1, "***And at that time***", there will only be two groups: those who will be granted everlasting life and those who won't. Will verse 45 be fulfilled before or after the national and international Sunday laws, which constitute the "mark" of the beast? Such laws will demand that a false Sabbath, the first day of the week, Sunday be honored. The "*whole world will wonder after the beast*" in honoring this false Sabbath. With one exception, the people of God, even under the threat of arrest and the most severe punishment, will honor the fourth commandment, the seventh day, Saturday at any cost.

When the first part of verse 45 is fulfilled it will be a serious wake-up call. Its fulfillment will lead directly to a "*loud cry*". Just as a final warning came in the time of Noah before the doors of the Ark closed. Another came in the time of the Jewish Nation when Jesus spoke of an "abomination of desolation", which came in AD 70. So it will be again just before the close of probation, for all of mankind. God's people, giving to the world the last message of mercy, "***come out of her my people***." This is the purpose of and the very essence of the message of Daniel 11:45. This verse will lead to the "*most precious message*", righteousness by faith in Jesus. When it appears that it is hopeless when it appears that all is lost, it is faith in Jesus and HIS righteousness alone that will sustain God's people.

In AD 66-70, when Judea and Jerusalem were under assault and siege by the Romans, the Christians in Jerusalem understood that the times of the "*abomination of desolation*" had come. This was, in part, the time Jesus spoke of in Matthew 24:15-22. In these verses, Jesus mixed His message of warning for His generation and for the generations to come. He left it to each generation to consider the matter and how it would apply personally to them. These generations to come included those in the times of the French Revolution. That time of tribulation was 'shortened' (verse 22) in 1773, twenty-five

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years before the 1260 year prophecy terminated. For the last generation, ever-increasing tribulation will end only with the return of Christ.

In AD 66 when the opportunity for the Christians to flee Jerusalem had come, they were to take immediate action to escape. Judea and Jerusalem would soon be 'desolated' by this 'abomination' of pagan Rome. Heeding the warning, not a single Christian lost their life, while a million Jews were slain, and many were sold into slavery.

When the people of God see the first part of verse 45 being fulfilled, they must make their final preparations for leaving the cities. When the first part of this verse **is fulfilled**, they must leave the cities! *YOU, friend, have been warned, just as the Jews were warned in AD 66 and AD 70.*

Sunday laws will follow verse 45, how long before a national law is enacted? We are not told. When it is, it will be extremely difficult, and in many cases impossible to leave the cities. Economic ruin, confusion, anarchy, and crime will be rampant, national ruin will follow. The cities will become very dangerous, especially for the people of God who chose to honor the fourth commandment, even at the peril of life itself.

When you see events in the middle-east beginning to come to pass, then you may know that time is short. When Turkey conquers Israel, the end of all things is even at the door! This will add great impetus to the final efforts to warn the world of the soon-coming Savior. A "*loud cry*" will begin. Those who know, understand, and teach this prophecy are called "*the wise*". They will know that the time of the end is at hand. They know that great destruction is imminent. Whatever remains to be done, must be done quickly. There will be no recovery from the coming destruction, only increasing calamity, pestilence, earthquakes, and storms of unprecedented magnitude, worldwide economic ruin, chaos, and anarchy on every hand. It will end only with the return of Christ in the clouds of glory. Amen!

Catastrophes that will precede the close of probation and the seven last plagues, will result in the wicked declaring them to be judgments of God. What solution will they offer? "*Take this nation back to God!*" How to do that? By the observance of national and even international Sunday laws!

It is within the time frame of the fulfillment of Daniel 11:45 and Daniel 12:1 that the devil will personate Christ. Devils will be working miracles, calling down fire from the heavens, seemingly miraculous healings of people. They will announce that the Sabbath has been

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changed from the seventh to the first day of the week. “***And the whole world wondered after the beast...***” Revelation 13:3.

It will be of little value to God's people if verse 45 is fulfilled after the Sunday laws are passed. The fulfillment of verse 45 can be likened to the animals going into the ark. Once the animals were in, the door was shut, and the desolation would soon begin. When God's people see the events leading to the fulfillment of the first part of verse 45, this can be likened to seeing Noah building a ramp for the animals. When the animals began to enter the ark, probation was closing, when the door was shut, probation was closed. Though for a time, everything seemed perfectly normal, the days, like any other, continued for a week. Then the rains came, and grew in intensity, leaving the entire planet desolated. Even Satan himself feared for his life.

Daniel 12

Daniel 12:1-4 are a continuation of chapter 11

1 And at that time shall Michael (Christ) stand up, the great prince which standeth for the children of thy people and there shall be a time of trouble, such as never was since there was a nation even to that same time and at that time thy people shall be delivered, everyone that shall be found written in the book.

In answer to the question of his disciples concerning the sign of His coming and the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from his first to his second advent in Matthew 24. Namely, the destruction of Jerusalem in AD 70, the great tribulation of the church under the Roman pagan and papal persecutions AD 538-1798, the darkening of the sun and moon (1780), and the falling of the stars (1833). These events, concerning God's Church, are now all past.

The next and last great time of trouble, such as the world has never seen, specified in Daniel 12:1 does not come against the Church but to the wicked of this world. In Matthew 24 Jesus mingled these "times of trouble". The one against the Church, which was to be cut short (persecution almost wholly ended in 1773). And one for the wicked nations of the world, in the form of seven last plagues, which occur after probation has closed and just before Christ's return.

2 And *many* (only some) of them that sleep in the dust of the earth shall awake, some to everlasting life (the righteous), and some to shame and everlasting contempt (those who pierced and reviled Christ). This resurrection occurs during the 7th plague.

3 And they that be wise (teachers of truth) shall shine as the brightness of the firmament; and they that turn many to righteousness (lead others to the truth) as the stars forever and ever.

4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end (sealed until 1798): many shall run to and fro, and knowledge shall be increased (knowledge of the prophecies especially).

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. 6 And *one* said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? 7 And I heard the man clothed in linen, which was upon the waters of the river, then he held up his right hand and his left hand unto heaven,

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and swore by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

The question, "How long shall it be to the end of these wonders", verse 6; A partial answer is given in Daniel 8:13-14, 2,300 years before the sanctuary is to be cleansed. This time prophecy terminated in 1844. "How long . . . the vision . . . to give both the sanctuary and the host to be trodden under foot?" This question is more specific, how long will God's Church and His people be persecuted, or trodden underfoot?

This period of this time is within the greater length of the 2,300-year prophecy and is noted as a "time, times, and a half". Time=360, Times=720 and half a time=180. Then it will be for 1,260 years, from 538 AD, when the pope came to full power until 1798 when that power was removed. This then marks the period of papal supremacy (the little horn, or man of sin) during which the Roman papal power would be allowed to scatter "the power of the holy people". That is, oppress God's people.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*? 9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. 10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Daniel understood a time would come when "the wise" would understand the meaning of what he had written, and profit thereby, but the wicked would not understand.

11 And from the time *that* the daily [*sacrifice*] shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

The word sacrifice in this verse is a supplied word by the translators, it is not found in the original scriptures. Some power, at a specific time, would reveal itself as warring against Christ. This is what Paul referred to as the "mystery of iniquity" at work even in his time. This mystery power would in due time reveal itself by seeking to enforce its peculiar doctrines, even the doctrines of devils. But this new power could not rise until the pagan religion of Rome was removed. This process of removal began in 313 AD.

In AD 508 the new mystery power, Roman Christianity was becoming clear, replacing the national Roman religion pagan system

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with the papal system; a change that would be complete some thirty years later in AD 538. The new religion would be directed by a bishop, known as a pope.

As this period begins in AD 508 it must terminate 1,290 years later in 1798, the “time of the end”. This is when the pope was taken captive during the French Revolution and thus Catholicism received a “deadly wound”.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. 13. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

A prophetic time of 1,335 days/years is now introduced. The time frame is from 508 when the papal power first began to rise and then terminated in 1843. One year *before* the 2,300-year prophecy terminated in 1844. Those living at that time witnessed a revival of Christianity and religious freedom the likes of which the world had not seen for a thousand years. The truth, the Bible, had been largely withheld for more than a thousand years. Now people were finding their way out of the darkness, the truth was setting men's souls free.

End of the book of Daniel

REVELATION

1 THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified [*symbolized*] *it* by his angel unto his servant John: **2** Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. **3** Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand. **4** John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; **5** And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, **6** And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

The seven churches are seven separate periods beginning from the days of the apostles to the close of probation for mankind. The seven Spirits are representative of the Holy Spirit. "Him which is, and which was, and which is to come" is the Father on His throne.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: (see Rev 20:5-8, Matt 26:64, Hebrews 6:4-6) **and all kindreds of the earth shall wail because of him. Even so, Amen.**

Here John carries us forward to the second advent of Christ in glory. It will be with the sound of a trumpet that will pierce to earth's lowest depths, and with a mighty voice that shall wake the sleeping saints from their dusty beds, Matthew 24:31. "They also which pierced Him" will be raised to see His triumphant return; to witness His return and then be slain themselves by His glory.

Daniel also speaks of this special resurrection; "**Many** [*some, not all*] of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt", Daniel 12:1-2. This is a special resurrection occurring just before the general resurrection when ***all*** the saints who sleep in their graves will then rise to meet their Lord in the air. The wicked living, including the wicked raised at the time of this special resurrection, are slain by the brightness of His appearance.

REVELATION 1

They, along with all the wicked who are not raised at this time, will remain in their graves for the next 1,000-years, Revelation 20:1-6. They are resurrected at the end of the millennium after Christ has returned and established the New Jerusalem on earth. Thus, the resurrected wicked never see Him coming in the clouds. They arise to see His kingdom already in place and established on the new earth.

The dead have no thoughts, no spirit, and no conscience of any kind. When the 1,000 years are ended, this is when all the wicked dead are resurrected to face the final execution of judgment against them, an eternal death (not eternal torture)!

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. 9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. 10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

"On the Lord's Day", like all of the early Church, John kept the true Sabbath of the fourth commandment, the seventh day.

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and his hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 16 And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance *was* as the sun shineth in his strength. 17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

"I turned to see the voice" and John sees Jesus walking amongst seven golden candlesticks. John is overcome by the

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presence of Jesus under a keen sense of all human unworthiness. A comforting hand is laid upon him, and a voice of sweet assurance tells him not to fear. He says, I “have the keys of hell and of death”; the righteous dead are in safekeeping. An enemy takes them away from us for a while, but a friend holds the key to the place of their temporary confinement. The wicked have no such assurance.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; 20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

The care and presence of the Lord are not just with a specified number of churches but with all His people. “Lo, I am with you always”, said He to His disciples, “even unto the end of the world”.

REVELATION 2:

1 UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; **2** I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: **3** And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. **4** Nevertheless I have *somewhat* against thee, because thou hast left thy first love. **5** Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. **6** But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. **7** He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

In these messages to the seven churches, we see the successive temper and condition of the whole visible Church according to the various ages. The first of these being the Ephesians state, pure and undefiled as it was in the apostolic age of the church. The mention of false Jews and the synagogue of Satan in the five middle ones belong to the times of the Beast and Babylon. The sixth Church extends from about the 1830s to the end of the Bible's longest-time prophecy (2,300 years) in 1844.

The last is Laodicea, we find it puffed up, feeling as though they require nothing. We are now in the age of the seventh church, the last of the series. The different messages, though addressed to the ministers, are not to them alone but are for all the church leaders and members also.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; **9** I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. **10** Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. **11** He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

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The Smyrna church of 100 to 323 AD, was about to pass through a fiery ordeal of persecution. The ten days mentioned in verse 10 is prophetic time, each day for a year. History records that the last and most bloody of the great persecutions of the Christian church did continue for just ten years, ending in 313 AD.

12 And to the angel of the church in write; These things saith he which hath the sharp sword with two edges; 13 I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. 16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. 17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

The period covered by Pergamos extends to the full establishment of the papacy in 538 AD. This Church had to struggle against a spirit of worldly policy, pride, and popularity among the professed followers of Christ. The workings of the mystery of iniquity resulted in the full development of the papal "man of sin", 2 Thessalonians 2:3.

The doctrines were being corrupted, the mystery of iniquity was working, and Satan was laying the foundation of a stupendous system of apostasy, the papacy. Pergamos was the seat of ancient Babylonian sun worship. Here we see the connection between a false sabbath, Sunday, with its origin based on paganism as adopted by Roman Catholicism. This was done to appeal to a larger class of people who were already accustomed to worship on the day of the Sun, Sunday.

Antipas, in verse 13, is a class of men who opposed the power of the bishops, or popes, in that day, being a combination of two words, 'anti', opposed, and 'papas', father, or pope. Many Antipas suffered martyrdom at that time in Constantinople and Rome, as the bishops and popes began to exercise their power; which would

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soon bring the kings of the earth into submission. As well as trample on the rights of the church of Christ.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; 19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. 20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. 21 And I gave her space to repent of her fornication; and she repented not. 22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. 23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. 24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. 25 But that which ye have *already* hold fast till I come. 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. 28 And I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith unto the churches.

The times of the church of Thyatira extend from the time of the full establishment of the papacy, 538 AD, through the 1,260 years of its supremacy, which end in 1798 with a deadly wound. Unfavorable circumstances are no apology for false doctrines in the church. So it was in this church, no amount of labor, charity, service, faith, or patience could compensate for a like sin. A rebuke is therefore given to them for suffering an agent of Satan to remain in their midst.

As in the preceding church, Antipas denoted not an individual, but a class of persons, so doubtless, Jezebel is here to be understood in the same sense. Jezebel is a figurative name, alluding to Ahab's wife, who slew the prophets of the Lord, led her husband into idolatry, and fed the prophets of Baal at her table. A more striking figure could not have been used to describe the papal abominations.

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It is very evident from history, as well as from this verse in Revelation, that the church of Christ did suffer some of the papal monks to preach and teach them. The Roman Catholic Church is portrayed under the symbol of a corrupt woman, the mother of harlots and abominations of the earth in Revelation 17. Modern Christianity deep in apostasy, are the daughters of the “beast”, from which God’s people must come out.

REVELATION 3:

1 AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. **2** Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. **3** Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. **4** Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. **5** He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. **6** He that hath an ear, let him hear what the Spirit saith unto the churches.

The time of the church of Sardis begins about 1798 and extends to the mid-1800s. This church has taken a worldly point of view and has become a church with little or no heavenly value. Pride and popularity have grown until spirituality is destroyed, the line of distinction between the church and the world is obliterated and the different popular bodies are churches of Christ in name only.

Seven Spirits, verse 1. Elsewhere in Revelation, these seven Spirits are portrayed as seven lamps of fire (chapter 4:5) and the seven eyes of the Lamb (chapter 5:6). The association here of the "seven Spirits" with the Father and with Christ, as equally the source of the Christian's grace and peace, implies that they represent the Holy Spirit. This may also imply the variety of gifts by which the Holy Spirit works through man.

However, "a few names even in Sardis", verse 4, show there are some whose garments are not defiled, some who have kept themselves free from the contaminating influence of sin and false doctrine. This was the first church to hear and to preach the doctrine of the Second Advent. They did so with power and with the knowledge that the time was near. A great worldwide revival was sweeping the globe.

The "two witnesses" are the Old and New Testament, the Bible had been largely kept from the people for more than one thousand years. Following the deadly wound (1798), a great advancement was made in publishing. The Bible would now be available to people around the world, in many different languages.

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7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; 8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. 12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God: and *I will write upon him my new name*. 13 He that hath an ear, let him hear what the Spirit saith unto the churches.

The word Philadelphia signifies “brotherly love”, and expresses the position and spirit of those who received the Advent message up to the autumn of 1844. A great religious awakening in the early part of the nineteenth century resulted from a study of the prophecies of Daniel and Revelation. This, in turn, led to the preaching of the soon Advent of Christ with great power. The Spirit of God was with every true believer and His praise upon every tongue. We can only dimly grasp how great was the peace and joy they found in the Holy Spirit and the pure, fervent love for one another which those true believers enjoyed at that time.

“He That Openeth and No Man Shutteth” refers to the Sanctuary services. The earthly building had two apartments, the Holy place and the Most Holy place, Exodus 26:33-34. In the first apartment were the candlestick, the table of shewbread, and the Altar of Incense. The second apartment contained the Ark of the Covenant, which held the tablets of stone. Upon which was written, by the finger of God, the Ten Commandments. The cherubim angels were over the Ark, Hebrews 9:1-5.

What is meant by the “opening and shutting”, or change of ministration, is accomplished by Christ when the time comes for the cleansing of the heavenly sanctuary (the Day of Atonement). This

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cleansing of the sanctuary was to begin at the end of the 2,300-year prophecy, in 1844. The “opening” then is Christ’s ministration when He moved from the Holy Place to the Most Holy Place at that time. That shutting shows His work in the first apartment, or Holy Place had come to an end.

Verse 9 applies to those who have not kept pace with the advancing light of truth. Those who love God and obey His word will follow with advancing knowledge of His truth. Those who refuse to advance in the light of truth will find themselves in the darkness of error. Only those who continue to advance in the knowledge of the truth will be kept in the hour of temptation and peril.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. 22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Laodicea is the church that exists in the last days of earth’s history and the closing scenes of probation. It reveals a period of judgment and is the last stage of the church. Consequently, it applies to believers under the third angel’s message of Revelation 14:9-14. While the work of the great Day of Atonement in the Most Holy Place is in progress and the investigation of the record books of heaven is going forward, there is a period during which the just and holy law of God is once again understood, revived, and taken by the waiting church as their rule of life.

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Laodicea is lukewarm, neither hot nor cold. They lack that religious fervor and devotion which is demanded by their position in the world's closing history with the light of prophecy beaming upon their pathway. There is no fault found with Laodicea on account of the doctrines they hold. Nor are they accused of harboring a Jezebel in their midst, or believing the doctrines of Balaam, or any other serious error or fault. So far as we can learn, their belief is correct and their doctrines are sound. It is this knowledge, that they do have the correct doctrine, by which they are content. They are satisfied with a form of religion lacking spiritual fervor. They have "great light" and "much power", but little or no love.

Here then is their failure, their whole being should cry out for the spirit, the zeal, the fervency, the life, the power of a living Christianity. *The last message that will sweep this earth is Christ and His righteousness, lest any man should boast of his works.* But Laodicea like the Jews before them was boasting of their great knowledge and understanding of doctrine. Of the Jews, Jesus declared; do as they say, not as they do.

To be cold does not denote a state of corruption, wickedness, and sin. If cold meant a state of open worldly wickedness, they would be rejected very speedily. To be cold then is a sense of unfitness, discomfort, and a groping and seeking after something better. There is hope for a person in this condition. What a man feels that he lacks and wants, he will earnestly strive to obtain. The most discouraging feature of the lukewarm is that they lack and yet feel that they need nothing. They are in danger of being lukewarm while even praising God, doing good works, and secure in their understanding of correct doctrine; whilst they remain unaware of their true condition; their lack of faith, and its correct definition. Love is expressed in a shallow way but is absent when the crisis comes and they abandon their friends to save themselves from trouble.

REVELATION 4:

1 AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

A new scene and a new vision now open before us. The object of this vision, through a door opened to a specific place in heaven, is the presentation of future events. These will inform, edify, and comfort the church. John is looking into the heavenly sanctuary. Here Jesus ministers as our heavenly High Priest, offering the prayers of the saints as sweet incense to His Father. This will become more apparent as we continue our journey through the book of Revelation.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne. 3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald. 4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. 5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

"I was in the spirit", that is, John was in vision. John saw the covenant-keeping God sitting on His throne surrounded by twenty-four beings of a distinct order. There are many different orders of created beings and angels, we are not told exactly of what order these twenty-four "Elders" belong to.

The four and twenty Elders are assistants of Christ in His work in the sanctuary on high; Where He intercedes before His Father on behalf of the saints. In this vision, John sees seven lamps of fire, Revelation 1:13, and Jesus is seen walking amongst them. This then is the Holy Place, wherein the seven golden candlesticks of the earthly sanctuary were also located, Exodus 25:31-32. These seven lamps of fire, the seven candlesticks, represent the Holy Spirit.

The Holy Place is where the priests ministered daily. The Most Holy Place is where the final judging took place in the earthly sanctuary on the "Day of Atonement". So it will be in the heavenly sanctuary, earth's final judgment will take place in the Most Holy Place at the time appointed for that event (1844 and to the end of the history of this world) and continuing for an unknown amount of time. It will end just before Christ returns. It is not for the sake of God's

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understanding this review, this investigation of the books of records takes place; it is on behalf of the angelic host and all created beings so they will have no question concerning His mercy and His judgment.

6 And before the throne *there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.* 7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. 8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. 9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, 10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

The sea of glass is a broad expanse resembling transparent glass or crystal. It may be the foundation or floor of the sanctuary or the entire city of heaven. The four living creatures are an unhappy translation that has given us the word "beasts" in this verse. The Greek word is zoon, which denotes properly "a living creature". These living beings are more intimately connected with the throne than are the four and twenty elders, being represented as in the midst of it and round about it. The theme of their constant worship is, "Holy, Holy, Holy, Lord God Almighty".

REVELATION 5:

1 AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

There was no punctuation in Greek, no capitalization of words, and no spaces between paragraphs and words. This verse would read more correctly as, "Written within, and on the outside, it was sealed with seven seals". Generally, punctuation is not as big a problem as one might think for the interpreters, but the placing of punctuation is problematic in several places in the New Testament.

The phrase, "Him that sat on the throne" is the Father, as the Son is later introduced as "a Lamb as it had been slain". The "book" which John saw contained a revelation of scenes from the time of Adam to the establishment of the earth made new. It contained the particulars of God's action and interaction with nations, kings, peoples, and His church throughout history. But here John only beholds those parts which deal specifically with the gospel era. Had John the Revelator seen something like a modern book, in his vision, he would not have known what it was. There were seven volumes wrapped up one within another, each of which was sealed: so that upon opening and unrolling the first, the second appeared to be sealed up till that was opened, and so on to the seventh.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. 4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

In John's vision Christ's Father held forth this "book" to the view of the universe and an angel challenged all the living beings in the universe to try *the strength of their wisdom* in opening the counsels of God. Who could be found worthy to open the book, and to remove the seals thereof? A pause ensued. In silence, the universe acknowledged its inability and unworthiness to enter into the counsels of the Creator. John is weeping because it appears that the counsels of God will not be revealed to the Church.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. 6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits

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of God sent forth into all the earth. 7 And he came and took the book out of the right hand of him that sat upon the throne.

John is not permitted to weep for long. *"Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seals thereof"*. "I beheld", said John, in the middle space between the throne and the four living creatures, and in the middle of the elders, there stood a Lamb. In the center of the scene was the throne of the Father, and standing in the open space all around it, was the Son, set as the symbol of a slain lamb. Around these there stood the four living creatures, then the elders formed the second circle, and the angels, verse 11, forming the third circle. The worthiness of Christ as He stands as the figure of a slain lamb is the admiration of all the holy throng. "He came and took the book", not an actual lamb of course, but Christ came for the book, we think of the action, not the symbol of a lamb.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth.

"Vials full of odors", is incense from the four living creatures and the four and twenty elders. These golden vials, full of incense are the prayers of the saints. This is a work of ministry such as pertains to priests. In the ancient earthly sanctuary service, the high priest had many assistants. When we consider that we are now looking into the sanctuary in heaven, the conclusion at once follows that these are the immediate assistants of our great High Priest above.

Heaven is very real and tangible. Though the Revelation deals largely in figures, it does not deal in fiction. There is a reality in all the things described, and we gain an understanding of the reality when we get a correct interpretation of the figures and symbols. Thus, in this vision, we know that the One upon the throne is God, Christ's Father. He is there. We know the Lamb symbolizes Christ, He too is there. He ascended with a literal, tangible body. With the scars from His crucifixion, which He displayed to doubting Thomas after His resurrection, still visible.

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Who can say that He does not still retain these scars and may retain them for eternity; as a memorial to His sacrifice? In this, we see that as the book of Daniel, with its many symbols, so it is true of the book of Revelation in that the symbols represent literal and factual details, events, peoples, angelic beings, etc. The Revelation then is quite literal and real when the symbols are correctly interpreted and understood.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; 12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

In Revelation 4, through the door which was open in heaven, John is still looking into it in Revelation 5:11-12. He beholds the heavenly hosts about the throne, the four living creatures and next come the four and twenty elders. Then John views a multitude of the heavenly angels surrounding the whole. How many? "Ten thousand times ten thousand", exclaims the Seer. In this expression alone we have one hundred million! Then, as if no numerical expression is adequate to embrace the countless throng, he further adds, "And thousands of thousands"; an innumerable company of angels. These were in the sanctuary above, which then is obviously of immense, almost unfathomable size. Such was the company that John saw before the throne of God.

Every voice in that entire heavenly host joined in the ascription which was raised, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing". Our great High Priest in the sanctuary above still pleads the merits of His sacrifice on our behalf. Here, before such an assemblage, our life record will come up in the final review. What shall fit us for the searching ordeal? What shall enable us to rise and stand at last with the sinless throng above? O infinite merits of the blood of Christ, which can cleanse us from all our pollutions. O infinite grace of God, which can prepare us to endure the glory, and give us boldness to enter into His presence, even with exceeding joy!

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. 14 And the four beasts said, Amen.

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And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

In verse 10 the four living creatures and four and twenty elders had declared, "We shall reign on the earth". Now the prophet's mind is carried *forward* in time to that event. He looks forward to the time when the number of the redeemed shall be made up, the universe is freed at last from sin and sinners and a universal song of adoration will go up to God and the Lamb.

It is futile to attempt to apply this to the church in its present state, or to any time in the past since sin entered the world, or even since Satan fell from his high position as an angel of light and love in heaven. For at the time of which John speaks, every creature in heaven and on earth without any exception was sending up its song of blessings to God.

REVELATION 6:

*"The same spirit is seen today that is represented in **Revelation 6:6-8. History is to be repeated.** That which has been will be again. This spirit works to confuse and to perplex. Dissension will be seen in every nation, kindred, tongue, and people, and those who have not had a spirit to follow the light that God has given through His living oracles, through His appointed agencies, will become confused. Their judgment will reveal weakness. **Disorder and strife and confusion will be seen in the church.**"* EGW, Letter 65, September 14, 1889. {Vol. 20, Manuscript Release, pg. 203}

The 1st Seal, a White Horse AD 27-100

1 AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. 2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

The Lamb is Christ, He takes the book and proceeds at once to open the first seal. The attention of the apostle is called to the scenes that occur under each seal. The book that John saw had seven seals. It was written on both sides and was a record of the events of God's dealing with mankind from the time of Adam to the end of the great controversy over sin.

But John only reports on that portion of time from the opening of the Christian era to the Second Coming of Christ. When the seals are broken and the record is brought to light, the scenes presented to John are passing before his view in living characters. Much more than a movie or presentation we can imagine, scenes that are vivid and real. Scenes as they were to happen on the earth and/or in heaven.

The first seal reveals the symbol of a white horse, bearing a rider who carries a bow. The whiteness of the horse denotes the purity of faith in that age and God's Church. The crown which was given to the rider signifies the zeal and success with which the truth was promoted by its earliest ministers. His commission was to go into all the world.

The 2nd Seal, a Red Horse AD 100-312

3 And when he had opened the second seal, I heard the second beast say, Come and see. 4 And there went out another horse *that was red*: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

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The second seal is symbolized as a red horse. The time frame is about 100 to 313 AD. The purity of the church is beginning to be corrupted and thus a change in the color of the symbol is warranted. Errors and false doctrine have begun to arise, worldliness has come in. This is the Greco-Roman period. This time of the history of the church was heavily influenced by the language, culture, government, and religion of the ancient Greeks and Romans. We see an abrupt transition and a striking contrast between the work of God and the work of man.

This second period (100 to 313 AD), extends from the death of the Apostle John to the end of the persecutions by order of Constantine the Great. This era is an age of persecution by Pagan/Christian Rome carried out against true Christians. This era results in martyrdom and heroism for thousands of Christians as well as those who would dare to oppose this rising power for any reason. It furnishes a continuous commentary on the Savior's words, "*Behold, I send you forth as sheep in the midst of wolves*". This period is the common root out of which both Catholicism and Protestantism have sprung; Catholicism (Greek and Roman) first, and Protestantism (those protesting error) afterward. This state of things answers well to the declaration of the prophet that power was given to him that sat on the horse "*To take peace from the earth and that they should kill one another: and there was given unto him a great sword*", verse 4.

The 3^d Seal, a Black Horse AD 312 to 538

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. 6 And I heard a voice in the midst of the four beasts say, A measure [quart] of wheat for a penny [a days wages], and three measures of barley for a penny; and see thou hurt not the oil and the wine.

The third seal shows the rapid progress of corruption. This symbol is a black horse, the very opposite of white. A period of great darkness and moral corruption in the church is thus denoted. The events of the second seal fully opened the state of things that brings us to this point. From 313 to 538 AD was a time when the darkest errors and the grossest superstitions sprang up in the church. True religion was almost entirely superseded by horrid superstition. This was incorporated into Christianity resulting in the establishment of the papacy, 'paganism baptized'. God takes care that Christianity should

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not be entirely lost, that is the *oil and the wine, which are the graces of genuine piety and the influence of the Holy Spirit* should never perish entirely from the earth.

The 4th Seal, a Pale Horse AD 538 to 1500

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

The fourth seal, a pale horse, denotes the pale or yellowish color that is seen in blighted or sickly plants. The rider of this horse is named Death, and Hell followed him. The mortality is so great during this period it would seem as if "the pale nations of the dead" had come upon the earth and were following in the wake of the desolating power of the papacy. The period during which this seal applies can hardly be mistaken. It refers to the time in which the papacy bore its unrestrained and persecuting rule; from 538 AD and extending to the time when the Reformers began their work of exposing the corruptions of the papal system.

"Power was given unto them" (verse 8), the alliance of France and the papacy the riders of the pale horse. *The fourth part of the earth is the territory over which this power had jurisdiction (nations in Europe)* The words "sword", "hunger", "death" (that is some infliction which causes death), such as exposure or torture and beasts of the earth, are figures denoting how the papacy has put to death millions of martyrs.

The 5th Seal, Martyrs, 1500 to 1755

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

Under the fifth seal, the martyrs cry out for vengeance and white robes are given to them. Following the period of papal persecution, the time covered by this seal begins with the Reformation to undermine the papal fabrication and restrain the

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persecuting powers of the Roman Catholic Church. The Altar is the place where these victims of persecution had been slain, *a symbolic altar of sacrifice*. Under it, we find the souls of those who had been martyred for the word of God and their attachment to Christianity. Victims are represented as being slain to satisfy idolatry and superstition. This symbolic altar is upon the earth, not in heaven. The symbol of "souls" represents the accurate and detailed record of deeds committed against the martyred Christians.

The victims slain upon the symbolic altars of persecution poured out their blood beneath it and fell by its side. These souls under the altar do not represent any doctrine of disembodied spirits and the conscious state of the dead. Their cry for vengeance is the record of their death and the guilt their persecutors will face in the time of judgment. The Saints have never cried for vengeance toward their enemies. Vengeance, judgment is left to God alone.

In such passages as this, the reader is misled by the popular definition of the word "soul". From that definition, he is led to suppose that this text speaks of an immaterial, invisible, immortal essence in man, which soars into its coveted freedom on the death of the mortal body. No instance of the occurrence of the word in the original Hebrew or Greek will sustain such a definition. It most often means "life" and is frequently rendered "person". It applies to the dead as well as to the living, as may be seen by reference to Genesis 2:7. Adam became a living soul, which is to say, a living person. White robes will be given to them when the Lord does judge and avenge their blood. They had gone down to the grave in the most ignominious manner. *Their lives had been misrepresented, their reputations tarnished, their names defamed, their motives maligned* and their graves covered with shame and reproach, as containing the dishonored dust of the vilest and despicable of characters. Thus, the Church of Rome, which then molded the sentiment of the principal nations of the earth, spared no pains to make her victims abhorred by all people.

As the Protestant Reformation began its work the papal church was seen for what it truly was, corrupt and disreputable. Those whom it persecuted were the good, the pure, and the true. As the reputation of the church was going down, that of the martyrs was coming up, the corruptions of the papal abominations were being fully exposed. The spirit of persecution was finally restrained, the cause of the martyrs was vindicated, and the "little season" of the fifth seal came to a close. The saints will in due time sing their songs of praise,

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their virtues admired, their fortitude applauded, their names honored and their memories cherished.

The 6th Seal, God's Wrath 1755 to Parousia

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. 14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; 16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 For the great day of his wrath is come; and who shall be able to stand?

"The sun became black" Revelation 6:12. This prophecy is also found in Joel 2:31 and Matthew 24:29.

Between the fifth and sixth seals, there is a sudden change from highly figurative (symbolic) to strictly literal language. We see such a change also in Daniel chapter 11, from symbolic to literal language. It is in the period covered by this seal that the prophetic parts of God's word, Daniel as well as Revelation, were to be unsealed. Many would run to and fro, that is, give their attention to the understanding of these things. Thereby knowledge of the prophecies and parts of God's word which had not been fully understood for generations was to be greatly increased; which is why they are laid before us in plain and unmistakable language.

When a figure or symbol is employed, the Bible will interpret itself by revealing what the symbols mean. Considering the context of the verse in question, then a literal application can be made. When the language is plain and does not employ obvious symbols or figures then attempts to make the literal into a spiritual application have always led to confusion. This is why we have so many theories and much speculation over many verses in Revelation and in particular with Daniel chapter 11. A literal application has been abandoned and in its place, a spiritual or figurative interpretation has become the popular view of today.

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Consider William Miller's "Rules of Interpretation", rule #11: *How to know when a word is used figuratively: If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally; if not, figuratively. Revelation 12:1-2; 17:3-7*

The first event under this seal, the one which marks its opening, is a great earthquake, literally, not figuratively. As the most striking fulfillment of this prediction, we refer to the great Lisbon earthquake of November 1, 1755. No other earthquake supplies all the conditions necessary to constitute a fitting event to mark the opening of the sixth seal.

Following the earthquake, says the prophecy, "the sun became black as sackcloth of hair". This part of the prediction has also been fulfilled. Brevity does not allow a detailed account of the wonderful darkening of the Sun, May 19, 1780. Suffice it to say, it was a profound and mysterious event extending over all of New England and parts of Canada. It began at about ten o'clock in the morning and continued until the middle of the next night, but with differences in degree and duration in different places.

Whenever on this memorable night the moon did appear, as at certain times it did, it had, according to this prophecy, the appearance of blood. For some 300 years, historians and scientists have argued over the origins of this strange event. The true cause of this remarkable phenomenon remains unknown.

"The stars of heaven fell" declares the prophecy and the voice of history cries, Fulfilled! We refer to the great meteoric shower of November 13, 1833, witnessed throughout the United States. The shower pervaded nearly the whole of North America, having appeared in nearly equal splendor from the British possessions on the north to the West India Islands and Mexico on the south, and from east of the American coast, quite to the Pacific Ocean on the west. Throughout this immense region, the duration was nearly the same. The meteors began to attract attention by their unusual frequency and brilliance, from nine to midnight, and were most striking in their appearance from two to five; arriving at their maximum, in many places, about four o'clock. This continued until they became invisible by the light of the day. The display in 1833 far surpassed any Leonid shower event ever witnessed, before or since that time.

From looking at the past, and beholding the word of God fulfilled, we are now called to look at events in the future, which are no less sure to come. Our position is unmistakable; we stand

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between the 13th and 14th verses of this chapter. We wait for the heavens to depart as a scroll when it is rolled together. These are times of unparalleled solemnity and importance, for we do not know how near we may be to the fulfillment of these things. Those who will not now pray to God in penitence will pray to the rocks and mountains in despair, and this will be the largest prayer meeting ever held.

REVELATION 7:

The 6th Seal Continues

1 AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

The prophecy of these four angels/winds will coincide with the fulfillment of Daniel 11:45, which is just before the close of probation for the world. War and strife: particularly in the region of the middle-east, announces the beginning of the end of all things. The sixth chapter closed with the events of the sixth seal, and the seventh seal is not mentioned until we reach the beginning of Revelation 8. The purpose of Revelation 7 is to provide additional details concerning the sixth seal, which will apply before the opening of the seventh.

In Matt. 24:21-22, the 1,260 years of papal supremacy are brought to view; and "immediately after the tribulation of those days", verse 29, the sun was to be darkened, etc. Mark is still more definite and says, "In those days, after that tribulation". The "days", commencing in A. D. 538 ended in 1798. It is right in this period, exactly at the time specified in the prophecy that the fulfillment of these signs commenced in the darkening of the sun and moon.

Revelation 6:13 speaks of a great falling of the stars, the 14th about the heavens being rolled as a scroll at the time when Jesus is to return. God has appointed four angels to hold back the winds of strife until the time comes for them to blow. Winds in the Bible symbolize political commotion, strife, and war, Daniel 7:2. The four winds are the four quarters of the earth and denote all the elements of strife and commotion that exist in the world. When they are loosed and all blow together, it will constitute a great whirlwind of trouble for this planet. So where are we then on the highway of prophetic time? We answer: Between the 13th and 14th verse of Revelation 6.

The Seal of God is the Sabbath

Another angel, introduced in verse 2, has a specific work to do in the last stages of the sixth seal, but before the seventh seal is opened. Instead of the words "ascending from the east", some translations read "ascending from the sun rising", which is a more literal translation. The expression refers to the manner of this angel's coming, rather than from the direction of his coming. As the sun

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begins to rise its rays are weak. Gradually it increases in strength until it shines in all its power and splendor. So the work of this angel begins in moderation and moves onward with ever-accumulating influence and closes in strength and power. When his work is complete, the saints are “sealed” with the seal of the creator, the living God. At this point, we are right on the edge of the seventh seal being opened.

A “seal” is a mark, badge, token, and/or pledge, which is to make sure; to set a seal or mark upon anything in token of its being genuine or approved. This is not a literal seal that one can see or touch, it is rendered to the saints as a sign to the heavenly host that these saints shall forever belong to God. The children of Israel, just before leaving the slavery of Egypt, were to mark their doorposts with the blood of a lamb; symbolizing the future death of the Messiah, Exodus 12. This was a sign or seal between them and God, that they might be spared the coming destruction.

The Sealing (see also Rev. 9:4)

4 And I heard the number of them which were sealed: *and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.* 5 Of the tribe of Juda *were sealed twelve thousand.* Of the tribe of Reuben *were sealed twelve thousand.* Of the tribe of Gad *were sealed twelve thousand.* 6 Of the tribe of Aser *were sealed twelve thousand.* Of the tribe of Nepthalim *were sealed twelve thousand.* Of the tribe of Manasses *were sealed twelve thousand.* 7 Of the tribe of Simeon *were sealed twelve thousand.* Of the tribe of Levi *were sealed twelve thousand.* Of the tribe of Issachar *were sealed twelve thousand.* 8 Of the tribe of zabulon *were sealed twelve thousand.* Of the tribe of Joseph *were sealed twelve thousand.* Of the tribe of Benjamin *were sealed twelve thousand.*

The number sealed is here stated to be one hundred forty-four thousand. The twelve tribes that will make up this number are not from the literal tribes of Israel. Consider the Epistle of James on this point, chapter one, verse 1; “James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations,” etc. James here addresses Christians, for they are his brethren. These are not the converts to Christianity from the Jews, the twelve tribes of his day, for he addresses them because of the soon coming of the Lord.

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He is addressing the last generation of Christians, the Christians of our day, and he calls them the twelve tribes scattered abroad. Some were converts from paganism and others were Jews, yet they are all included in the twelve tribes.

How can this be? Paul explains in Rom.11:17-24. In the striking figure of grafting which he there introduces, the tame olive tree represents Israel. Some of the branches, the natural descendants of Abraham, were broken off because of unbelief in Christ. Through faith in Christ the wild olive scions, the Gentiles, are grafted into the tame olive stock, and thus the twelve tribes are perpetuated. And here we find an explanation of the language of the same apostle: "They are not all Israel which are of Israel", and "He is not a Jew which is one outwardly . . . but he is a Jew which is one inwardly", Romans 9:6-8.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

After the sealing is accomplished, John beholds a countless multitude, worshipping in rapture before God on His throne. The vast throng, are the saved out of every nation, kindred, tribe, and tongue raised from the dead at the Second Coming of Christ. The sealing of the 144,000 is those who will be alive at the time of His return. This special group will then personally experience and live through the seven last plagues and take their place among the countless multitude worshipping God before His throne.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16 They shall hunger no more, neither

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thirst any more; neither shall the sun light on them, nor any heat. 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Revelation 8:1 should have been the last verse of chapter seven, as this verse completes the thought and the sequence of the seven seals. Revelation 8:2 begins a new series of events, the seven trumpets.

Within this great multitude, John sees a special group, whom he does not recognize. One of the Elders says, "What are these which are arrayed in white robes? And whence came they?" John answers, "Sir, thou knowest", implying that John did not know. He had seen them before, on earth, but now in the heavenly throng, he did not recognize them because of their great change. The group here brought to view is the company spoken of in the first part of the chapter, the 144,000. To this company, the following specifications seem to be especially applicable.

They came out of great tribulation. While it is true of all Christians that they "must through much tribulation enter into the kingdom of God", Acts 14:22, it is true of the 144,000 in a very special sense. They have passed through a great time of trouble such as never was since there was a nation, the seven last plagues, Daniel 12:1. They experience the mental anguish of the time of Jacob's trouble, Jeremiah 30:4-7. They are to stand without a mediator through the terrible scenes of the seven last plagues, those exhibitions of God's unmingled wrath in the earth as we shall see in Revelation 15 and 16. They pass through the most severe time of trouble the world has ever known, although they shall finally triumph and are delivered.

They have washed their robes and made them white in the blood of the Lamb. In the last generation, the counsel is very emphatic on the subject of obtaining the white raiment, Revelation 3:5, 18. The 144,000 refuse to violate the commandments of God, Revelation 14:1, 12. It will be seen that they have placed their hope of life on the merits of Christ, not their own, making Him their source of righteousness.

Verse 15 describes the post of honor they occupy in the kingdom and their nearness to God. In another place, they are called "the first-fruits unto God and the Lamb", Revelation 14:4. In verse 16 it is said, "They shall hunger no more, neither thirst any more". This

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shows that they have suffered hunger and thirst. To what can this refer? As it doubtless has reference to some special experience, it must refer to their trials in the time of trouble, more especially during the seven last plagues. In this time the righteous will be reduced to bread and water, and that "will be sure", Isaiah 33:16, at least, enough for sustenance. Yet it may not be enough for even that when the pastures, with all fruits and vegetation, are dried up, Joel 1:18-20 and the rivers and fountains are turned to blood Revelation 16:4-7. Bread and water were also sure for Jesus while He was in the wilderness for forty days. But He suffered intense hunger and was near death at the end of the forty days. The saints will be baptized with the experience of Jesus and drink the cup of suffering just as He drank.

This is designed to reduce their connection with the earth and earthly things to the lowest limit, the saints who pass through that time will be brought occasionally to extreme degrees of hunger and thirst. But once they have gained the kingdom, "They shall hunger no more, neither thirst any more."

The prophet continues: "*Neither shall the sun light on them nor any heat*". The 144,000 live through the time when power is given unto the sun "to scorch men with fire", Revelation 16:8-9. Though they are shielded from the deadly effect which it has upon the wicked around them, we cannot suppose that their sensibilities will be so deadened that they will feel no unpleasant sensations from the terrific heat. No, as they enter the fields of the heavenly Canaan, they will be prepared to appreciate the divine assurance that the sun shall not injure them. Another testimony concerning the same company, and applying at the same time, says, "These are they which follow the Lamb whithersoever He goeth", Revelation 14:4. Both expressions denote the state of intimate and divine companionship to which the blessed Redeemer admits them.

When the saints in the last days of this earth's history receive the seal of God, they are hereafter especially protected, from injury, death, and sin. The seal serves as a "mark of distinction" between the worshipers of God and those who are not His servants *though many profess to follow Him*. Their actions, not their words, reveal the true nature of their hearts.

The seal of God is found in His law, that part of His law which contains His name, or descriptive title, showing who He is, the extent of His dominion, and His right to rule. The law of God is the

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Decalogue, the Ten Commandments. We have, then, but to examine these commandments to see which one it is that constitutes the seal of the law and makes known to us the true God, the lawmaking power.

The fourth commandment stands alone in providing a title and identity for it contains the declaration, "For in six days the Lord made heaven and earth, the sea, and all that in them is," we see at once that we are reading the requirements of Him who created all things. The sun then is not the God of the Decalogue. The true God is He who made the sun. The God of this law, the fourth of ten, is the one who made all created things. Now we have a weapon against idolatry. Now, this law can no longer be applied to false gods, who "have not made the heavens and the earth", Jeremiah 10:11.

The Author of this law has declared who He is, the extent of His dominion, and His right to rule. He who is the Creator of all has a right to demand obedience from all. Thus, the fourth commandment of the Decalogue, the only document among men which God ever wrote with His finger, has a signature. It has that which renders it intelligible and authentic, it has a seal. But without the fourth commandment, the law is incomplete and lacks authority. It follows then that the seal of God is the fourth commandment. The angel ascending from the east, having the seal of the living God, is a divine messenger in charge of a work of reform to be carried on among men involving the Sabbath of the fourth commandment.

We are unable to understand or explain the ebb and flow of these currents of war and peace on any other basis than the revelation of Jesus Christ given through the prophet John and recorded in the verses before us. When it suits the plans and purposes of God to permit the winds of strife to blow, then human nature untouched by the grace of God is seen in the unbridled display. But when He says, "It is enough", the angel cries, "Hold, Hold, Hold, Hold", and the strife ceases for a short time that the work of God may proceed and even be finished. Thus it will be until the great consummation of the plan of salvation.

REVELATION 8:

The 7th Seal and 7 Trumpets

We name as the subject of this chapter the seven trumpets, as these constitute the main theme of the chapter, although there are other matters introduced before the opening of that series of events. The first verse of this chapter relates to the events of the preceding chapters, and therefore should not have been separated from them by the division of the chapter.

VERSE 1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

The series of seven seals is here resumed and concluded. The sixth chapter closed with the events of the sixth seal, the eighth commences with the opening of the seventh seal; hence the seventh chapter stands parenthetically between the sixth and seventh seals, from which it appears that the sealing work of that chapter belongs to the sixth seal.

Silence in Heaven. Concerning the cause of this silence, only conjecture can be offered, a conjecture, however, which is supported by the events of the sixth seal. That seal does not bring us to His second advent, although it embraces events that transpire in close connection therewith. It introduces the fearful commotions of the elements, described as the rolling of the heavens together as a scroll, caused by the voice of God, the breaking up of the surface of the earth, and the confession on the part of the wicked that the great day of God's wrath has come. They are doubtless in momentary expectation of seeing the King appear in, to them, unendurable glory. But the seal stops just short of that event. The personal appearance of Christ must therefore be allotted to the next seal. But when the Lord appears, he comes with all the holy angels with him. Matthew 25:31. And when all the heavenly harpers leave the courts above to come down with their divine Lord, as he descends to gather the fruit of his redeeming work, will there not be silence in heaven? The length of this period of silence, if we consider it prophetic time, would be about seven days. If it is literal time, then about a half-hour of reverent silence immediately follows the opening of the seventh seal.

INTRODUCING 7 Trumpets of War and Woe

2 And I saw the seven angels which stood before God, and to them were given seven trumpets.

This verse introduces a new and distinct series of events. In the seals, we have had the history of the church during what is called the gospel dispensation. In the seven trumpets, now introduced, we

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have the principal political and warlike events which were to transpire during the same time.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. 5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thundering's, and lightnings, and an earthquake.

In verse 2, seven angels are introduced before us upon the stage of action. John, for a moment, in verses 3, 4, and 5 then directs our attention to an entirely different scene. The angel which approaches the altar is none other than Christ, our High Priest. The High Priest was the only one who officiated at the altar of incense in the earthly sanctuary, was placed in the first apartment. Here, then, is another proof that there exists in heaven a sanctuary with its corresponding vessels of service, of which the earthly was a figure, and that we are taken into that sanctuary by the visions of John. A work of ministration for all the saints in the sanctuary above is thus brought to view.

Doubtless, the entire work of mediation for the people of God during the gospel dispensation is here presented. This is apparent from the fact that the angel offers his incense with the prayers of **all** saints. And that we are here carried forward to the end is evident from the act of the angel in filling the censer with fire and casting it unto the earth; for his work is then done. No more prayers are to be offered up mingled with incense. This symbolic act can have its application only at the time when the ministration of Christ in the sanctuary on behalf of mankind has forever ceased.

Following the angel's act are voices, thundering's, lightning, and an earthquake, exactly such occurrences as we are elsewhere informed transpire at the close of human probation, (see Revelation 11:19; 16:17-18).

But why are these verses thus thrown in here? Answer: As a message of hope and comfort for the church. The seven angels with their trumpets of war have been introduced. Terrible scenes of persecution against God's people were to transpire under their sounding. Before this begins the people of God are pointed to the work of mediation on their behalf above, and their source of help and

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strength during this time. Though they should be tossed like feathers upon the tumultuous waves of strife and war, they were to know that they're great High Priest still ministered for them in the sanctuary in heaven and that thither they could direct their prayers, and have them offered, with incense, to their Father in heaven. Thus could they gain strength and support in all the sufferings to come.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

The subject of the seven trumpets now resumes from verse 2. These trumpets occupy the rest of this chapter and all of Revelation 9. The blowing of the trumpets by the seven angels enhances the prophecies of Daniel 2, 7, 8, and 11. The first trumpet begins with the breaking up of the old Roman Empire into its ten divisions, the ten toes of the statue in Daniel 2. In the first four trumpets, we have a description of four remarkable events that will lead to Rome's fall. These seven trumpets, like the seven seals and seven churches, cover certain periods within the Christian era. It should be noted; the various times here spoken of as applying to the trumpets may overlap to some degree with the times of the seven seals. As well as the times covered by the seven churches. The three accounts do not share the same time frames.

The 1st Trumpet: 5th Century

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

The Roman Empire, after Constantine the Great, was divided into three parts; and hence the frequent remark, "the third part of men," etc., is an allusion to the third part of the Roman Empire which is under the scourge. **1.** The western part, Africa and Rome, Italy (sacked in 410 A.D. by the Goths). **2.** The eastern or Greek part was the area of Constantinople, Turkey. **3.** Britain, Gaul, and Spain were the third division.

The first sore and heavy judgment to fall on Western Rome was accomplished by the desolating invasions of the Visigoths; in the closing years of the fourth century and onward. "Hail" came from the northern origin of the invaders, "fire" from the destruction by the flame of both city and country, and "blood" from the terrible slaughter of the citizens of the empire by the bold and intrepid warriors. Note the words of the prophecy, "The third part of the trees was burned up". The union of the Western Roman Empire was dissolved when the

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Emperor was eventually forced to flee in 476 AD (under the 4th Trumpet). These armies of unknown barbarians, issuing from the frozen regions of the North, had established their victorious reign.

The 2nd Trumpet

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

This verse, detailing the 2nd trumpet is mirrored in Daniel 11:30 as the ships of Chittim. The sounding of the second trumpet relates to the invasion and conquest of Africa (Egypt) and afterward of Italy, by the Vandals. These conquests were for the most part naval; they came “as it were a great mountain burning with fire, cast into the sea”. This fierce maritime warfare fulfills the prediction. It wreaked havoc in the commercial world and caused great agitation and commotion. It is noteworthy that the Vandal’s who conquered North Africa cut off the supply of grain to Rome, Italy. This lack of food was a major event strengthening the hand of the barbarians; which would in due time lead to the complete fall of Western Rome in 476 AD.

Daniel 11:24-25 prophesied the beginning of the fall of Rome would come in 330 AD. In 313 Rome declared itself to be a Christian Nation and soon passed a National Sunday law. Because it had now declared itself to be in allegiance with Christ it was duty-bound as a nation to honor God’s law, just as all Christians are duty-bound to honor God’s laws. When Rome passed a national Sunday law, a violation of the fourth commandment, it was in national apostasy. This would lead to national ruin. The fourth commandment tells us to honor the seventh-day Sabbath, not the first day of the week, which is a false sabbath. This history will repeat itself in America as she also will pass a national Sunday law. This will, as it did in Rome, lead to national ruin.

The 3^d Trumpet

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

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There are three heavens: earth, its atmosphere and the solar system we live in, deep space with other solar systems, (called “star systems”) lay beyond ours. God’s throne is located in the third heaven. Paul speaks of being in the third heaven, in the presence of the Holy Angels and God. The star that fell in verse 10 is associated with what John is beholding in vision, events transpiring on earth, as he observed them in the “heavens”. He is beholding the effects of seven trumpets of war, chaos, conquest, and destruction on earth.

This trumpet alludes to the desolating wars and furious invasions against the Roman power by Attila the Hun. He rose suddenly, as a star falls from the heavens, like a meteor with no warning, a sudden appearance. His principal operations were in the regions of the Alps and on the portions of the empire whence the rivers flow down into Italy. The effect it produced was as if those streams and fountains were made bitter; that is, many persons perished and wide desolations were caused in the vicinity of those rivers and streams. “Wormwood”, denotes the bitter consequences, total annihilation, and erasure of this area. These are terms that best describe the calamities he inflicted.

The 4th Trumpet

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

The third part of Rome, as we saw in verse 7 is worth repeating here; **1.** The western part was Africa and Rome, Italy. **2.** The eastern or Greek part was the area of Constantinople, Turkey. **3.** The third was Britain, Gaul, and Spain.

The symbols sun, moon, and stars are undoubtedly here used as symbols denoting the leadership of the Roman government: Emperor, Senators, and Consuls. One-third of the empire was to fall. The sun, a symbol of the Western Emperor, was extinguished in 476 AD. This came about due to the weakening of the Western Roman Empire by the almost continual assaults of the Visigoths, Vandals, and Huns during the 1st through 3rd trumpets.

The subordinate luminaries shone faintly in the continuation of the Senate and Consuls in Italy, though as little more than a “dukedom”. The faint glimmer of the moon and stars (the Senate and Consul) was fully extinguished in 493 AD. Thus, a “third part of the sun” of western Rome, was smitten until it emitted not the faintest rays. Here, the apocalyptic fraction, “one-third,” is accurate. Fearful

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as were the calamities brought upon the empire by the first incursions of the barbarians, they were light compared with the calamities that would follow. The three remaining trumpets are overshadowed by a cloud of woe.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

This angel is not one of the seven trumpet angels, but simply another heavenly messenger, who announces that the three remaining trumpets are “woe” trumpets; because of the even more terrible events to take place under their sounding. Thus, the next, or fifth trumpet, is the first woe; the sixth trumpet, the second woe; and the seventh, the last one in the series is the third woe.

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The fifth and sixth trumpets are also the first and second woe. These describe the Saracens and Turks, a generic term for Muslims, the forerunners of Islam as we know it today. The ninth chapter of the Revelation concerns itself with their description. Chapter 9 is presented for the most part in symbols. Understanding what these symbols represent is the key to understanding what is revealed. In this chapter, real kings, kingdoms, peoples, armies, and conflicts are presented using a symbolic method.

The 5th Trumpet and 1st 150 year period; 612 to 762

1 AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

The beginning of the 5th trumpet is located in the early 600's AD. Here we find the Saracens (pre-Muslims) warring against the Eastern Roman Byzantine Empire, Constantinople. The Saracens established the seat of their government in Bagdad in 762 AD. This date marks the end of the first, of two, 150 year periods.

The second 150 year period began on July 27, 1299, at which time "they had a king over them", see verse 11. That king was Othman, from which would come the Ottoman Empire. The 5th trumpet then ends on July 27, 1449, when the 6th begins. The 6th trumpet marks the beginning of the 391 years and 15-day prophecy ("**an hour, and a day, and a month, and a year**", verse 15) ending precisely, just as predicted on August 11, 1840. On this date a decree handing over governmental control of the Ottoman Empire to European powers took effect. This date marks three important events: The fall of the Ottoman Empire, the near end of the 6th trumpet, and the soon to begin 7th, in 1844. More will be revealed about this important prophecy as our study continues.

"A star fell from heaven"

Stars, when used symbolically, generally represent leaders, as we learned from Daniel 8:10. In verse 1 a star fell upon the earth from heaven; from the first of three heavens. The first heaven is where we find the fowls of the air, this world. The second is the realm of the stars, what we often call the Universe or "space". The third is where the throne of God, the heavenly sanctuary, and the tree of life are located. Paul speaks of being in the third heaven while in vision.

In this case "the earth" designates a particular location, as opposed to "all" the earth. This place, as we shall see, was the Arabian Desert here symbolized as a bottomless pit.

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The star (leader in this case), that fell was the Persian (Iranian) King, Chosroes. The “key event” when this king fell was that it opened the way for the Saracens to emerge from the desert and begin their rise to power. The “third part” of the Roman Empire included what we call today Saudi Arabia, Iraq, Iran, and Turkey. Thus, Chosroes is here presented as the “key”, which is the “key event” that opened this “bottomless pit”.

Persia had been waging war against a third part of the Roman Empire, Constantinople, Turkey, but was never able to fully conquer it. The Muslims looked on with satisfaction as the war between Persia and Rome led to their mutual destruction. The Romans eventually overthrew Chosroes in 628 AD. In the process of conquering Persia, Rome exhausted its resources and now posed little threat. While the removal of the Persian obstacle was the key event, equally compelling was the weakness of Rome to oppose the rise of the Crescent.

One may also see this verse as the “key” being given to Mohamed, who then opens the bottomless pit. Others say it is Satan from the bottomless pit. Regardless of how one may wish to see it, the events that soon followed the fall of the Persian Empire remain unchanged: Obstacles to the rise of the Crescent were removed. These apostles of Mohamed are, without a doubt, inspired by the author of evil himself, in this, it could be said it was the evil-doer that rose from a bottomless pit, in the person of Mohamed.

The meaning of the term “bottomless pit”, from the Greek is ‘abyssos’. In verse 11 we will see another reference to one who rose from a bottomless pit, a “King”. This “angel” (a messenger, good or bad) is Othman, a Caliph leading a Caliphate. A definition for bottomless pit may also refer to any waste, desolate and uncultivated place. It is applied to the earth in its original state of chaos, Genesis 1:2. It is also used to describe the condition of the earth following the seven last plagues and the return of Christ; at which time it is a vastly destroyed wasteland.

In this instance, it appropriately refers to that then unknown, unmapped region of barren wastes known as the Arabian Desert. From the borders of which issued the hordes of Saracens, like swarms of locusts. From this obscure country, they went forth to propagate their delusive doctrines with fire and sword until they had spread their darkness over all the earth, the western and eastern empires of Rome.

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2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

The Muslim forces arose as suddenly and spread as widely as smoke arising out of the pit, the smoke of a great furnace. It was not like a light from heaven, but of smoke and darkness from a bottomless pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

The Saracens set up their false religion, the foundation of Islam. To those whom it deemed infidels it was a severe scourge. This false religion filled the world with its darkness and delusion. The swarms of Saracens, like locusts, overspread the earth and speedily extended their ravages over the Roman Empire from east to west.

The hail, in Revelation 8:7, had descended from the frozen shores of the Baltic, these were the Goths. The burning mountain, in Revelation 8:8, fell upon the sea from Africa, these were the Vandals. Wormwood was Attila the Hun. The Arabs symbolized locusts, now issued forth from Arabia, their native region. They came as destroyers and their power was like unto scorpions in that their attacks, most often on horseback, were speedy and vigorous.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

Shortly after the death of Mohammed in 632 AD, the pre-Islamic Arabian tribes were organized for conquest. When the army was assembled, they were issued instructions by the newly appointed Caliph Abubeker. These orders were: *"When you fight the battles of the lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant, or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries: and you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls and give them no quarter till they either turn*

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Mohammedans or pay tribute.” Decline and Fall of the Roman Empire, Vol. V, chap. 51, pg 189-190.

Revelation 7:1-3, reveals the seal of God as the Sabbath of the fourth commandment. History records the fact that there have been observers of the true seventh-day Sabbath all through the gospel age. The desolating power of the apostles of Mohamed was not directed against this class but was against another class. The Saracens were to cleave the skulls of a class of religionists with shaven crowns who belonged to the synagogue of Satan. These were monks, or some other order, of the Roman Catholic Church.

“Hurt not the grass, trees, nor any green thing,” hurt only a certain class of men. In fulfillment, we have the strange spectacle of an army of invaders sparing those things which armies usually destroy, the face and productions of nature.

The 2nd 150 Year period and 1st Woe

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

This period, the times of the 1st woe, begins on July 27, 1299, and ends on July 27, 1449. Constant incursions into the Roman territory and frequent assaults on Constantinople itself were an unceasing torment throughout the empire, but like the Persians before them, the apostles of Mohamed were not able to fully conquer Constantinople. They grievously afflicted an idolatrous church, of which the pope was the head. Their charge was to torment and to hurt, but not to kill (*utterly destroy or conquer*). These incursions would last for five prophetic months, 150 years, from the time when they had a king over them (“*And they had a king over them*”, see verse 11).

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

Men weary of life, when life is spared only for a renewal of woe and when all that they accounted sacred was violated and all that they held dear was constantly endangered. The savage Saracen Muslims domineered over them or left them only to a momentary repose, ever liable to be suddenly or violently interrupted again, as if by the sting of a scorpion.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

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Skill in horsemanship is the art and science of the Arabians. Swift as locusts and armed like scorpions, ready to hurt or worse and then dart away in a moment, they were ever prepared unto battle. "And on their heads were as it were crowns like gold". The turbans of the Muslims were their ornament and their pride. Arabs were anciently distinguished by the turbans which they wore. "And their faces were as the faces of men", the gravity and firmness of the mind and the honor of the Arab is his beard.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

The Arabs, unlike other men, had their hair as the hair of women, uncut, as their practice is recorded by history. But there was nothing effeminate in their character; for as denoting their ferocity and strength to devour, their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

The breastplate was in use among the Arabs in the days of Mohammed. The Arab military force was chiefly formed of cavalry and archers. With a touch of the hand, the Arab horses dart away with the swiftness of the wind. "The sound of their wings was as the sound of many horses running to battle." Their conquests were marvelous both in rapid execution and extent; their attacks were instantaneous.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. 11 And they had a king [Caliph] over them, *which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.*

This "third part of men", one-third of the Roman Empire; the Greek division based in Turkey. A remnant of what had been the much larger Byzantine Empire was now concentrated in Constantinople. They were to begin this next 150 year period of torment when "**they had a king over them**"; as we recognize it today, a Caliph leading a Caliphate. Othman was that "king". These apostles of Mohamed began their assaults on July 27, 1299. The now organized Islamic power grew until it extended over all the principal Mohammedan tribes, Turkish and Arab, consolidating them into one grand monarchy, the Ottoman Empire.

Their Caliph (king) is called "the angel of the bottomless pit". An angel signifies a messenger, a minister, either good or bad and

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not always a spiritual being. The angel of the bottomless pit would be the chief minister of the religion. That religion is Mohammedanism and the Sultan, its chief minister, a Caliph. His name in the Hebrew tongue is "Abaddon", the destroyer; in Greek, "Apollyon", one that exterminates, or destroys. From 1299 to 1449 the Caliphate engaged in an almost perpetual war with the Byzantine Empire without conquering it. As the prophecy specified, they were to "hurt", not utterly destroy or conquer. But in 1449 a change would be introduced, which we will find under the next trumpet.

The 6th Trumpet and 2nd Woe

12 One woe is past; and, behold, there come two woes more hereafter. 13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, 14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. 15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

The first 'woe' came to its end on July 27, 1449, and now a second begins. A command came from the four horns of the golden altar to remove the restraints. The four angels spoken of in verse 14 are the four principal sultans of which the Ottoman Empire was composed. They were located in the country watered by the Euphrates; the sultans were situated at Aleppo, Iconium, Damascus, and Baghdad.

Previously these sultans, or "four angels", had been restrained; but God commanded that they are loosed. Their commission was now extended to slay the third part of men, a third part of the Roman Empire. The eastern "city of the Caesars", Constantinople, was soon to be conquered and would become the seat of the Ottoman Empire.

The four angels were loosed for a prophetic hour, a day, a month, and a year. This period of Ottoman supremacy then was to last three hundred ninety-one years and fifteen days. This time prophecy concerns itself primarily with the length of time the Islamic power would continue, and it also marks the end of the 2nd woe.

Concerning the termination and fulfillment of this time prophecy, E. G. White states, in the book "*The Great Controversy*" pages 334-335: "*In the year 1840, another remarkable fulfillment of prophecy excited wide-spread interest. Two years before, Josiah Litch one of the leading ministers preaching the Second Advent,*

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published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown in 1840 AD, sometime in the month of August; and only a few days previous to its accomplishment he wrote: 'Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case'." Josiah Litch, in 'Signs of the Times, and Expositor of Prophecy', Aug. 1, 1840."

And so it was the case. European powers had offered to protect Turkey and its territories from invasion and ruin but only at the cost of relinquishing the Turkish government to their control. Having Christian nations in control of an Islamic Turkey was a bitter pill for them to swallow, but having little choice in the matter, they accepted the terms of help. To Josiah Litch it was purely a matter of calculation based on the prophetic periods given in Scripture (verse 15) as confirmed by his study of history and *interpreted as a literal application*. The arms and mode of warfare which was used in the siege and fall of Constantinople was, as we shall see, distinctly noticed by the prophet. This decree, though penned a few days earlier, took effect on the very day Josiah Litch had forecast.

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

Here we see an innumerable horde of horses, and them that sat on them. The invasion of the Roman territories by the Turkish horses' overspread a frontier of six hundred miles. Whether the number, two hundred thousand thousand is designed to convey the idea of any definite number, the reader must judge. Nothing can be affirmed on this point and it is not at all essential. Suffice it to say, it was a very large army.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

The first part of this description refers to the appearance of the horsemen. The Turkish uniforms were predominately red, blue, and yellow, thus, the scriptural description is accurate. The heads of the horses were in appearance as the heads

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of lions, denoting their strength, courage, and fierceness; while the last part of the verse undoubtedly refers to the use of gunpowder and firearms for purposes of war. As the Turks discharged their firearms on horseback, it would appear to the distant beholder that is as John must have seen it in vision, the fire, smoke, and brimstone issued from the horses' mouths.

John the Revelator had no concept of "firearms" as they did not exist in his time. He did the best he could to write down what he saw or heard using words and examples familiar with his time. "Inspiration" is not word for word from the mouth of God to His penmen unless they are specifically quoting God or an angel with whom the prophet has spoken or heard speak. God reveals to His servants, through dreams, visions, through an angel face to face, or (rarely) God Himself may speak with a prophet. It is then left to the penman or the prophet, to accurately record what he was shown or heard. When such records are allowed to remain in the biblical record, they are then sanctified and blessed, imperfect though they may be.

There are many examples in the Bible where the penmen struggle to put into human language the wonders he has seen in the vision. This is especially difficult concerning visions of the glories of heaven, which can only be fully described in the language of angels. While man does the best he can, God is in control of the finished product, the written word. The Bible contains enough information for every man, the common man, to find the path to salvation.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. 19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

These verses express the deadly effect of the new mode of warfare introduced, agents of gunpowder, firearms, and cannon. It is said that their power was also in their tails. The horses' tails were the symbol, or emblem, of their authority, a well-known Turkish standard, a symbol of office, authority, and leadership. Anyone looking on a body of cavalry with such banners, or ensigns, would be struck with this unusual or remarkable appearance and would speak of their banners as that which concentrates and directs their power.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and

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brass, and stone, and of wood: which neither can see, nor hear, nor walk: 21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

The events that occurred under the sixth trumpet constitute the second woe. These judgments of God, called plagues in verse 20, were redemptive, that is, designed to bring men to repentance. But they led to no improvement in the manners and morals of men. Those who escaped them learned nothing by their manifestation in the earth. The hordes of Saracens and Turks were let loose as a scourge and punishment upon apostate Christendom led by the pope. Men suffered the punishment but learned no lesson from it.

The Seventh Trumpet and Third Woe

We are now living in the times of the seventh trumpet and the third woe. This last woe, like the first two, will bring great calamity upon the earth and usher in the final events that will lead to the close of probation for all mankind and the return of Christ. This final woe trumpet will be followed by the close of probation and the seven last plagues of wrath. Chapter 10 is an interlude of events leading up to the seventh trumpet. The details of which will begin in Revelation 11:14.

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In this chapter, we have another instance in which the consecutive lines of thought are interrupted. Revelation 9 closed with the events of the sixth trumpet. The sounding of the seventh trumpet is not introduced until we reach Revelation 11:15. All of chapter 10 and chapter 11:1-13, therefore, come in between the sixth and seventh trumpets. That which is particularly connected with the sounding of the sixth trumpet is recorded in chapter 9. But now the prophet has other events to introduce before opening the last trumpet. He does so in these verses leading up to Revelation 11:13.

The prophecy of chapters Revelation 10 and 11:1-13 detail a series of events that would take place in the times of the first, second, and third angels' messages of Revelation 14. One such significant event was the times of the French Revolution, which is paralleled in Daniel 11:36-39.

1 AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: 2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his left foot* on the earth,

It is Christ Himself who answers to the description of the "mighty angel" with a rainbow on His head in verse 1. We may infer from the language in verse 2 that this little book was at some time closed. We read in Daniel of a book which was closed and sealed to a certain time: "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", Daniel 12:4. Since the last parts of this book were closed until the time of the end (1798), it follows that at that time the book would be opened. As this closing was mentioned in prophecy, it is reasonable to expect that in *the predictions of events to take place at the time of the end, the opening of this book would also be mentioned.*

There is no book spoken of as closed and sealed except the book of Daniel's prophecy and there is no account of the opening of that book unless it is here in Revelation 10. We see, furthermore, that in both places the contents ascribed to the book are the same. The book which Daniel had directions to close and seal had reference to time: "How long shall it be to the end of these wonders?" Daniel 12:6. When the mighty angel of this chapter, Christ comes down with the little book open, on which He bases his proclamation, He gives a

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message relating to time, as will be seen in verse 6 (“time no longer”).

We have seen that the prophecy, especially the prophetic periods of Daniel, were not to be opened until the time of the end. The mighty angel proclaims His message *after the beginning of the time of the end* (1798). The book of Daniel itself furnishes data from which the time of the end can be firmly established. In Daniel 11:30, the papal power is brought to view. In verse 35 we read, “Some of them of understanding shall fall, to try them, and to purge, and to make white, even to the time of the end”. Here is the period of the supremacy of the little horn, during which time the saints and “times”, and laws were to be given into his hand, and from him were to suffer fearful persecutions. This is declared to reach the time of the end. This period of popish power began in 538 AD and ended in 1798 when the 1,260 years of papal supremacy were to expire.

Since that time, many have ‘run to and fro’ and knowledge on these *prophetic subjects* has marvelously increased. Of course, scientific and worldly knowledge has also increased, but here we believe the emphasis of Daniel 12:4 concerns itself primarily with an increase in prophetic knowledge.

The chronology of Mighty Angel of Revelation 10:1 is similar to the first angel’s message of Revelation 14:6, which began in earnest in the 1830s. The points of similarity are easily seen. **1.** They both have a special message to proclaim. **2.** They both utter their proclamation with a loud voice. **3.** They both use similar language, referring to the Creator as the maker of heaven and earth, the sea, and the things that are therein. **4.** And they both proclaim time, one swearing that (prophetic) time should be no more, and the other proclaiming that the hour of God’s judgment has come.

The message of Revelation 14:6 is located *after* the time of the end, which was 1798. It is a proclamation of the hour of God’s judgment come and hence will have its application in the last generations. Paul did not preach the hour of judgment had come. Martin Luther and his colleagues did not preach it. Paul reasoned of a judgment to come, indefinitely future, and Luther placed it at least three hundred years beyond his day.

Moreover, Paul warns the church that they should be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us. He counsels let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, 2 Thessalonians 2:1-3.

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Here Paul introduces to our view the man of sin, the little horn, who is the papacy and covers with a caution the whole period of his supremacy, which, as already noticed, continued 1,260 years.

After 1798, therefore, there was no restriction against proclaiming the day of Christ was at hand. The prophecy of the seven thunders could now also be made known. In due time, only after the first and second angel's messages' had been given. Since that time, therefore, the angel of Revelation 14 has gone forth proclaiming that the hour of God's judgment has come. It is since that time that the angel of chapter 10 has taken His stand on sea and land and sworn that "time shall be no more". The present generation is witnessing the fulfillment of these three angel's messages.

The preaching of the Second Advent began in earnest from the fall of 1840 and continues to 1844. The position of this angel was one foot upon the sea and the other on the land. Had this message been designed for only one country, it would have been sufficient for the angel to take his position on the land, only. But he has one foot upon the sea, from which we may infer that his message would cross the ocean, and extend to the various nations and divisions of the globe. This inference is strengthened by the fact that the advent proclamation did go to every missionary station in the world.

3 And cried with a loud voice, as *when a lion roareth*: and when he had cried, seven thunders uttered their voices. 4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

After these seven thunders uttered their voices the injunction comes to John as to Daniel regarding the little book: "Seal up those things which the seven thunders uttered." These relate to future events which will be disclosed in their order. **(1)** Daniel will stand in his lot. The lives of all those who ever claimed to follow the Creator God, including Daniel, will have their life record reviewed. This is the judgment that begins at the end of the 2,300-year prophecy. From this, their "lot" in the heavenly kingdom will be determined. "Lot", meaning their reward. **(2)** John sees the little book unsealed. **(3)** Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was a message concerning time. The special light given to John expressed in the seven thunders was a delineation of events that would transpire under the first and second angels' messages. It

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was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be preached, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that prophetic time (prophecies) should be no longer. The Bible's longest-time prophecy would terminate in 1844.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

What is the meaning of this most solemn declaration, "Time no longer"? It cannot mean that with the message of this angel, time, as computed in this world, in comparison with eternity, should end. The next verse speaks of the days of the voice of the seventh angel (the seventh trumpet) and Revelation 11:15-19 gives us some of the events to take place under this trumpet in the present state. It cannot mean probationary time, for that, does not cease until Christ closes His work as High Priest; which is not until after the seventh angel with trumpet had begun to sound, Revelation 11:15, 15:5-8. It must, therefore, mean prophetic time, for there is no other to which it can refer.

It means, rather, that no prophetic period should extend beyond the time of the longest prophetic period in the Bible, which is 2,300 years. Beyond 1844, when the 2,300-year prophecy terminated, "time (prophetic time) will be no longer."

7 But in the days [the times of or the years of] of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

This seventh trumpet angel is not that which is spoken of in 1 Corinthians 15:52 as the last trump, which wakes the sleeping dead; nor should it be confused with any statement that concerns itself with "trumpet after trumpet" (warning after warning), this is seventh in the series of the seven trumpets. Like the others of this series, it concerns itself with prophetic days, that is, prophetic years, in sounding. In the days when he shall *begin to sound*.

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It is then that the mystery of God shall be finished. Not in the day when he shall begin to sound, not in the very beginning of his sounding, but in the years that follow his sounding, then the mystery of God shall be finished, probation for man will then be closed (see Daniel 12:1, Michael stands up).

As for the events to take place under the sounding of the seventh trumpet, some fix that beginning in 1844. But on this point, no firm date can be offered. The one great event, the mystery of God (the close of the gospel message), is right upon us. The closing of a decisive work is near at hand. There is importance connected with the finishing of any of the works of God. Such an act marks a solemn and important era. Our Savior, when dying upon the cross, cried, "It is finished", John 19:30. Likewise, when the great work of mercy for fallen man is completed, it will be announced by a voice from the throne of God, proclaiming in tones like thunder the solemn sentence "It is done", Revelation 16:17. Our eternal hopes and interests, therefore, prompt us to inquire what bearing such an event will have upon us. When we read of the finishing of the mystery of God, we ask what mystery is it, and in what does its finishing consist?

"Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him", Ephesians 1:9-10.

Here God's purpose to gather together all things in Christ is called the "mystery" of His will. This is accomplished through the gospel. "For me (Paul asks that prayer is made), that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel", Ephesians 6:19. Here the gospel is declared plainly to be a mystery. Colossians 4:3 says it is called the mystery of Christ. Paul declares that the mystery was made known to him by revelation. In this, he refers to his Epistle to the Galatians, where he recorded what had been given him "by revelation".

Because of these testimonies, it becomes clear *the mystery of God is the gospel*. Its work on this earth will be finished. It is the same, then, as if the angel had declared, "*In the days of the voice of the seventh angel, when he shall begin to sound, the gospel shall be finished*". It will be finished when the number of God's people is made up, when mercy ceases to be offered and when probation for mankind has forever closed, see Daniel 12:1.

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Such is the momentous work to be accomplished in the days of the voice of the seventh angel, whose trumpet notes have been reverberating through the world since the third angel began to sound in 1848. God is not slack. His work is not uncertain. Are we ready for the issue?

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

John is now called upon to act a part in this symbolic representation. The angel of this chapter has in his hand "a little book open". In comments on verse 2, we have shown this "little book" to be the book of Daniel which was "sealed till the time of the end", Daniel 12:9. It was to be opened, its prophecies understood, at a specific time in history, yet far future to Daniel.

By finally understanding the "sealed" prophecy in this book it was determined that the work of cleansing the sanctuary would occur in 1844, Daniel 8:14 and 9:25-27, among other verses. Students of prophecy who first made this discovery, in the early 1800s understood the sanctuary to mean the earth and mistakenly regarded this prediction to mean that the Lord would come to cleanse the earth of its pollution and sin at that time. Thus this message of the coming of the Lord, at first located in 1843 and later calculated to be in the autumn of 1844 spread rapidly throughout America and other parts of the world. Tens of thousands looked for the coming of the Lord with great joy. They were correct for the time being 1844 but misunderstood the event, the meaning, and the location of the sanctuary (heavenly, not earthly) to be cleansed.

Accordingly, we read in verse 10, "The little book . . . was . . . in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter." When the expected return of our Lord did not take place as predicted, their joy and happiness turned to despair; it was a "Great Disappointment". The disappointment, however, was no evidence that the Lord was not in the movement, for in this tenth chapter of Revelation He anticipates this very experience, and in the last verse points His people to a task of worldwide extent He had yet

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for them to perform before His glorious appearing, for their work had not yet been finished. This work is brought to view quite fully in the three angels' messages of the fourteenth chapter. There are similar experiences found in Jeremiah 15:16-18; Ezekiel 3:1-3, 10.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

John, standing as the representative of the church, here receives from the angel another commission. This new message links the first and second angels' messages. It is to go forth to the world. In other words, we have here a prophecy of the third angel's message, which is now in the process of fulfillment. This message, of the third angel, is to go before "many peoples, and nations, and tongues, and kings", as will be seen in a study of Revelation 14:6-12. The third angel's message answers the call to "prophesy again" after proclaiming the first two angels' messages, which had led to a great disappointment that our Lord had not returned as they had expected. They had the correct date, but an incorrect understanding of the grand event that would occur on that date. This was the beginning of the Day of Atonement, which on earth had been but a shadow of what was now taking place in the heavenly sanctuary above.

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1 AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. 2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

This chapter is a continuation of the instruction which the angel began giving to John in chapter 10; hence these verses, Revelation 11:1-14, should not be separated by the present division into chapter 11. In the last verse of Revelation 10, we have a prophecy of the third angel's message. This message, connected with the temple of God in heaven, is designed to fit a certain class of people as worshippers.

The temple here is the literal temple in heaven. The worshippers are to be measured in character by the standard of law, the Ten Commandments. This is the standard God has by which to measure "the whole duty of man". It is a part of the measuring rod given to John.

To measure the temple of God is a prophetic command to give the subject of the temple, or sanctuary, a special examination. The Ten Commandments alone are not enough to carry out the measurement. When we take the entire message it leads to an examination of the sanctuary on high. Here we have the ministration of Christ and the commandments. The measuring rod, taken as a whole then, is to investigate the law and the sanctuary.

John is instructed to leave out the court. The attention of the church is directed to the inner temple and the service there. Matters about the outer court are of less consequence now, since it is given to the Gentiles. Spiritually speaking, in this instance, gentiles are those who are in apostasy or fighting against God's law. The "court" refers to this earth; it is the place where the victims were slain whose blood was to be sprinkled inside the sanctuary, the blood of lambs, goats, and such. These sacrifices were always meant to point to Jesus, the Lamb of God who would be sacrificed for the sins of the world on Calvary, in Judea. The Gentiles introduced here represent the great apostasy of treading down of the holy city, God's Church, forty and two months; the 1,260 years of papal persecution. Thus we are carried back into the past by an easy and natural transition; now our attention is called to a new series of events.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days,

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clothed in sackcloth. 4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

The period of "a thousand two hundred and threescore days" is variously referred to in the Scriptures. It appears in numerous ways, besides verse 3 above, like 1260 days in Rev. 12:6, as 42 months in Rev. 11:2 and 13:5, as 3 1/2 times (time, times, and the dividing of time) in Daniel 7:25, 12:7 and again in Rev. 12:14.

These all refer to the same period and can be easily calculated. A 'time' is a year, as is evident from Daniel 11:13. A year has twelve months, and a *Biblical* month contains thirty days. Thus we have 1,260 years. That a biblical month has 30 days is demonstrated in the record of the flood, Genesis 7 and 8. Here we will find definite measures of time that allow for calculating the prophetic periods, bearing in mind that in prophecy a day is equal to a year of ordinary time. For brevity's sake, we now need to move on.

During this time of 1,260 years the two witnesses are in a state of sackcloth, that is, obscurity, and God gives them the power to endure and maintain their testimony through that dark and dismal period. But who are these 'witnesses', in verse 4?

These are the two olive trees, and the two candlesticks standing before the God of the earth. Zechariah 4:11-14, implies that the two olive trees are taken to represent the word of God. Jesus declared of the Old Testament Scriptures, "**They are they which testify of Me**", John 5:39. *The "Two Witnesses" then are the Old and New Testaments.* The essential purpose of the Scriptures is to give witness to the mercy and character of God. Our Lord commands, "Search the Scriptures". This was addressed to the Jews and described the character and office of the Old Testament. The New Testament has also been declared to give testimony, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations", Matthew 24:14. These declarations and considerations are sufficient to sustain the conclusion that the Old and New Testaments are Christ's two witnesses.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

To hurt the word of God is to oppose, corrupt, or pervert its testimony, and turn people away from it. Against those who do this work, fire proceedeth out of their mouth (the mouth of the witness') to devour them, that is, a judgment of fire is pronounced in the word against such. It declares that those who hurt them will have their

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punishment in the lake that burns with fire and brimstone; Malachi 4:1, Revelation 20:15 and 22:18-19.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

In what sense have these witnesses power to shut heaven, turn waters to blood, and bring plagues on the earth? Elijah shut heaven so that it did not rain for three years and a half, but he did so by the word of the Lord. Moses by the word of the Lord turned the waters of Egypt to blood. "As often as they will" means just as these judgments, recorded in their testimony, have been fulfilled, so every threatening and judgment pronounced by them against any people will surely come to pass. The world has yet to be smitten with the seven last plagues, but it will be, on this, we have the sure word of prophecy!

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Revelation 11:8-13 mirrors Daniel 11:36-39

"When they shall have finished their testimony" is when the sackcloth state has ended. Matthew 24:22 expresses it as the days of persecution being shortened. This was accomplished in 1773, just before the 1,260-year prophecy terminating. A 'beast' in prophecy, denotes a kingdom or power, see Daniel 7:17, 23. This kingdom/power is likened spiritually to Sodom and Egypt; which was also atheistic. In Exodus 5:2 Pharaoh said, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go". Here is atheism!

The two witnesses testified in sackcloth beginning in 538 AD, with the rise of the Roman Catholic power that would persecute God's people until its power was taken away, 1,260 years later. In 1798 France denied the being of God in her national capacity and made war on the Monarchy of heaven, this then marks the rise of that atheistic power, likened to Sodom and Egypt.

In the year 1793, the gospel was abolished by a solemn act of the French Legislature. Some five years later, the Roman Catholic power received its deadly wound. The indignities offered to the actual

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copies of the Bible were unimportant after this; their life lay in their doctrines. With the extinction of the doctrines, the Bible itself was extinguished.

By the decree of the French Government, declaring that the nation acknowledged no God, the Old, and New Testaments were slain throughout the limits of Republican France. The Sacred Books were destroyed in the general plunder of every place of worship. In Lyons, they were dragged at the tail of an ass in a procession through the streets. Among other events of 1793 a "Grand Festival" dedicated to "Reason and Truth" was celebrated in the Cathedral of Notre Dame, desecrated and renamed "The Temple of Reason". A pyramid was erected in the center of the Church and inscribed "To philosophy". The torch of "Truth" was on the altar of "Reason" spreading light, etc. The National Convention and all the authorities attended this burlesque and insulting ceremony.

Bibles were gathered and burned, and every possible mark of contempt heaped upon them, and all institutions of the Bible abolished; the Sabbath was blotted out, and every tenth day substituted for mirth and profanity. Baptism and communion were abolished. It was said there was no God, and death was pronounced to be an eternal sleep. The "Goddess of Reason" was set up, in the person of a vile woman, and publicly worshiped. Surely here is the power that exactly answers the prophecy. This point will be further developed in the comments on the next verse.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

This verse denotes the feelings of other nations watching the outrage against the two witnesses. They would see what war infidel France had made on the Bible, but these other nations would not be led to engage in this wicked work themselves. Nor would they allow the murdered witnesses to be buried, or put out of sight among their nations. The witnesses lay dead three days and a half; that is three years and a half, in France only. But France attempted to arouse Christians everywhere to put forth war against the Bible; as we will see in the next verse.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

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This denotes the joy of those who hated the Bible, for they were tormented by it. Great was the joy of infidels everywhere, for a while. But “the triumphing of the wicked is short”; so it was in France. Their war on the Bible and Christianity had well-nigh swallowed them all up. They set out to destroy Christ’s “two witnesses” but they filled France with blood and terror. So much so, that they were horror-struck at the result of their wicked deeds, and were glad to remove the Bible from their wicked hands.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

In 1793, a decree was passed by the French Assembly suppressing the Bible, but just three years after, a resolution was introduced into the Assembly returning respect to the Scriptures. That resolution lay on the table for six months. Then it was taken up and passed without a dissenting vote.

Thus, in just three years and a half, the witnesses “stood upon their feet” and great fear fell upon them which saw them. The appalling results of the rejection of the Bible had driven France to take her hands off these witnesses. The Church and the Bible had been slain in France from November 1793 until June 1797. The three years and a half expired and the Bible, so long and so sternly repressed before, was once again placed in honor, and was the book of free Protestantism!

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

The two witnesses “*ascended up to heaven*” is an expression signifying their great exaltation. The Scriptures attained such a state of exaltation, as here indicated, after the time France had made war upon them. Shortly after that time, the British Bible Society was organized in 1804, and there followed the American Bible Society in 1816. These, with their almost innumerable auxiliaries, were scattering the Bible everywhere.

Before 1804 the Bible had been printed and circulated in only fifty languages, by the mid-1800’s it was being printed in thousands of languages. No other book approaches the Bible in the number of copies circulated. It is exalted as above all price, as, next to His Son, the most invaluable blessing of God to man. It bears the glorious testimony concerning His Son. Yes; the Scriptures may truly be said

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to be exalted “to heaven in a cloud”, a cloud being an emblem of heavenly elevation.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

The symbol of an earthquake is used repeatedly in Scripture to portray turmoil and upheaval, this was the French Revolution. During which 7,000 titles of nobility were eliminated.

Revelation 17:18 states, “The woman which thou sawest is that great city which reigneth over the kings (kingdoms) of the earth”. That city is the papal Roman power. France is one of the “ten horns” that gave “their power and strength unto the (papal) beast”; it is one of the ten kingdoms that arose out of the Western Empire of Rome, as indicated by the ten toes of Nebuchadnezzar's image. It is also Daniel's ten-horned beast of Daniel 7:24. It is John's ten-horned dragon of Revelation 12:3. France, then, was “a tenth part of the city” and was one of the strongest ministers of papal vengeance.

But in the French Revolution it “fell” and with it fell the last civil messenger of papal fury. “And in the earthquake were slain of men seven thousand”. France made war, in her revolution of 1789 and onward, against all titles: of nobility, hereditary, priests and pope alike. It is said by those who have examined the French records, that just seven thousand titles of men were abolished in that revolution.

“And the remnant were affrighted and gave glory to the God of heaven”. France, in dishonoring God and defying Heaven had filled that nation with such scenes of blood, carnage, and horror, as made even the infidels themselves tremble and stand aghast. The “remnant” that escaped the horrors of that time “gave glory to God”. Not willingly, but because God caused this “wrath of man to praise Him” by showing the world that those who make war on heaven, make graves for themselves! Thus glory rebounded to God by the very means that wicked men had employed to tarnish His glory.

Revelation 11:14 The second woe is past; and, behold, the third woe cometh quickly.

The Islamic power ended August 11, 1840, and the 3rd woe occurs under the next trumpet, the 7th, which began in 1844. It was on this date that the Ottoman Empire government was put under the control of an alliance of European nations.

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TWO INVESTIGATIVE JUDGMENTS

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. 16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

Here the prophet glances forward to the final establishment of the eternal kingdom of God on earth. Although the 7th trumpet has only begun to sound, the voices in heaven and the four and twenty elders anticipate this final event, God's eternal kingdom, and they call out and glorify Him!

The 7th trumpet covers a period from the beginning of the first phase of the final judgment in 1844, to the destruction of all earthly powers and of the earth itself when Christ returns, and then continues for a thousand years. During this long period, the Saints along with Jesus review the books of record. Then the 7th trumpet ends with the establishment of His eternal kingdom on the earth made new. In verse 18, John now goes back and takes up the events that will happen in conjunction with the first phase of the investigative judgment, which will determine whose names will be retained in the "*book of life*".

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

From about 1804 to 1847 was a period of relative peace and safety. This allowed for the spread of the Bible to the world and a great worldwide spiritual awakening, especially in America. The Bible had been kept from the people for over a thousand years. Now they eagerly "**ran to and fro**", Daniel 12:4, searching the Bible for truth. Their "**knowledge**", of the prophecies of Daniel and the Revelation grew with great rapidity, especially from 1844 forward.

The period of relative calm came to a close with a series of republican revolts against European monarchies, beginning in 1848. The revolutions spread into Sicily, France, Germany, Italy, and the Austrian Empire. They all ended in failure and repression and were followed by widespread disillusionment among liberals. These

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revolutions fulfilled the prophetic utterance found in verse 18, **“the nations were angry”**. This is specified, to begin with, the 7th trumpet, says verse 15, **“And the seventh angel sounded”**. Since 1848 jealousy and hatred among nations have been the rule, rather than the exception.

“The wrath of God”, verse 18, is the seven last plagues of Revelation 15:1. These are poured out upon the earth when Michael stands up, see Daniel 12:1. His standing announces the close of probation for all of mankind.

In verse 18 John is once again looking forward in time, to **“The time of the dead, that they should be judged.”** This is a final judgment of the wicked, most of whom, now lay in their graves. All the wicked dead remain in their graves, after the last plagues, and for an additional thousand years. During these thousand years, the Saints, along with Jesus, will review the record books and the sentence for each person, affirming that the sentence is righteous and just and true. 1 Corinthians 6: **(2) “Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? (3) Know ye not that we shall judge angels?”** Of course the wicked includes the evil angels and their leader. The thousand-year period begins with the resurrection of the Saints from their graves, when Jesus returns for them, Revelation 20:4. Thus, the initial investigation of the “book of life” precedes the thousand-year investigation of the wicked. The beginning point is noted in Daniel 7:10, **“The judgment was set, and the books were opened”**. The investigation of the books of records in heaven began at the termination of the 2,300-year prophecy. That prophecy ended in 1844 on the Jewish “Day of Atonement”, as reckoned by the ancient Jewish Karaite calendar on October 22.

This first phase of the investigation was foreshadowed in the earthly sanctuary by the *“Day of Atonement”* service. This was a symbolic *“Cleansing of the Sanctuary”* of the records of literal sin. Only those whose names are written in the “Book of Life” are to be judged in the first phase of the books of record. All those, who at some point in their life, professed to follow God, do have their names entered into that book. Sadly, those who have never made such a claim do not have their names written in that book. Thus they are listed only among the wicked and their judgment takes place under the second phase, during the 1,000 years. The judgment of the professed followers of the living God then precedes the **“wrath of**

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God". At the end of the thousand years, after the second phase of the investigation, the sentencing of the wicked is to be carried out.

This judgment of the Saints is to determine whose *names* shall be blotted out from the book of life, and whose names shall be retained, Rev. 21:27. Some, who professed to be the followers of Christ, will be found wanting, not meeting the standard and their names will be removed (blotted out). Yet, the record of their sins will remain. No man knows the day or hour in which this investigation will be completed, and probation for all of mankind will then close.

Our life's record, of the wicked and the Saints, will reveal every deed and thought, good or bad. By this life's record, our "reward" will be determined. While our works will not save us, it is impossible to be saved without them. Works, correctly understood, are a demonstration of our faith. God knows the heart, whether these works are righteous or whether they be for outward show, or merely performed out of fear of losing one's soul. God has not given us a spirit of fear, dear reader. He accepts only those works performed in a spirit of love. Salvation is by grace, yet our reward is based on our works. In heaven, some will have more "stars in their crown" than others. Some will have special privileges not allotted to others. But all will be perfectly happy with whatever reward they receive.

"Destroy them which destroy the earth"

This refers to the end of the thousand years when all the wicked, through their wicked acts of every kind, has made necessary the purification of the earth by a lake of fire. That time when sin and sinners will be utterly and eternally destroyed, Revelation 20:9. Thus, the 7th trumpet reaches the end of the one thousand year period.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Verse 19 finds that once more the prophet carries us back to the beginning of the trumpet. After the introduction of the 7th trumpet in verse 15, the first great event that comes to the mind of John is the transfer of the kingdom from earthly to heavenly rule. God forever crushes the rebellion of this revolted earth and establishes Christ upon His throne.

We are next referred back to the state of the nations, the judgment to fall upon them, and the final destiny of both Saints and sinners in verse 18. After this field of vision has been scanned, our

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attention is called back once more in the verse now under consideration. The last scene in the work of mercy for a guilty world is the temple opened. We know this is the second apartment of the sanctuary, the Holy of Holies. For in this place is seen the Ark of the Covenant, and in that apartment alone is the Ark found. Since 1844, the people of God have been endeavoring to keep every precept of the holy law written upon the tablets deposited there. The tables of the law are there, just as they were in the Ark in the sanctuary erected by Moses. This is evident from the terms which John uses in describing the Ark, which he calls the **"ark of His testament"**. The ark was called the Ark of the Covenant, or testament, because it was made for the express purpose of containing the tables of the testimony, the Ten Commandments, Exodus 25:16, 31:18. It was put to no other use and owed its name solely to the fact that it contained the tables of the law. John, beholding the Ark in heaven affords an unanswerable proof that the law is still there, unaltered in one jot or tittle from the copy which for a time was committed to the care of men in the Ark of the Jewish tabernacle during the time of Moses. From this exposition, we see that God's laws will stand for eternity.

Those who accept the gospel in this age have received a reed, Revelation 11:1, and have been instructed to measure the temple of God. *That is, they are to carefully examine the doctrines, laws, ceremonies, judgments, and aspects of the temple, the altar, and the character of those who worship therein.*

They are uttering the last prophecy before nations, peoples, and tongues, Revelation 10:11. The drama will soon close with the lightning, thunder's, voices, an earthquake, and a great hail, which will constitute nature's last convulsion before all things are made new at the close of the thousand years, Revelation 21:5.

REVELATION 12:

1 AND there appeared a great wonder in heaven; a woman *[Church]* clothed with the sun *[Old Testament]*, and the moon *[New Testament]* under her feet, and upon her head a crown of twelve stars *[12 Apostles]*: **2** And she being with child *[Messiah]* cried, travailing in birth, and pained to be delivered. **3** And there appeared another wonder in heaven; and behold a great red dragon *[pagan Rome]*, having seven heads and ten horns and seven crowns upon his heads.

John beheld, in the heavens of this earth a vision. “**A woman**” is God’s true church, a corrupt woman, an apostate Church. “**The sun**” is the gospel era, the New Testament. “**The moon**”, is the Old Testament era. The moon shines with light reflected from the sun, so shines the Old Testament era. The “**crown of twelve stars**” is the twelve apostles. The “**great red dragon**” is pagan Rome. Verses 1 and 2 cover a period just before the opening of the Christian era when the advent of the Messiah. This period then extends beyond His birth to the full establishment of the gospel church. The woman, God’s Church was clothed with the light of the New Testament. Rome, over its history, had seven distinct forms of government. These are the seven “heads” wearing “crowns”, leadership. The first form was a king, the sixth, Emperor, the seventh an Exarchate.

4 And his tail *[the great red dragon, pagan Rome]* drew the third part of the stars *[the first form of the Roman government, Kings]* of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. **5** And she brought forth a man child *[Messiah]*, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. **6** 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.

“**A third part of the stars**”. The Jewish government was comprised of three organizations: Kings, Priests, and the Sanhedrin. The sun, the moon, and stars are used here as symbols to represent these three, for other examples see Revelation 8:12 and Daniel 8:10. The office of King (the sun) was removed in 63 BC by Rome. This was “one-third” of its governmental organization. Rome in due time appointed Herod as “*king of the Jews*”. The Priests and the Sanhedrin (moon and stars) were then subject to the oversight of Rome. “**The dragon stood before the woman**”, Herod was ready to devour (kill) her child, the Messiah. The time frame here is the birth

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of Christ. Thus we have fixed both the time and the place of these verses. The “**man-child**”, Christ, was caught up unto God and His throne when He ascended to heaven in the sight of His disciples, leaving to us the promise that He would come again.

The church fled into the wilderness to hide from persecution in AD 538 when the papacy was firmly established. There it was nourished by the word of God, His two witnesses; the Old (moon) and New (sun) Testaments for the next 1,260 years. Severe persecution was enforced by France, in alliance with the papacy. This continued, until the ‘tribulation’ (see Matt. 24:22) almost wholly ceased in 1773 by the removal of the Jesuit Order. The 1,260-year prophecy then terminated with a “**deadly wound**” to the papacy in 1798.

7 And there was war in heaven: Michael (Christ) and his angels fought against the dragon (Satan); and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth and his angels were cast out with him.

The first six verses carry us to the year 1798 as a broad outline of time. The focus for verse 7 is on the second war, between Christ and Satan. It began in earnest with the 40 days of Christ's wilderness experience and temptations. This was the last opportunity for Satan to gain victory.

The first war, in heaven, was against Christ's Father, before this world was created. When Satan was “cast out” (defeated) the first time, he still had access to the gates of the Third Heaven but was not allowed to enter the heavenly city. Instead, the author of evil would stand just outside the gates and taunt the angels as they came in and went out. This is the “city” Paul called the “*third heaven*”, wherein God's throne is located. The first heaven: our atmosphere. The second heaven: outer space. The third heaven, that place wherein God's throne is located, the Most Holy Place in the Temple.

A second war is brought to view in verse 7, one not against the Father, but His Son, Christ. This was a war on earth, though, in the spiritual realm, it was a literal war. While this second war began as soon as the Christ child was born, the time frame of verse seven is particularly AD 27, immediately following the baptism of Jesus. The “war” in verse 7 is the temptations of Christ in the wilderness and is carried forward to the time of the cross.

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10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12 Therefore rejoice ye heavens and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Christ in His advent to this earth was victorious, and only then **“is come salvation”**. Had salvation not come before this? We answer: only by faith, but now, with Christ's victory that promise of salvation, was signed, sealed, and made sure by His blood! This is the “second covenant”, an affirmation of the first. There has always been only one “covenant” (contract). The first was a promise, the second when the promised contract was signed by the blood of Christ.

In verses 11 and 12 the prophet glances rapidly over the working of Satan from the time of his original rebellion in the third heaven to his war on earth against Christ and His people. The faithful brethren overcome him by the blood of the Lamb and the word of their testimony, while his wrath increases as he knows his time is short.

The new church was first persecuted by pagan Rome and then by the Church/State alliance of France and the papacy, a ‘beast’ power. Paganism, since the time of Babylon, has persecuted God’s people daily. In 538 Rome declared its official religion to be Catholic, a mixture of pagan and Christian doctrines. Catholicism was and remains little more than paganism baptized.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*. 14 And to the woman [Church] 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. 15 And the serpent cast out of his mouth water as a flood [of false doctrines] after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make

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war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ [which is the spirit of prophecy].

Verse 13, “**cast unto the earth**”. Following the crucifixion, Satan was no longer allowed access to even the gates of heaven. He now turns his wrath against the church. The war in verse 17 then begins after the crucifixion and will continue until Christ returns to earth.

There are some instances in which Satan is spoken of as defeated, or cast down. The first was when Satan and his followers were disallowed access to the city of heaven, the “third heaven”. Jesus prophesied in Luke 10:18 of a second fall, which came with His victory in the wilderness and was sealed at the cross. Satan fell even lower this second time, being denied access in every regard from even approaching the heavenly city. A third time will be when he is restricted to this desolated earth for a thousand years.

In verse 17 the 1,260 years of persecution by the Church/State alliance (the papacy and France) has ended. Now the focus of the prophecy changes from those dark ages of persecution to a period afterward. This new period, beginning in 1798 involves the “remnant” of her seed. The remnant here spoken of has two major distinctions: **1. *They keep the commandments of God, especially the fourth, the true Sabbath.*** **2. *They have the gift of prophecy*** [see verse 17].

A new union of Church and State is seen rising in Revelation 13:1, this is America. The “**mystery of godliness**” was God made manifest as a man, Jesus; the “**mystery of iniquity**” was the pope pretending to be God. Christ’s church, forced into seclusion, worshiped in secret places, in caves, and the hidden recesses of valleys. God watched over His church, and by His providence protected and nourished her. The Eagles’ wings note the haste with which Christ’s church was obliged to flee when the man of sin was installed in power (538 AD).

The period during which the woman is nourished in the wilderness is given as “**a time and times and half a time**”. This is similar phraseology to that used in Daniel 7:25 and furnishes a key for the explanation of verse 14. The same period is called in Revelation 12:6, “**a thousand two hundred and threescore days**”, 1,260 years. A ‘flood’ of false doctrines is introduced by the papacy.

REVELATION 13: *(This chapter mirrors Daniel 7)*

1 AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. **2** And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. **3** And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. **4** And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him? **5** 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. **6** And he opened his mouth in blasphemy against God, (*see Daniel 7:25*) to blaspheme his name, and his tabernacle, and them that dwell in heaven. **7** And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. **8** And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. **9** If any man have an ear, let him hear. **10** He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

The sea is a symbol of “peoples and multitudes and nations and tongues”, Rev.17:15. A Beast power persecutes God’s people. Sometimes the civil power alone, sometimes the ecclesiastical power in connection with the civil, such as a Church/State union. Whenever a beast is seen to come up out of the sea, it denotes that the power arises in a thickly populated territory; and if the winds are represented as blowing upon the sea, as in Daniel 7:2-3, political commotion, civil strife, and revolution are indicated.

The first dragon in chapter 12 was a “great red dragon”, pagan Rome, who tried to devour the woman’s man-child. The beast in Rome’s second phase is professedly Christian, which is the papacy. The red dragon, pagan/papal Rome, gave its power and authority to the papacy. The “seat” of the beast was the city of Rome. Each of the two symbols has seven heads, that is, seven forms of government and ten horns. The ten horns are ten nations that would result from the break-up of the Roman Empire. These would, in due time become European nations.

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The seven-headed and ten-horned beast, or, more briefly, the leopard beast in verse 2, is the union of a false church and State.

Each of the powers introduced is fiercely persecuting the church of God. The scene opens with the woman (God's church) anxiously longing for the promise of the Messiah to appear among men. The great red dragon (Rome, in the person of Herod) stood before the woman to devour her Child. His evil design is thwarted, and the Child is born, crucified, and then caught up unto God and His throne. A period follows in which the church suffers severe persecution from this dragon/beast power. With any evil power, Satan is, of course, the one who stands behind them.

The little horn of Daniel 8 is both pagan Rome and symbolically papal Rome. Papal Rome is the leopard beast. This prophecy occasionally glances forward, once even down almost to the end of time. Here in Rev. 13:1, we are carried back to the time when the leopard beast, which followed the great red dragon, pagan Rome, began his career. The leopard beast is the second phase of Rome, the papal power. For a long period of 1,260 years, it made war against and persecuted God's church.

Following this period of oppression, the church has another conflict, brief, but sharp and severe, with a "two-horned beast". In America, the two-horned beast is Sunday-keeping apostate Christian Churches which will cause a national Sunday law to be passed. In the Old World, the same will be done by the Roman power, the Catholic Church. There is a third power that unites itself with the Leopard Beast and the Two-Horned Beast; all those religions of the world who have never professed to be Catholic or Protestant/Christian. This is a mixture of paganism, atheism, and spiritualism. Papal, Christian, and paganism will join themselves together so that every nation on earth will enforce a universal Sunday law in place of the true Sabbath of the fourth commandment. Then, comes deliverance, and the prophecy closes with the church brought safely through all her persecutions and standing victorious with the Lamb on Mount Zion.

We now come to the leopard beast of chapter 13 which became papal, paganism baptized as false Christianity when the government of Rome changed for the eighth time. The seven heads represent the seven different forms, or "heads" of the Roman government throughout its history. The last form of government was a religious/civil power, enforcing its church doctrines and dogmas through civil and military power. This eighth head replaced the

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seventh; it incorporated all the best parts of the seven forms of government that had come before it.

This was the little horn in Daniel and the Leopard Beast in Revelation. The points of similarity are easily seen.

(1). The little horn was a blasphemous power. "He shall speak great words against the Most High." Daniel 7:25. The leopard beast of Revelation 13:6 does the same. "He opened his mouth in blasphemy against God."

(2). The little horn made war with the saints and prevailed against them, Daniel 7:21. This beast also (Revelation 13:7) makes war with the saints, and overcomes them.

(3). The little horn had a mouth speaking great things, Daniel 7:8, 20. And of this beast, we read in Revelation 13:5: "And there was given unto him a mouth speaking great things and blasphemies."

(4). The little horn, that is the Leopard Beast, began to rise with the cessation of the pagan form of the Roman Empire. The beast of Revelation 13:2 arises at the same time; for the dragon, pagan Rome, gives him his power, his seat, and great authority.

(5). Power was given to the little horn to continue for a time, times, and the dividing of time, or 1260 years, Daniel 7:25. To this beast also power was given for forty-two months, or 1260 years, Revelation 13:5, thus from 538 to 1798 is 1260 years.

(6). At the end of that specified period, the dominion of the little horn was to be taken away, Daniel 7:26. At the end of the same period, the leopard beast was himself to be "led into captivity." Revelation 13:10. Both these specifications were fulfilled in the captivity and exile of the pope and the temporary overthrow of the papacy by France in 1798.

It was the dragon, pagan Rome that gave its power and seat to papal Rome, this significant change in the form of government is what requires a new symbol, that of a leopard. This is the beast that has its last head (pope) wounded as if to death. Which is afterward healed; the same beast the whole world wonders after; the beast that receives a mouth speaking blasphemies and wears out the saints for 1260 years. All this takes place *before* the next power is introduced, the "two-horned beast". The little horn of Dan. 7:8, 20, 24-25, and the leopard beast of Revelation 13, are also the same power. Whatever is said of the dragon applies to Rome only in its pagan form and whatever is said of the leopard beast applies to Rome only in its professedly Christian form.

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11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. 15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

These verses bring to view the third great symbol in the line of prophecy we are examining: in verse 11 called “another beast”, a “two-horned beast” and a “false prophet” in Rev.16:13, 19:20, and 20:10. The first two symbols, the dragon, and the leopard represent systems of false religion. The remaining symbol, the two-horned beast is also another system of religion, Protestantism. A careful investigation of the specifications required for this power in the prophecy leads to the conclusion that it is Protestant America as seen in the United States.

John saw the two-horned beast coming up at a time when the leopard beast went into captivity or was killed politically with the sword (verse 10), or (which we suppose to be the same thing) had one of its heads wounded to death (verse 3).

This was the pope and that system of power being removed in 1798 by the French Revolution, a deadly wound. 1798 then, is the time frame in which to look for the rise of the “two-horned beast”. To “come up” means it is just beginning to rise to prominence. America was just rising, not yet mature as indicated by the lamb-like horns.

“*And he spake as a dragon*”. The great red dragon (pagan Rome) and the leopard beast (Papal Rome) were both relentless persecutors of the Church of God. The third actor in this scene, the two-horned beast, while appearing innocent at first, will in due time speak like a dragon and also persecute God’s church.

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The two-horned beast will at some point enact unjust and oppressive laws against the religious profession and practice of some of its people in America. Similarly, as the "little horn" had done.

The work of the two-horned beast includes: **"great wonders, so that he maketh fire come down from heaven on earth in the sight of men"**. The wonders to which the prophet refers are wrought to deceive the people, as we read in verse 14: **"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast"**. By this, we know the two-horned beast is also the false prophet of Rev. 19:20, which is a proxy of the beast itself. The false prophet, that is, the two-horned beast, works his miracles before the beast. These miracles and wonders **"deceived them that had received the mark of the beast, and them that worshiped his image"**.

How these miracles are wrought are found in Rev. 16:13-14, which speaks of the spirits of devils working miracles. These spirits and these miracles go forth unto the kings of the earth and the whole world, to gather them to the battle of the great day of God Almighty; and these miracle-working spirits go forth out of the mouths of certain powers, one of which is America.

The combined forces of evil that will confront God's people in the last days then are **(1). Roman Catholicism**. Paganism baptized. **(2). Apostate Christianity**. Christians in name only who honor a false Sabbath, in violation of God's law. **(3). Spiritualism**. Those who believe the soul is immortal, purgatory, and/or the soul goes immediately to heaven upon death. All such beliefs result in evil spirits impersonating the dead.

Closely associated with this working of miracles is the erection of an image of the beast. The prophet thus connects the two (miracles and an image) in verse 14: "And deceiveth them that dwell on the earth by the means of those miracles which he had the power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by the sword, and did live". The deception accomplished by the working of the miracles prepares the way for compliance with this demand for the formation of an image to the beast. Let the Protestant churches be clothed with the power to define and punish heresy, to enforce their dogmas and doctrines under the pains and penalties of the civil law and we will have an exact representation, an image, of the papacy during the days of its supremacy.

REVELATION 13

It may be objected that the Protestant church is so divided as to be unable to agree regarding what doctrines shall be made imperative on the people. The same can be said of the variations among Muslims. The answer is; there are certain points of doctrine which they hold in common. These are sufficient to form a basis for cooperation. Chief among these is the doctrine of the conscious state of the dead and the immortality of the soul, which is both the foundation and superstructure of Spiritualism; and also the doctrine that the first day of the week is the Christian (false) sabbath.

As the moral decline of this nation continues it will reach a point where the two-horned beast will rise and seek to stop it through "moral imperatives", enforced by civil laws. It will clothe itself in a grassroots "back to God" movement throughout the land and will have the support of the allied apostate Protestant and Catholic churches, who will be deceived into believing they are doing God's work! But God never compels or forces anyone to worship Him. When this is done, by civil or church authority, we may know it is not from God, yet, many will dismiss this thought because of the miracles.

Expressly claiming to be a federation of all Christian churches, and, therefore, recognizing no church outside of it as Christian, it will purpose to monopolize religious work in every square mile of American territory. Such an organization will be prepared to deal with any group of people outside its *ranks in the same way the papacy dealt with dissenters and heretics in the days of its power.*

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

The number of the beast says the prophecy "is the number of a man". The name or title of some particular man would be a reasonable conclusion. That title is this: Vicarious Filii Dei, "Vicegerent of the Son of God". Taking the letters out of this title which Latin uses as numerals, and giving them their numerical value, we have 666. Those who worship on the first day of the week pay homage, right now, today, to the pope and his church; whether or not they are aware of doing so.

REVELATION 14:

1 AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb. 5 And in their mouth was found no guile: for they are without fault before the throne of God.

Verse 5 completes the prophecy that began in Rev. 12:1. What we do know about the 144,000. They are alive at the time of His second coming. They are sealed with the seal of God, Revelation 7. They have the name of the Lambs Father written on their forehead. The name of Christ's Father is the "seal" they bear. A "seal" is a descriptive title, a mark of authority, and ownership. Those sealed with the Father's name are His property and He will protect and preserve them. It distinguishes between those who merely claim to be Christians and those who truly are. Of the Ten Commandments, only the fourth one contains the descriptive title which distinguishes the God of creation from all the false gods. This is the Sabbath commandment. Therefore, whoever keeps this commandment is qualified to have the seal of the living God.

They "*were not defiled with women*". A woman in Scripture is the symbol of a church, a virtuous woman representing a pure church, a corrupt woman, an apostate church. It is, then, a characteristic of this company that at the time of their deliverance they are not defiled by the false doctrines of the fallen churches. Nor do they have any connection with them. Many have come out from among apostate Churches to join with God's faithful.

In Revelation 18:4 we find a call issued to the people of God, while they are still in spiritual Babylon (apostate Christianity or any other false religion), to come out lest they become partakers of her sins. Heeding that call, and leaving the connection to spiritual Babylon, they escape the defilement of her sins, thus, they are "undefiled". They are counted as virgins based on the purity of their religion. They are "first-fruits unto God and to the Lamb".

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The 144,000, being prepared for the courts of heaven while here on earth, during the troublous scenes of the last days are rescued. With this description of the 144,000 triumphant, the line of prophecy which began with Revelation 12 comes to a close.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

The message described in these two verses is the first of what are known as "the three angels' messages of Revelation 14". These angels are to communicate to men and women who have been assigned the work of giving this message to the world, along with the message of the everlasting gospel. Angels will assist and attend those whom God has commissioned to announce to the world that the hour of his judgment has come. That Babylon has fallen, and that whoever worships the beast and his image must drink of His wrath, a threat more terrible than any other that can be found in the Scriptures. "The hour of His judgment has come". It began when the Bible's longest-time prophecy of 2,300 years ended in 1844 (Daniel 8 and 9).

At that time, the sanctuary was to be cleansed, the books were to be opened and the judgment was to begin. From the days of the apostles, nothing has taken place which anyone could construe as the fulfillment of this first message. The hour of God's judgment is the time well known and exactly defined in the chronological prophecies of Daniel and John. Martin Luther recognized the Protestant revolution was not the time of judgment to come. He understood it to be about 300 years in the future from his time. The teachings of the reformers have been recorded and their writings are preserved. We find no record that the first angel's message, the hour of His judgment come, was a burden of their preaching.

The second message announces the fall of Babylon, and a voice is heard from heaven after that, it says, "Come out of her, My people". The third angel's message then follows the second and warns against the worship of the beast. At the close of this judgment, all those who are filthy will remain so; the final fate of all men who ever lived or are living is then forever fixed.

REVELATION 14

As the close of the 2,300-year prophecy drew near, the years 1840-1844 were ones of intense activity and great progress in preaching the first and second angel's message. The gospel could not be preached to all nations as a sign of the end unless it was understood to be such, and the proximity of the end was one of its leading themes. "*Fear God and give glory to Him for the hour of His judgment is come*" should be understood in a strict and literal sense.

A general movement often called the "The Great Second Awakening" began about 1790 and grew rapidly from 1820, extending to 1840, and it was worldwide. Historic accounts recognize this movement but are largely at a loss as to its cause. Students of prophecy, however, do not share this confusion. The book of Daniel was to be "unsealed" at the "time of the end", which was 1798. It is no coincidence that in that year the oppressive actions of the Roman Catholic Church came to an end when the beast received its deadly wound.

The way was opened for the Bible and for the spiritual freedom of thought to go to all the world. Such freedom had been suppressed for 1260 years. A great religious awakening and revival were the inevitable result of Daniel's book being unsealed and the oppression of the Bible, in general, being removed. The early Adventists preached that His return would happen when the 2,300-year prophecy was to terminate, in the fall of 1844.

They had the correct date, but thought the "sanctuary" to be cleansed was this earth. Only later would they learn it was the heavenly sanctuary foreshadowed on earth as the "Day of Atonement", Yom Kippur. The time when Christ would come, not to this earth, but instead, to His Father, the Ancient of days, Daniel 7:13-14. Here was the coming of the Bridegroom to the marriage, as outlined in the parable of the ten virgins in Matthew 25. This is not the coming of Christ to this earth, for it precedes the marriage.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Wrath is an intense passion for the doctrines they hold dear, false though they are. Like drunkards, they are ready to fight, even to die, in their delusion over doctrine. Drunk, on the wine of Babylon's false doctrines, which are a mixture of truth and error. It is not pure religion. The second angel's message, Babylon is fallen is a reference to confusion, truth mixed with error, resulting in false doctrines as found within most of the world's religions.

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The word “fall” indicates a group that was once favored by God and has now fallen from that position. Roman Catholicism did not “fall”, per se, because it has ever conflicted with God’s laws. Babylon then is primarily composed of apostate Christian Protestant religions who have embraced the false doctrines of Rome. These are the “daughters of the Beast”. In the U.S.A. they form an image to the Beast by violating the fourth commandment and substituting a false Sabbath, Sunday. From these false religions, people are called out.

The great religions of the world may be arranged under three heads. The first, oldest, and most widespread is paganism, separately symbolized under the form of a dragon. The second is the great papal apostasy, symbolized by the beast. The third is the daughters or descendants of that church symbolized by the two-horned beast (also called the “false prophet) though that does not embrace them all. War, oppression, conformity to the world, religious formalism, the worship of mammon, the pursuit of pleasure, and the maintenance of very many errors of the Roman Catholic Church. These all identify with sad and faithful accuracy the great body of the Protestant churches as an important constituent part of this great Babylon. The conclusion is, therefore, inevitable; the second angel’s message announcing the fall has reference almost wholly to the Protestant churches.

The true church is a chaste virgin, 2 Corinthians 11:2, its doctrines are pure and undefiled. The church that is joined with the world in friendship is a harlot. That the people of God are in her midst immediately before her overthrow is proof that she is professedly a religious body. For these reasons, it is very evident that the Babylon of the Apocalypse is the professed churches who have united with the world.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, 10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11 And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. 12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

REVELATION 14

The punishment of Beast-worshippers is that they shall be tormented with fire and brimstone in the presence of the holy angels and of the Lamb. When is this torment inflicted? Chapter 19:20 shows that at the second coming of Christ there is a manifestation of fiery judgments which may be called a lake of fire and brimstone, into which the beast and false prophet (apostate Christianity) are cast alive. This can refer only to the destruction visited upon them at the beginning, not at the end, of the thousand years.

The expression "forever and ever" cannot here denote eternity. This is evident from the fact that this punishment is inflicted on this earth, where time is measured by day and night. For this earth is finally to be made new, cleansed of every stain of sin, every vestige of suffering and decay, and to become the habitation of righteousness and joy throughout eternal ages. The word here translated 'forever' is defined thus: "An age; a long period; indefinite duration; time, whether longer or shorter".

To correct the evils of error and false doctrine prominent in the early 1800s, the preaching of the Second Coming of Christ was introduced and proclaimed with power. The world should have received it and been quickened by it into a new life, had they received it. But instead of this, they rejected it and suffered the consequences spiritually. Then followed the second message, announcing the result of that rejection, and declaring what was not only a fact in itself but also that God had departed from them. *By rejecting the first angel's message, they had met with a spiritual fall, **Babylon had fallen**.*

The proclamation of the third angel's message is the special religious movement to be made before the Lord appears, for immediately following this last message John beholds one like the Son of man coming in a great white cloud to reap the harvest of the earth. This can represent nothing else than the second coming of Christ. The time has come for the proclamation of the third message.

Those who were deeply sincere in their quest for truth following a great disappointment in 1844 saw a mistake had been made in their understanding of the sanctuary. But sadly, most of those who had proclaimed the Advent message left the truth, never to return. Only a small remnant of those who were determined to find the truth discovered the sanctuary message in Daniel 8:14. Daniel himself had at first thought the sanctuary in the prophecy to be this earth! But he later learned in Daniel 9, that the prophecy referred to a cleansing of the heavenly sanctuary. That time when the judgment was set and the books were opened, that all men who claimed to be

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followers of Christ, whoever lived and died would have their life record reviewed. Their reward would be established, eternal life or eternal death. That place which Paul calls "*the sanctuary*", the "*true tabernacle, which the Lord pitched and not man*". They saw further that its cleansing, according to the type, or earthly Jewish sanctuary would consist of the final ministration of the priest in the second apartment or Most Holy place. They then understood that the time had come for the fulfillment of Revelation 11:19: "The temple of God was opened in heaven, and there was seen in His temple the Ark of His testament".

Thus, the light of the third angel's message dawned upon the church sometime after 1844. They saw at once that the world would have a right to demand those who professed to be giving that message, an explanation of all the symbols; The beast, the image, the worship, and the mark. Hence, these points were made subject to a special study. The testimony of the Scriptures was found to be clear and abundant, and it did not take long to formulate from the truths revealed, definite statements, and proofs in explanation of all these points.

The "*image of the beast*" is some ecclesiastical combination that will resemble the beast in being clothed with the power to enforce its decrees with the pains and penalties of the civil law. This power is the "*daughters of the beast*", apostate Christianity. The "*two-horned beast*" by which the image is given the power to speak and act, represents the United States of America, which is moving toward the formation of the image of the beast. Enforcement of laws that will demand all to honor Sunday as a day of "family gathering", some call it a day of "celebration", a time to spend with the family. But Saturday, the seventh day of the week has been, since the time of Adam, the appointed day of worshiping the creator.

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. 14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. 16. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

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Events grow solemn as we near the end. John is commanded by a voice from heaven to write, “**Blessed are the dead which die in the Lord from henceforth;**” and the response of the Spirit is, “**Yea . . . that they may rest from their labors, and their works do follow them**”. “**From henceforth**” signifies a particular point in time. That time extends from when the third angel’s message began until the close of probation, as seen in Daniel 12:1. Those who die are blessed because they escape the time of fearful peril which the Saints will experience when probation closes and persecution such as the world has not yet seen begins; the seven last plagues. While they are thus blessed in common with all the righteous dead, they have an advantage over them in being doubtless that company who are raised to everlasting life in a special resurrection spoken of in Daniel 12:2, a special, which precedes the general, resurrection.

Another angel with a message, in verse 15, is given after the Son of man finishes His priestly work and takes His seat upon the white cloud; but *before* He appears in the clouds of heaven. The language is addressed to Him who is seated upon the white cloud, having in His hand a sharp sickle ready to reap. The message is a prayer on the part of the church after their work is done when probation has ceased and nothing remains but for the Lord to appear and take His people to Himself. He that is seated upon the cloud will thrust in His sickle, and the saints, under the figure of the wheat of the earth, will be gathered into the heavenly garner.

By this language, we are carried past the Second Advent, with its accompanying scenes of destruction to the wicked, and salvation to the righteous. It is, therefore, past these scenes we must look for the application of the next verses.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle. 18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses bridles by the space of a thousand *and* six hundred furlongs.

The two angels of verses 17 and 18 have to do with the wicked represented by the purple clusters of the vine of the earth.

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These are all the wicked who ever lived then resurrected at the end of the thousand years. Well after the return of Christ and the seven last plagues. This is the “second death”, the final carrying out of the sentence of eternal death for all the wicked who have ever lived. For thus are the wages of sin. The prophecy thus makes a final disposition of both the righteous and the wicked. The righteous are clothed with immortality and safely established in the kingdom, while the wicked perish outside the city. This last resurrection, of the wicked, cannot be applied to or at the time of the Second Advent. The events are here given in chronological order. All the remaining living wicked are slain at His coming, while the saints are rescued.

Verses 17-20 brings to view the time when they utterly perish in the “winepress” of His wrath, which is said to be trodden “without the city”, which is in complete harmony with the description of their final destruction, following the second resurrection, noted in Revelation 20:9.

The events of chapter 15 will introduce seven last plagues with their seven vials. These are plagues of wrath upon all the wicked then living. The Saints have been sealed and thus will be protected by angels. They will see the results of the plagues but they will not be injured by them, while all around them the wicked will be perishing by the millions.

But first, two significant prophetic events remain to be fulfilled before the vials of wrath can be poured out.

(1). A Universal Sunday law demanding worship, or at least, respect for a false Sabbath. This is the image of the beast. Those who set aside God’s fourth commandment and accept in its place this false Sabbath honoring Sunday will have accepted the mark of the beast. This will separate the living into two classes: Those **“who keep the commandments of God”**, Rev. 14:12, and those who don’t.

(2). The second prophetic event that remains to be fulfilled is found in Daniel 11:45. The king of the north will enter Palestine and establish in that place the seat of his government. At some point after that, he will come to his end. The very next verse, Daniel 12:1 states that Michael (Christ) will stand up and probationary time for all mankind will be forever closed. These twin events will likely take place at *nearly* the same time. The seven last plagues will then begin and the seventh will terminate with the return of Christ.

REVELATION 15:

1 AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. 2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. 4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest. 5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: 6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

What we behold here is a solemn preparation for the outpouring of the seven last trumpets with unmixed vials of wrath. Unmixed with mercy, these vials, which are seven last plagues, are the wrath of God visited upon the wicked. Verse 5 shows that these plagues fall after the close of the ministration in the sanctuary, for the temple is opened before they are poured out. They are given to seven angels who receive the vials from one of the four beasts (the four living beings). These living beings were shown in comments on Revelation 4 to be a class of angels who are Christ's assistants in His sanctuary work.

While the seven angels are performing their fearful mission, the temple is filled with the glory of God, and no man, that is, "no one, no being" can enter there. This shows that the work of mercy is closed, there is now no ministration in the sanctuary during the infliction of the plagues.

The saints are not forgotten, they are protected. Only the wicked will taste His justice without mercy. "Say you to the righteous", wrote Isaiah of old, that "it shall be well with him"; but, "Woe unto the wicked! It shall be ill with him", Isaiah 3:10-11.

REVELATION 16:

1 AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. 2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

This chapter is a description of the seven last trumpets announcing the seven last plagues and the accompanying seven vials of wrath. Wrath unmingled with mercy, and the effects that follow as they are poured upon the earth. God is very merciful but He is also a God of justice.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.

Dead man's blood an infectious and deadly substance and this now comprises the great bodies of water on earth, the seas, and oceans. We have here the remarkable fact that the term living soul is applied to irrational animals, fish, and other living creatures of the sea. In the original languages, it occurs frequently. The term is applied to man, at the beginning, Genesis 2:7, and cannot be taken that he is endowed with an immaterial and immortal essence commonly called "the soul".

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

Terrible is the retribution for the "blood of saints" shed by violent hands, visited upon those who have done so, or wish to do such deeds. Even the angels are heard exclaiming, "*Thou art righteous, O Lord... because Thou hast judged thus. For they have shed the blood of saints and prophets. . . Even so, Lord God Almighty, true and righteous are Thy judgments*". The wicked can be said to have shed the blood of saints and prophets since they are every whit as guilty as if they were able to carry out their wicked intentions, Matthew 23:34, 35:1, and John 3:15 explain this.

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8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. 9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

Every succeeding plague tends to increase the calamity of the previous ones and to heighten the anguish of the guilty sufferers. In addition to this, they have only blood to allay their burning thirst. As if to crown all, power is given unto the sun and they are scorched with great heat. Here, as the records run, in their woe they cry out in fearful blasphemy.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, 11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

An important fact is established by this testimony. The plagues do not at once destroy all their victims, for some who were at first smitten with sores, are still living under the fifth vial and gnawing their tongues for pain. It is poured upon the seat of the beast, the papacy. The seat of the beast is wherever the papal see is located, the city of Rome. "His kingdom" embraces all those who are ecclesiastical subjects of the pope, wherever they may be.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. 13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. 16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

Nothing would be gained by the drying up of the literal river, as the Euphrates would not be a serious obstruction to the progress of an advancing army. Besides this, the literal drying up of the rivers has already taken place, under the fourth vial, when power is given to the sun to scorch men with fire. This results in scenes of drought and famine, the Euphrates being no exception.

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Therefore, we see the Euphrates as symbolically referring to those kings/kingdoms in possession of and holding power over the territory watered by that river; primarily Turkey. We find a figurative example of this in Isaiah 8:7, “therefore, the Lord is about to bring against them the mighty floodwaters of the Euphrates-- the king of Assyria with all his pomp. It will overflow all its channels, run over all its banks”. Another example is found in Revelation 9:14, “It said to the sixth angel who had the trumpet, Release the four angels who are bound at the great river Euphrates”. The four angels (angels are messengers, not always heavenly) in this verse were symbolic of the four divisions headed by the four sultans of the Turkish Empire.

The way of these kings and their armies, located in the territory of the Euphrates, is prepared for them to come up to the battle of the great day of God Almighty. Where they will be gathered together “into a place called in the Hebrew tongue Armageddon”. This is the ancient plain of Megiddo, which stands guard to a strategic pass *just north of Israel*, which was the site of many ancient battles

Verse 13, “...three unclean spirits like frogs”. **#1 Roman Catholicism. #2 Apostate Protestantism and #3 Spiritualism.** Spiritualism is devils working apparent miracles. Mystic, supernatural, it includes atheism and pagan-based religions. These are controlled by the spirits of devils that drive men to do insane acts. Or *appear as to work miracles*, as in magic, magicians, sorcerers, fortune tellers, etc. Chief among spiritualism “doctrines” is the immortal soul, life after death, going to heaven immediately after death. Death is like unto a ‘sleep’, as both the wicked and Saints await the resurrection day.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. 19 And the great city was divided into three parts, and the cities of the nations’ fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 20 And every island fled away, and the mountains were not found. 21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Some of the plagues are local in their application, but this one is poured out into the air. The atmosphere envelops the whole earth

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and it follows that this plague will envelop equally the entire habitable globe. It will be universal. The very air will be deadly.

The gathering of the nations has taken place under the sixth vial and the battle remains to be fought under the seventh. Here are brought to view the instrumentalities with which God will slay the wicked. At this time, it may be said, "The Lord hath opened His armory and hath brought forth the weapons of His indignation", Jeremiah 50:25. The Scripture declares, "There were voices", verse 18. Above all will be heard the voice of God, "The Lord also shall roar out of Zion, and utter His voice from Jerusalem and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel", Joel 3:16. See also Jeremiah 25:30 and Hebrews 12:26. The voice of God will cause a great earthquake, such as has not been seen since men were upon the earth, so mighty an earthquake.

"Thunders and lightning's" is another allusion to the judgments of Egypt, Exodus 9:23. The great city is divided into three parts (verse 19): that is, the three grand divisions of the false and apostate religions of the world, paganism, Roman Catholicism, and apostate Protestantism, are set apart, each to receive its appropriate doom. The cities of the nations fall; universal desolation spreads over the earth; every island flees away and the mountains are not found.

"A great hail out of heaven, falling upon men" is the last instrumentality used in the infliction of punishment upon the wicked that now drink the bitter dregs of the seventh vial. The Lord asks Job if he has seen the treasures of the hail, which He has "reserved against the time of trouble, against the day of battle and war". Job 28:22-23. Every hailstone is said to be "about the weight of a talent", about fifty-seven pounds. What could withstand the force of stones of such an enormous weight falling from the heavens?

In verse 17 we read, "There came a great voice out of the temple of heaven, from the throne, saying, It is done", (see Daniel 12:1). Thus, all is finished; the cup of human guilt has been filled up. The last soul has availed itself of the plan of salvation. The books are closed. The number of the saved is completed. The final period is placed in this world's history. The vials of God's wrath are poured out upon a corrupt generation. The wicked suffer, most die, some still live. The saints behold the destruction all around them. While they experience discomfort, they are protected from serious injury or death by their heavenly Father.

REVELATION 17:

1 AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: 2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

In this chapter, John will expand on Revelation 16:9 when that “great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of His wrath”. Before that, the Seer of Patmos will recount some aspects of her history.

The apostate woman in this chapter is symbolizing the Roman Catholic Church and its connection with the kings of the earth. The “wine of her fornication” is her false doctrines. By these, people had become confused, as if drunk. They could not be reasoned with because once false doctrine takes hold and the mind becomes confused, pride rises. The only way the Holy Spirit can reach us is if we have a humble, teachable spirit.

The scarlet-colored beast, upon which the woman sits, symbolizes the civil power she was able to command, as a rider commands a horse. Purple and scarlet are the chief colors in the robes of popes and cardinals. From the golden cup, with its jewels came forth her detestable doctrines.

While the woman is referred to as Babylon, which means confusion, she is also called the mother of harlots. Which are a myriad of other independent religious organizations forming apostate Christianity, these are the daughters of the beast.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. 7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

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John's great admiration would be better rendered as astonishment. He had seen pagan Rome persecute God's people and he had been one of its victims. But the woman on the beast was professedly Christian and yet, drunk with the blood of the saints. Little wonder that John beheld this in amazement.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. 10 And [*there*] are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

Rome in Three Phases. — The beast of which the angel here speaks is the scarlet beast. A wild beast, like the one, thus introduced, is the symbol of an oppressive and persecuting power. While the Roman power as a nation had a long, uninterrupted existence, it passed through certain phases during which this symbol would be inapplicable to it, and during which time, consequently, the beast, in such prophecies as the present, might be said not to be, or not to exist. Thus Rome in its pagan form was a persecuting power in its relation to the people of God, during which time it constituted the beast that was. But the empire was nominally converted to Christianity and there was a transition from paganism to another phase of religion, falsely called Christian. During a brief period, while this transition was going on, it lost its ferocious and persecuting character, and then it could be said of the beast that it was not. Time passed on, and it degenerated into popery, and again assumed its bloodthirsty and oppressive character, and then it constituted the beast that "yet is," or in John's day was to be.

The Seven Heads. — The seven heads are explained to be, first, seven mountains, and then seven kings, or forms of government; for the expression in verse 10, "And *there* are seven kings," should read, and *these* are seven kings. "Five are fallen," says the angel, or passed away; "one is;" the sixth was then reigning; another was to come, and continue for a short space; and when the beast reappeared in its bloody and persecuting character, it was to be under the eighth form of government, which was to continue till

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the beast went into perdition. The seven forms of government that have existed in the Roman Empire are usually enumerated as follows: (1) kingly; (2) consular; (3) decemvirate; (4) dictatorial; (5) triumvirate; (6) imperial, (7) exarchate and (8th) papal. Kings, consuls, decemvirates, dictators, and triumvirates had passed away in John's day. He was living under the imperial form. Two more were to arise after his time. One was only to continue a short space, and hence is not usually reckoned among the heads; while the last, which is usually denominated the seventh, is in reality, the eighth. The head which was to succeed the imperial, and continue a *short space*, could not be Papal for that has continued longer than all the rest put together. We understand, therefore, that the papal head is the eighth and that a 'head' of short continuance intervened between the imperial (6th head) and papal (8th head), an exarchate.

In fulfillment of this, we read that after the imperial form had been abolished, there was a ruler who for about the space of sixty years governed Rome under the title of the "Exarch of Ravenna." Thus we have the connecting link between the imperial and papal heads. The third phase of the beast that was, and is not, and yet is, is the Roman power under the rule of the papacy; and in this form, it ascends out of the bottomless pit, or bases its power on pretensions which have no foundation but a mixture of Christian errors and pagan superstitions

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour [*hóra, an indefinite period*] with the beast. 13 These have one mind, and shall give their power and strength unto the beast. 14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called and chosen, and faithful. See Daniel 7:8 on the ten nations.

The Ten Horns -- On this subject, see remarks on Daniel 7:8, where they are shown to represent the ten kingdoms that arose out of the Roman Empire. They receive power one hour (Greek, 'hora', an indefinite space of time) with the beast; that is, they reign a length of time contemporaneously with the beast, during which time they give to it their power and strength. Croly, in his work on the Apocalypse, offers this comment on verse 12: "The prediction defines the epoch of the papacy by the formation of the ten kingdoms of the Western empire. '*They shall receive power one hour with the beast.*' The translation should be, '*in the same era*'. The ten kingdoms shall be

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contemporaneous, in contradistinction to the 'seven heads,' which were successive."

This language must refer to the past, when the kingdoms of Europe were unanimous in giving their support to the papacy, and upholding it in all its pretensions. It cannot apply to the future; for after the commencement of the time of the end, they were to take away its dominion to consume and to destroy it unto the end (Daniel 7:26); and the treatment which these kingdoms are finally to bestow upon the papacy, is expressed in verse 16, where it is said that they shall hate the harlot, make her desolate and naked, eat her flesh, and burn her with fire. A part of this work the nations of Europe have been doing for years. The completion of it, burning her with fire, will be accomplished when Revelation 18:8 (the fourth of seven last plagues) is fulfilled.

These make war with the Lamb. Verse 14; Here we are carried into the future, to the time of the great and final battle; for at this time the Lamb has assumed the title of King of kings and Lord of lords, a title which he does not assume till his second coming, chapter 19:11-16.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. 16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 17 For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast until the words of God shall be fulfilled. 18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Waters denote peoples, multitudes, nations, and tongues, as we see in verse 15. John was shown the judgment of this great harlot in verse 16. The papal power was destroyed in 1798, the rise of the Two-Horned beast, America, who would form an image would result. In 538 AD the "whole world", that is, the then known civilized world, gave all its power and authority to the Papal Beast. History will repeat itself, as these two beast powers will once again rise to the level of the "whole world" wondering after these beasts.

REVELATION 18: *The fourth angel*

1 AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. 2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

The second angel of Revelation 14 began to sound his warning before 1844. That message was, "Babylon has fallen", it primarily applied to protestant denominations who, for a time had carried out a reformation against the "Beast", Roman Catholicism. But following 1844, when new light regarding the 4th commandment had come, they had not received it. Nor have they received it today. The fourth angel of Revelation 18:1 will begin his work when Babylon has filled its cup of iniquity, by forming an image to the beast, a false Sabbath.

While Babylon, by definition includes paganism in all its forms, we are primarily concerned with only two groups. The beast is the Roman Catholic Church and her daughters who are the apostate Christian churches that have joined themselves together with her. These are the many Christian denominations who have embraced an image to the beast in that they honor the harlot mothers false Sabbath and carry a multitude of her false doctrines as well. These daughters of the beast, the many widely recognized Christian denominations of today have given to or will give their total support to, the harlot mother. Just as all the nations of the earth did at one time give their support to Rome and its Catholic doctrines, so it will be again. And all the world will wonder (honor) after the beast.

Therefore, Babylon began to fall under the second angel's message, but the fall is not complete until it makes the Law of God void by the passage of a civil law contradicting God's law. When Rome passed civil law honoring a false Sabbath, Sunday, it was followed by national ruin. History will repeat itself when this nation passes civil law honoring a false Sabbath. This law will predominately be called for by the apostate Christian Churches. The harlot mother will, of course, lend her support and encouragement for such a law. When such laws are passed its cup of iniquity will be full and National

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apostasy will be followed by national ruin. For one to fall they must first be standing. The Roman Catholic Church and paganism could not fall because they have never been in a position of standing with God. The Christian Churches that came out of the Reformation was standing in God's favor and were doing important and good work.

If there was one delusion above another that prepares the way for the abolishment of the Law of God it is spiritualism, operating under the guise of Christianity. The commonly held belief among the apostate churches (the daughters of the beast) that the soul is immortal. Without a correct understanding of the nature of death, the way is prepared for apostates to accept and believe in miracles being worked by devils. Great signs and wonders will be brought to view proclaiming a false Sabbath has been ordained by God Himself.

Satan's evil hosts will appear as friends and family of those who are dead. They will urge in tender tones and actions that family members, and the world, must accept a false Sabbath. Satan himself will finally appear as Christ and confirm the false Sabbath. Against these deceptions, the apostate churches, with no clear thus saith the Lord on the nature of death are left powerless against these manifestations of spiritualism.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. 5 For her sins have reached unto heaven, and God hath remembered her iniquities. 6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. 7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

The last warning

With Babylon's nearly complete fall which began with the second angel's message in Revelation 14:8, another angel now joins those who have given their warning. "**Another voice**", as we see in verse four gives a stern warning that Babylon is about to receive severe plagues and God's people must come out of Babylon. The influence of Babylon has resulted and will result in great evils. Thus, her punishment is warranted by these deeds.

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Verse 8 speaks of plagues coming in one day. These are, without doubt, the seven last plagues. The fourth plague, Revelation 16:8, is the sun scorching men with fire. This will result in widespread famine. Since famine cannot occur in a single day, then the time frame of verse 8 is symbolic. Perhaps, one growing season of extreme drought, resulting in little or no harvest. Famine is the consequence. See Isaiah 34:8, *“For it is the day of the LORD’s vengeance, and the year of recompenses for the controversy of Zion.”*

But there is a redeeming feature in this picture. Degenerate as Babylon has become as a body or system of worship, there are exceptions to the general rule; for God still has His people there. She must be entitled to some regard on their account until all who will answer are called out from her communion. Soon Babylon will become so thoroughly leavened with the influence of evil agents that her condition will be fully manifest to all the honest in heart and the way will be prepared for the work which the apostle now introduces.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour [hóra, an indefinite period] is thy judgment come. 11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

When those who have been made rich in this symbolic city, through its commerce, suddenly find themselves and their neighbors smitten with putrefying sores, commerce will be suspended. Their vast stores of merchandise will find no buyers. The merchants lift their voices in lamentation for the fate of this great city.

This portrays economic ruin on a global scale and this will bring about a sincere cry of distress. Those who but a short time before had issued a decree that the saints of God should neither buy nor sell, now find themselves put under the same restriction in a far more effectual way. This is fitting retribution. The symbols used here denote terror and amazement at the descending judgments.

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and

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iron, and marble, 13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

The declaration concerning “slaves and souls of men” in verse 12 may pertain more particularly to the spiritual domain and have reference to the slavery of conscience by the creeds of these bodies, which in some cases is more oppressive than physical bondage.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

This is the work of the famine, which in part is the result of the fourth of seven last plagues to fall upon the wicked, Revelation 16:8.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, 16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 17 For in one hour [*Hora*, is an indefinite period] so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, 18 And cried when they saw the smoke of her burning, saying, What *city* is like unto this great city! 19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness for in one hour [*hóra*] is she made desolate.

In this general wail of fallen Babylon and the reception of her plagues, the reader can imagine how desperate the situation has become. Very different is the emotion of the saints, as we will see in verse 20.

20 Rejoice over her, *thou* heaven, and ye holy apostles and prophets; for God hath avenged you on her. 21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. 22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; 23 And the light of a candle shall shine no more at all in

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thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. 24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

The apostles and prophets are here called upon to rejoice over great Babylon in her destruction. Not that they take any joy in these acts or the death of the wicked, but they understand them as pointing to their soon delivery from the destruction all around them. And not for themselves only, as they understand the power of death and the grave will be broken. The first resurrection draws near when the graves will be opened and the sleeping saints shall rise. The living saints will join them in ascending to meet Jesus in the cloud. All of them changed, in the twinkling of an eye, from mortal to immortality.

REVELATION 19:

1 AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: 2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. 3 And again they said, Alleluia. And her smoke rose up for ever and ever.

It is at the return of Christ, His Advent, that the symbolic city of Babylon meets her final destruction. "Her smoke rose up forever and ever" means the destruction is permanent, not lasting in time for eternity, but meaning such a city as this will come to its end and never again exist. God is a God of judgment, but He is not cruel. At the end of the millennium, purifying fires shall completely purge the earth of the effects of the curse. Then it will be re-created new.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. 5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

The Lamb's wife, the New Jerusalem, will come down from heaven and be placed on earth, after the millennium. Before that final event, the marriage of the Lamb is His reception of this city in heaven. The supper is the celebration that will follow after Christ has returned to earth but before the end of the millennium.

The marriage relationship is often used to illustrate the union between Christ and His people. The marriage of the Lamb here spoken of is a definite event that takes when Jesus comes into the presence of His Father in the Most Holy Place in heaven. Paul symbolized our relationship with Christ as a marriage to one husband. But the marriage spoken of here in verse 7 did not take place in Paul's day nor has it been ongoing for the last 2,000 years. Revelation 21 will bring more clarity to this.

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9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. 10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

The marriage supper is referred to many times in the New Testament. It is that time when we shall sit at His table in the kingdom, Luke 22:30. He will gird Himself, and come forth and serve us, Luke 12:37. Blessed are those who will partake of this feast! A word on verse 10, all the angels of the heavenly host are on a common footing with mankind, as all are servants of the great God.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. 17 And I saw an angel standing in the sun [*over the whole earth*]; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great. 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 21 And the remnant were slain with the sword of him that sat upon the

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horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Verse 11 takes place at the time of Christ's Second Coming. Symbolized here as a warrior riding into battle. He is going to meet "the kings of the earth and their armies". He will overcome them and this is a fitting description of that work. The armies of heaven are the angels. Verse 15 shows that nations are given to Him. This does not imply that the world is suddenly converted since probation will have already closed before Christ returns. There will be no second chance. The proclamation has gone forth; *let him who is righteous be righteous still, and he who is filthy be filthy still*. The one working miracles before the beast is the two-horned beast of Revelation 13, the USA. Babylon, the great city, is a combination that includes the papal beast and apostate Christianity. These have formed an image of the beast in civil laws honoring Sunday as a day of worship. They have come to the end of their days, see Daniel 7:11. Daniel says he saw until the beast was slain, and his body was destroyed and given to the burning flame. This takes place when Christ returns, along with those who have the 'mark', these go into the first, of two, consuming fires and are destroyed. The second lake of fire is the final destruction of all the wicked, along with Satan and the evil angels, at the end of the millennium. A remnant of those who are not directly numbered with the beast or the false prophet, the second beast are slain by the "*the spirit of His mouth*" and "*the breath of His lips*" which is the glory of His appearance, 2 Thessalonians 2:8, Isaiah 11:4, the first lake.

Satan and his evil angels are not destroyed by the first lake of fire but instead are cast into the "bottomless pit". This earth is then destroyed by the seven last plagues. Here they await the second lake of fire and their eternal destruction. During these thousand years, the redeemed faithful will review the books of heaven and validate the sentence of eternal death upon Satan, his angels, and all the wicked who ever lived.

All the wicked dead are resurrected at the end of the thousand years. They will each see their records of sin and will acknowledge that God's righteous judgment is just and true. Every knee shall bow. They will receive as their "reward" for sin, eternal death, the "second death". Satan and his angels receive the same sentence and all are in turn consumed by the flames, purifying the earth.

REVELATION 20:

1 AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

This chapter follows the flow of time since chapter 18. The seven plagues of wrath have fallen and the earth is a vast wasteland. Christ has raised the redeemed and the wicked living has been destroyed.

The key and chain which the angel holds are symbolic of his authority to secure the devil, to bind him, for a thousand years. The bottomless pit symbolizes an abyss, deep, dark, desolated, and filled with death. In Revelation 9:1-2 it was applied to the unmapped, largely unknown, and barren land of the Arabian Desert. Romans 10:17 compares it to the grave. Genesis 1:2 reads "darkness was on the face of the deep". The same word is used here denoting "bottomless pit". This is the earth in its chaotic state, just before the addition of vegetation and all manner of living things. In verse 20 it has returned to its original condition, desolate, empty, and chaotic. In such a state it will remain for a thousand years before its re-creation.

The binding of Satan symbolizes his realm of action is limited to this wasteland. His work, for thousands of years, has been to fight against God by inducing humans to do the vilest and vilest work. But now he is without any human to work upon. Intense boredom and solitude will be his companions now. When the thousand years have ended, judgment for himself and all the wicked will be executed, eternal death. This is the "second death", the one from which there will never be a resurrection. This is the final termination of sin and sinners forever.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. 6 Blessed and holy *is* he that hath part in the first resurrection: on

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such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

John now beholds the redeemed Saints sitting on thrones. Their appointed work is one of judgment, assigning to the wicked dead their just reward, which is the punishment due to each one individually for their sinful works.

John then calls our attention to two special groups found among this assembly of all the Saints who ever lived upon the earth. The first are martyrs, slain through the ages for their testimony, and faithfulness to God. The second is those who had not worshipped the beast directly or the image that mirrored its evil deeds and actions. As such, they did not receive the mark of the beast or its image as they had obeyed the third angel's message of Revelation 14:9.

The wicked are raised at the end of the thousand years and it is reasonable to believe they are renewed to the average intelligence and physical condition they had possessed during the times of their probation.

7 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet "are", ("are" is a supplied word which should be "were") and shall be tormented day and night for ever and ever.

Satan is loosed out of his prison of solitude because the wicked are resurrected at the end of the thousand years and he now has work to do.

The New Jerusalem, that city of God given to Christ as His bride, is now relocated to earth, but not yet fully restored to its new creation. Outside the walls of the city, the earth's surface continues to be one of chaos. The resurrected wicked now encompass round about the city, seeing it as their last hope. Satan urges his followers by telling them that such a vast throng as this will surely be able to take the city for themselves. It is as they begin their attack that fire comes down from God out of heaven and consumes them. This is the time when "the elements will melt with fervent heat and the earth also", 2 Peter 3:7-10, that day "that shall burn as an oven",

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Malachi 4:1. This is a purifying fire in preparation for the new re-creation of the earth. The reward of the wicked is not eternal life in a burning hell, but their complete and entire destruction lasting for eternity, the end of sin and sinners forever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

In these verses, John takes us back to just before the city is attacked, and fire rains down from heaven. The wicked are assembled before a great white throne of judgment, where they will receive their sentence of death, each one according to his deeds. The record books of heaven, recorded by an angel are opened, every evil deed for every person who ever lived has been faithfully recorded and is now reviewed by each sinner personally. Every knee shall bow and every sinner will acknowledge that their sentence is righteous and true. Each will suffer to a degree according to their work. "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." Luke 12:47-48. Long after every sinner has paid the price for his sins and has met his eternal death, Satan will continue to suffer, his sins being the greatest of all in the universe. All the wicked will cease to exist and no memory of them will remain. "The wages of sin is death," not punishing forever, Roman 6:23.

After the earth is purified the scriptures declare, "Behold, I make all things new. . . . It is done." Revelation 21:5-6. The book of life is brought forth that all might see that the names of the wicked are not found in that record.

REVELATION 21:

The subject of this chapter, beginning with verse 2, is the New Jerusalem, but before that is introduced, John tells how the present heaven and earth and sea are to be disposed of.

1 AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

The first heaven and first earth are the present heaven and earth, "the heavens and the earth which are now", 2 Peter 3:7. There is also a 'third heaven'. In it is found the literal tree of life, 2 Corinthians 12:2 and Revelation 2:7, this is the heaven of God's throne. It is the heaven that has existed for eternity. Peter speaks of the heavens. The one before the flood and the second that currently exist and wax old like a garment. Lastly, the ones which will come down from the heaven of God's throne, which will be the earth made new. In Revelation 21:1 John speaks of only the last two heavens and two earth's, the current ones, and the future ones.

Paul was caught up in a heavenly vision, 2 Corinthians 12:2, that place to which Christ ascended when He left the earth, Revelation 12:5. He is in that place now, as Priest-King, with His Father, Zechariah 6:13. This is where the city of God now stands, where the saints will enter into eternal life, Revelation 21:2.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and* be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

When the New Jerusalem is placed upon the earth and its re-creation is complete, Christ will reign as king over this place. Here will be found the thrones of the Father, His Son, and the redeemed saints.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 8 But the fearful, and unbelieving, and the

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abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

The overcomers, "Abraham's seed, and heirs according to the promise" Galatians 3:29, encompasses the entire world, Romans 4:13. God is no respecter of persons, in that every man who ever lived has had the opportunity to know and to serve Him.

The fear mentioned here is not a fear of the Christian who recognizes his faults and his knowledge that he has fallen short of the glory of God. Such fear as this drives us to the Savior and His righteousness, not ours.

The fear in verse 8 we connect with unbelief. Fear of ridicule and opposition of the world, a fear to trust God, and venture out upon His promises. A fear that He will not fulfill what He has declared and one will be left to shame and loss for believing in Him. This is the fear which we are commanded not to have, Isaiah 51:7.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; 12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel: 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

In verses 9 and 10 we see that the bride is the New Jerusalem. The angel had just declared he would show John the lamb's wife. This is not God's church, but that is the most popular theology. Suffice it to say, it would be absurd to speak of a church as lying foursquare or having a great wall and twelve gates. In Galatians, Paul speaks of this same city as being the mother of us all. Christ is the bridegroom and the Father of His people, Isaiah 9:6. The Church then is the children of the city from all time and all nations of the earth. There is no confusion of personalities here. The popular view, which makes the city the church, and the church the bride, make

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the church at the same time both of these! The children then become both the bride and the guests.

A well-known ancient custom said that when a person took his position as ruler over the people and was invested with that power, it was called a marriage, and the usual accompanying feast was called a marriage supper.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 16 And the city lieth four square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. 18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

The city is laid out in a perfect square the measure of which is twelve thousand furlongs, the total circumference, not merely one side. Accordingly, each side of the city is then three hundred and seventy-five miles; the length, breadth, and height of it are equal. The Jasper wall was "clear as crystal", verse 11, revealing all the glories within.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper [red, yellow, brown, or green]; **the second, sapphire** [typically blue, but also yellow, purple, orange, and green colors]; **the third, a Chalcedony** [Similar to onyx, agate, and/or jasper]; **the fourth, an emerald** [a variety of beryl, green]; **20 The fifth, sardonyx** [a type of onyx, with stripes]; **the sixth, sardius** [modern name: Carnelian, brownish-red]; **the seventh, chrysolite** [yellowish-green or a brownish variety of olivine]; **the eighth, beryl** [a type of emerald, aquamarine]; **the ninth, a topaz** [when pure, colorless and transparent]; **the tenth, chrysoprase** [a variety of chalcedony, apple green to dark green]; **the eleventh, a jacinth** [the first stone, third row in the high priest's breast-plate, Exodus 28:19 called a 'Ligure'; reddish blue, deep purple]; **the twelfth, an amethyst** [violet colored]. **21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.**

Transparent glass, like pure topaz, colorless, and transparent. We must not take these descriptions as metaphorical but in their natural and obvious signification. The city is real and tangible.

REVELATION 21

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

When the city is relocated on the new earth there will be no need for a temple, as existed on earth and the one built by God which currently exists in heaven. There will be no need for a temple because "The Lord God Almighty and the Lamb are the 'temple' of it."

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. 25 And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honour of the nations into it. 27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

There will be no night there as we understand the night. But there will be something of a day and night cycle, of unsurpassed glory. "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." Isaiah 30:26. The night will be as our day and the day seven times brighter, thus marking the contrast between night and day.

Verse 24 speaks of nations and kings. The nations are the nations of the saved, and in the new earth state, we are all kings in a certain sense. We possess a "kingdom," and are to "reign" forever and ever. But it appears from some of our Saviors parables, as in Matthew 25:21-23, that some will occupy in a special sense the position of rulers, and may thus be spoken of as kings of the earth in connection with the nations of the saved. These will bring their glory and honor into the city when on the Sabbaths and new moons they there come up to worship God, Isaiah 66:23.

REVELATION 22:

1 AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

The throne of God is at the head of a 'broadway' or avenue. From out of it flow's the river of life, down the middle of the street. The tree of life, which has a trunk on either side of the river, forms an arch over the water. We are not told how large the river is, but considering the size of the city, it must be immense.

The tree of life bears twelve kinds of fruit and yields its fruit every month. Isaiah declares in 66:23, that all flesh shall come up "from one moon to another" to worship before the Lord of hosts". Its leaves are for the healing of the nations, literally, for the service of the nations. The idea of disease and deformity in the immortal state is contrary to the express declarations of Scripture. "The inhabitant shall not say, I am sick", Isaiah 33:24.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

There is no more curse; we shall forever feel the freshness of the morning.

4 And they shall see his face; and his name *shall be* in their foreheads.

No man has ever seen the face of the Father, the one whose name is on their forehead, Revelation 14:1. But the time is coming when Matthew 5:8 will be fulfilled, "Blessed are the pure in heart: for they shall see God."

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. 6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. 7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book. 8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of

REVELATION 22

this book: worship God. 10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

The Revelation has always been considered on some level a closed or sealed book. John dismisses this idea. As its name suggests, it is a revelation of Jesus Christ. Open to those with a humble, teachable spirit and a longing for truth, yet foolishness to those who do not believe.

Verse 11 marks the end of probation for all mankind, as does Daniel 12:1. The fate of all those who ever lived is then eternally fixed there will be no second chance. Right now the records of all who ever professed to be followers of the One true God are being reviewed. Beginning with Adam and we know not when it will pass to the living.

13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

The Alpha and the Omega, from everlasting and without end, this is Christ. He pronounces a blessing on those who keep the commandments of God.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. 16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star. 17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Come, is the invitation Christ gives. Come, for all things are ready. Yet, many will not come and it will be shown they will have no one to blame but themselves.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of

REVELATION 22

the book of life, and out of the holy city, and *from* the things which are written in this book.

To add to the book is to present some idea or doctrine as if it came from this book. To take away from the book is to suppress some part of it, to keep it hidden. This allows for God to present new truths to His people through prophetic revelations and this would not be an addition to the book. Unless the claim is made that it was an addition to this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. 21 The grace of our Lord Jesus Christ *be* with you all. Amen.

Come all ye that labor and are heavy laden. We must be there, to bask in the glories of that place. The place of gathering has nothing but attraction. Jesus, the fairest among ten thousand, is there. The throne of God and the Lamb, in the glory of which the sun disappears as the stars vanish in the light of day, is there. The city of Jasper and gold, whose builder and maker is God, is there. The river of life, sparkling with the glory of God and flowing from His throne in infinite leaves and life-giving fruit, is there. Abraham, Isaac and Jacob, Noah, Job, and Daniel, prophets, apostles, and martyrs, the perfection of heavenly society, will be there. Visions of beauty are there; fields of living green, flowers that never fade, streams that never dry, products in variety that never ends, fruits that never decay, crowns that never dim, harps that know no discord, and all else of which a taste purified from sin and raised to the plane of immortality, can form any conception or think desirable, all these will be there.

We must be there. We must bask in the forgiving smiles of God, to whom we have become reconciled, and sin no more. We must have access to that exhaustless fountain of vitality, the fruit of the tree of life, and never die. We must repose under the shadow of its leaves, which are for the service of the nations, and never again grow weary. We must drink from the life-giving fountain, and thirst nevermore; we must bathe in its silvery spray, and be refreshed; we must walk on its golden sands, and feel that we are no longer exiles. We must exchange the cross for the crown, and feel that the days of our humiliation are ended. We must lay down the staff and take the palm branch, and feel that the journey is done. We must put off the garments of our warfare for the white robes of triumph, and feel that the conflict is ended and the victory gained. We must exchange the toil-worn, dusty raiment of our pilgrimage for the glorious vesture of immortality, and feel that that sin and the curse can nevermore

REVELATION 22

pollute us. O day of rest and triumph, and every good delay not thy dawning. Let the angels be quickly sent to gather the elect. Let the promise be fulfilled which bears in its train these matchless glories.

EVEN SO, COME LORD JESUS.

AMEN

Three Angels Messages

Revelation 14:7-9

1st Angel

Revelation 14:7, “Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

The 1st angel’s message began after 1798, in the 1830’s. The hour of His judgment began when the 2,300-year prophecy terminated, in the seventh month of the Jewish calendar; the autumn of 1844. This is when the final investigation of the books of record, including the book of life, kept in the heavenly sanctuary will be reviewed. Will your “life’s records” reveal unconfessed and unforgiven sin that will cause your name to be removed from the book of life? This is the most solemn question one could ask himself today.

2nd Angel

Verse 8, “And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”

The 2nd angel’s message began in 1844-45. The wine here spoken of as “fornication” is false doctrines, which is truth mixed with error. Being drunk on this “wine”, the wicked are at once sincere and sincerely mistaken. They believe they are doing God’s work even when they support civil and religious laws demanding the harshest punishment for those who fail to honor them.

The first beast was Papal, the “little horn”, which rose to power in 538 AD and persecuted God’s people for the next 1,260 years. This power received a “deadly wound” in 1798. It was this power that changed the law of God, the fourth commandment, from the seventh to the first day of the week, Sunday. Its time has passed and now the second beast will carry on the work of the first in the New World. The first beast, Papal, will remain active in the Old World. The Papacy is little more than paganism “baptized” to appear as Christian.

The second beast is Apostate Christianity, the “false prophet”, and is found primarily in America. This second beast is the “two-horned beast” and is also called the “false prophet”. Those who continue to honor the first beast by worshipping its “image”, its false Sabbath, which is Sunday, have morally fallen. Babylon is not literal, but a spiritual condition of these two combined beast powers, who oppose the commandments of God.

3rd Angel

Verse 9, “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, 10 The same shall drink of the wine of the wrath of God,”

The third angel’s message began in 1844-45. The first beast, Roman Catholicism changed God’s holy day of worship from the seventh day to the first day, Sunday. This is a violation of the law of God, as seen in the fourth commandment. The commandments, written by the finger of God in stone are unchangeable. Apostate Christianity has followed this first beast power, in also disregarding God’s holy day by worshipping on Sunday. Thus they became an “image” of the first beast.

The image of the beast then is worshipping on a false Sabbath. Laws demanding that people honour Sunday as a day of rest, by refraining from labour have been, and will once again be established. Violation of these laws has, and will again result in arrest and punishment by civil authorities. Sunday worship then, is the “image” to the first beast. Those who honour the first day of the week over the seventh will receive a “mark”. Not a mark that can be seen by man, but by the angels. By this mark, they will know who stands with God and who does not. This is the final test for all the world just before Christ returns. The second beast, America, will do as the first had done. Apostate Christianity will “**change times and laws**”, Daniel 7:25. This national apostasy will be followed by national ruin.

The true and foundational message of the Third Angel is that salvation is found in the gospel message, in connection with the Ten Commandments. The law has no power to save, it simply points out the high standard (which is perfection) that is required of us all. The law makes it clear that no sin of even the smallest nature (a single bite of a single forbidden fruit, for instance) can be overlooked by the Creator. The law itself is perfect, even as the Creator is perfect. Only one person on earth, Jesus Christ, has met the righteous and true demands of the law; perfection is rendered in complete harmony and obedience to that law.

Since all have sinned and fallen short of the glory of God, all are condemned by the law. Our hope lays not in the law, but in Christ and His righteousness to replace our filthy rags and make us acceptable to God. This does not render the law as a non-requirement, quite the opposite. We see that the demands of the law are so high, that only the death of God’s Son can save us from ourselves!

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