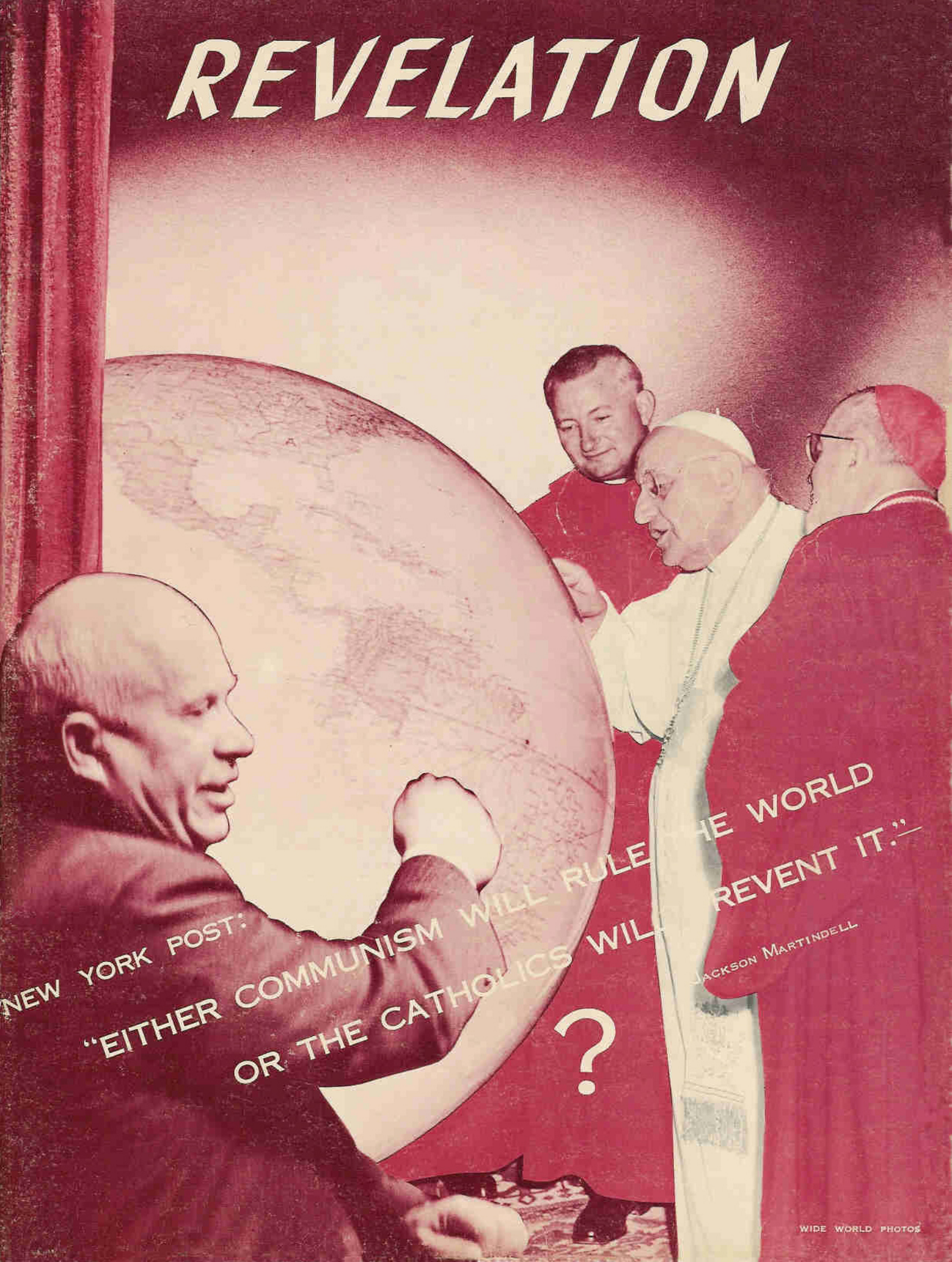
REVELATION


NEW YORK POST:
"EITHER COMMUNISM WILL RULE HE WORLD
OR THE CATHOLICS WIL REVENT IT."—
JACKSON MARTINDELL
?
WIDE WORLD PHOTOS

Truth

"ALL TRUTH IS SAFE,

AND NOTHING ELSE IS SAFE;

AND HE WHO KEEPS BACK THE TRUTH

OR WITHOLDS IT FROM MEN FROM MOTIVES OF EXPEDIENCY,

IS EITHER A COWARD OR A CRIMINAL,

OR BOTH."

Max Muller

FEATURED IN THIS MAGAZINE

THE FINAL STRUGGLE FOR WORLD SUPREMACY
WHAT HAS MADE THE UNITED STATES THE GREATEST NATION OF ALL TIME
GLIMPSES OF THE GREATEST HISTORIAN
HISTORY'S GREATEST LOVE STORY
THE MAN WITH THE MYSTERY NUMBER
CAN PROTESTANTISM BE SAVED?
"ALL ROADS LEAD TO ROME—COME HOME BROTHERS!"
WHEN RELIGION BECOMES THE GREATEST THREAT TO THE CONSTITUTION
THE KIND OF MARRIAGE THAT WILL NEVER LAST
THE COMMON MARKET—GREATEST PHENOMENON OF THIS CENTURY
HERO STORIES FOR BOYS AND GIRLS
HOW TO PLAN A PERFECT FUTURE

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REVELATION

About This Book...

Our cover features Communism and Catholicism contending for the control of the world. The battle is for the hearts and minds of men. Both ideologies claim to possess the solution to human need. The New York Post, August 22, 1962, quoted Jackson Martindell, President of the American Institute of Management, as saying: "Either Communism will rule the world or the Catholics will prevent it!"

Will Communism succeed in ruling the world? What if the Catholics do prevent it? Or will the United States of America guide our age into something glorious or more terrible beyond?

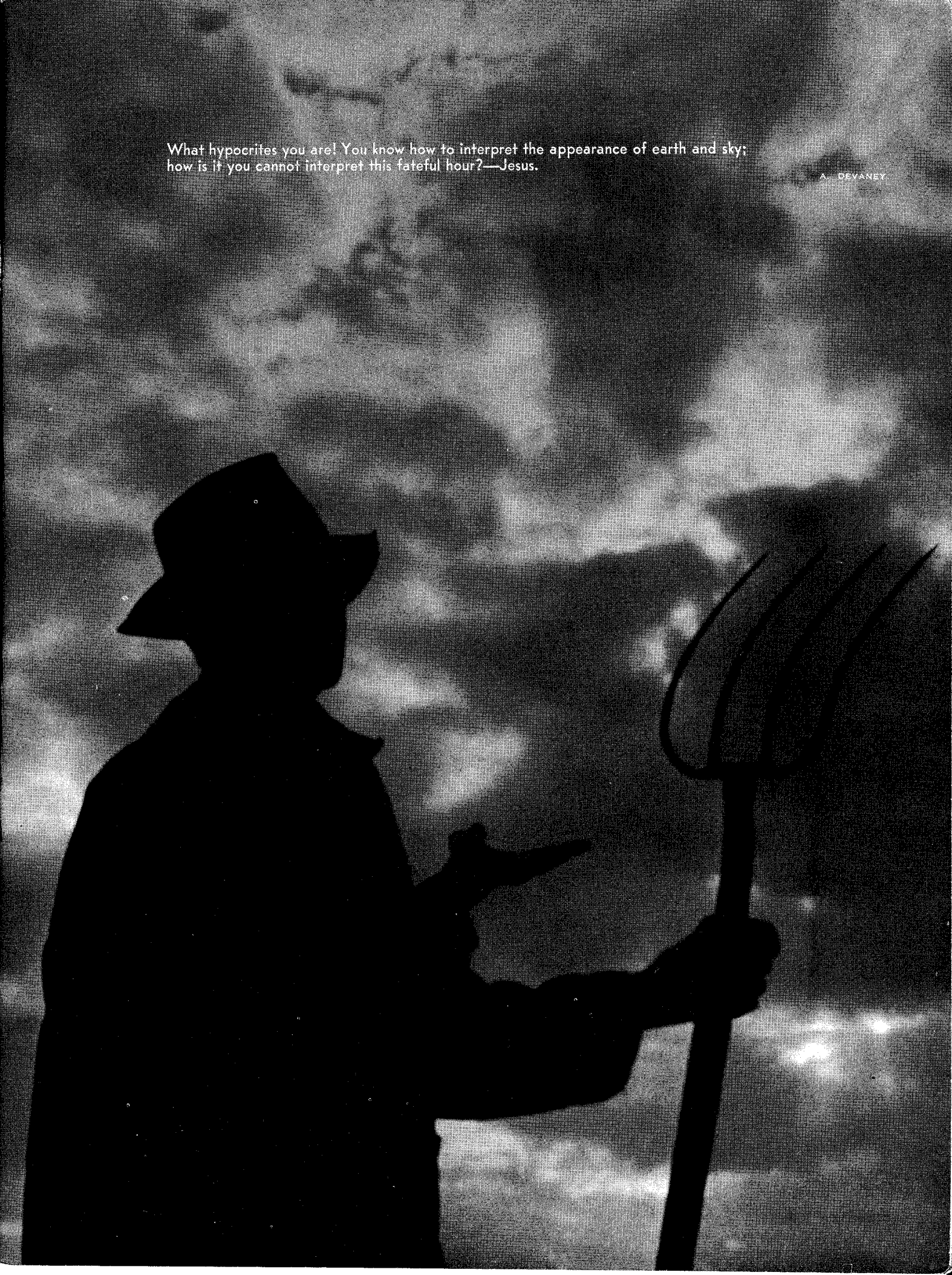
The present is a time of overwhelming interest to all living. Thinking men and women of all classes have their attention fixed on events that seem to be hastening the world forward in an ever increasing momentum toward its rendezvous with destiny. Statesmen, rulers, church leaders, business men, men and women everywhere sense that something great and decisive is about to take place — that the world is on the verge of a stupendous crisis.

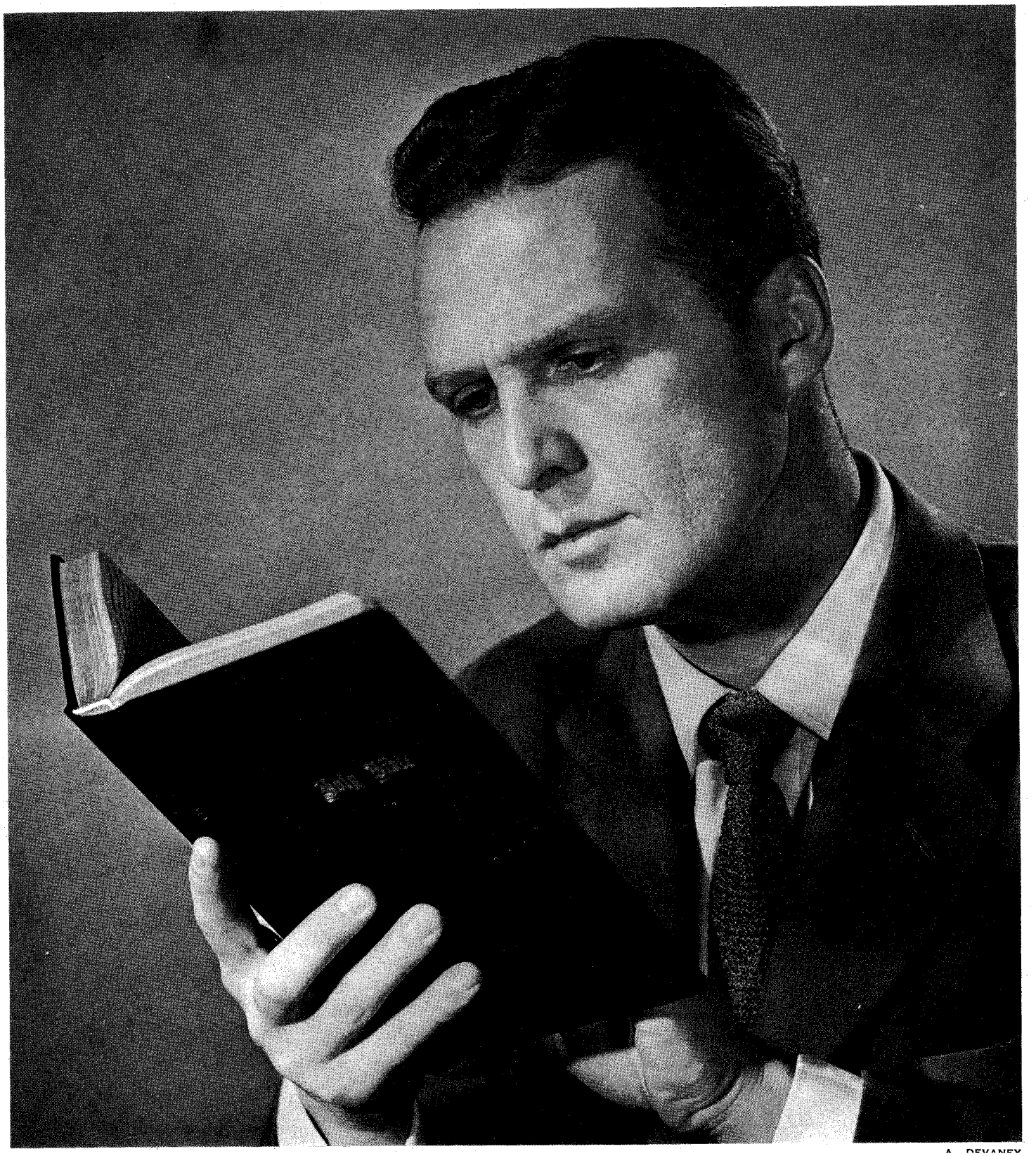
What is the meaning of these times? What comes tomorrow?

Two thousand five-hundred years ago a Hebrew prophet named Daniel foretold the course of history with astonishing accuracy, and even described the time in which we live. Six hundred years after Daniel, one of Jesus' twelve disciples even more vividly outlined the events of the centuries leading down to the present. These two men wrote with assurance, as they testified that they penned what God had shown them. All that they prophesied as coming to pass, until the present time, has been traced on the pages of history. They drew back the curtain from this twentieth century, and in their writings we can read with bated breath the signs of these times and the fate of human history.

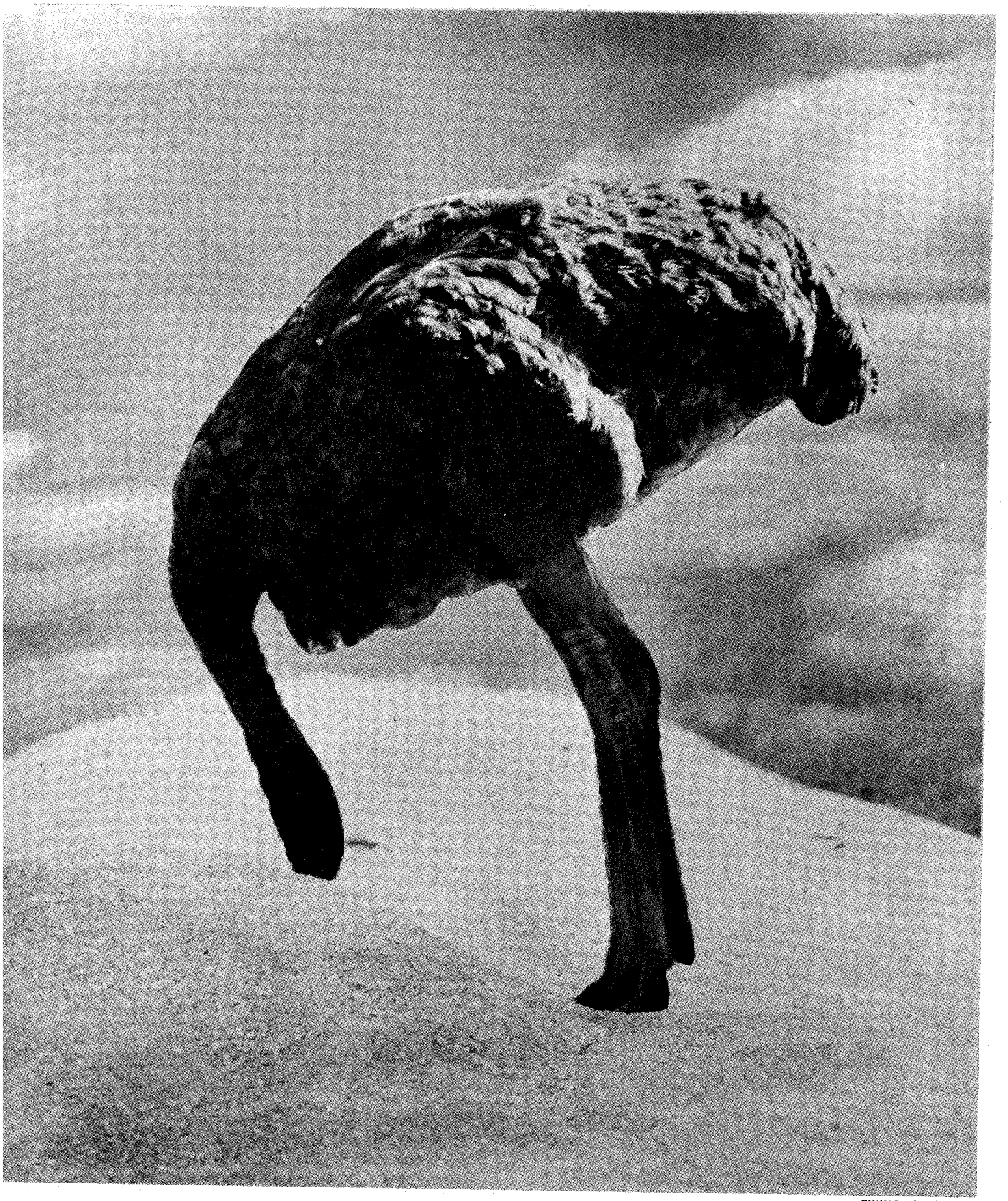
The books of Daniel and Revelation are not just for the theologian. They are the heritage of men and women, youth and aged. In them we find the Eternal One's own invitation to read, His assurance that He cares for you and me, and His witness that we are part of His plan.

In the pages of this magazine you are invited to read the most thrilling drama of the past, the present, and the future; a drama told by God Himself. The Word of God, written by Daniel and John, is reproduced unbroken and without deletion in the following pages.


What hypocrites you are! You know how to interpret the appearance of earth and sky; how is it you cannot interpret this fateful hour?—Jesus.
A. DEVANEY



We make no apologies for lifting Bible reading out of the realm of a dry religious exercise to which it has too long been subjected, and placing it in a form that may challenge many to become more acquainted with its thrilling interpretation of human history.



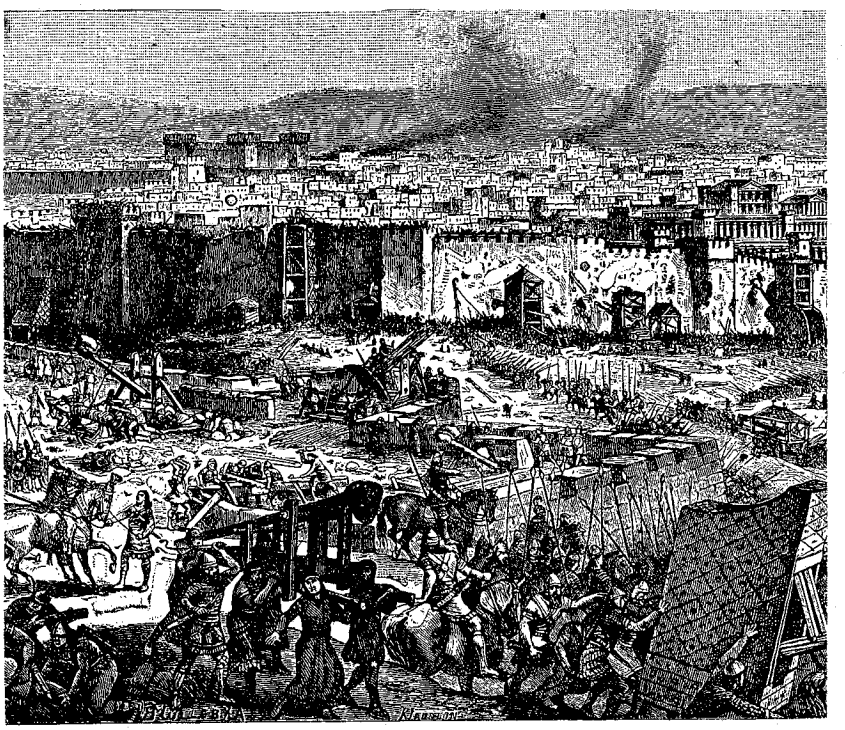
EWING GALLOWAY

BUT DON'T READ ANY FURTHER IF YOU ARE AFRAID OF THE FACTS!

The Book of DANIEL

That this book was written by Daniel during the 6th century B. C. cannot be fairly denied. Not only did Ezekiel the prophet speak of Daniel as a contemporary figure (Ezek. 14:20; 28:3), but Jesus Himself confirmed the divine authenticity of the book by exhorting all to examine and understand its prophecies. Recent archeological discoveries demonstrate that certain accurate historical data given by Daniel could not have been known by one who wrote later than the 6th century.

Daniel opens with an interesting narrative, explaining how he found himself in the great city of Babylon. This very ancient city experienced a return to power in about 606 B.C. Palestine, among other countries, was brought under Babylonian control. Princes of royal blood were selected from among the Jews and were taken to Babylon to be trained in governmental service. Nebuchadnezzar, a very wise monarch, soon recognized Daniel's outstanding endowments and exalted him to the position of a statesman in the world's greatest empire. God honored his fidelity by making him a prophet in a foreign land.



Siege of Jerusalem by Nebuchadnezzar.

CHAPTER 1

Captives Abstain from Dainties

IN the third year of the reign of Jĕhoi'a-kĭm king of Jū'dah came Nĕb-u-chad-nĕz'zar king of Băb'ў-lon unto Jĕ-rų'să-lĕm, and besieged it.[1]

2 And the Lord gave Jĕ-hoi'a-kĭm king of Jū'dah into his hand, with part of the vessels of the house of God: which he carried into the land of Shī'năr to the house of his god; and he brought the vessels into the treasure house of his god.

3 ¶ And the king spake unto Ăsh'pe-năz the master of his eunuchs, that he should bring *certain* of the children of Ĭs'ra-el, and of the king's seed, and of the princes;

4 Children[2] 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 Chăl-dē'anş.

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.

1. 606 or 605 B. C. 2. "Children;" i.e., youth, young men, Daniel was about 18 years old.

6 Now among these were of the children of Jū′dah, Dăn′iel, Hăn-a-nī′ah, Mĭsh′a-el, and Ăz-a-rī′ah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Dăn′iel *the name* of Bĕl-te-shăz′zar; and to Hăn-a-nī′ah, of Shā′-drach: and to Mĭsh′a-el, of Mē′shach; and to Ăz-a-rī′ah, of Ă-bĕd′-ne-gō.

8 ¶ But Dăn′iel 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 had brought Dăn′iel into favour and tender love with the prince of the eunuchs.

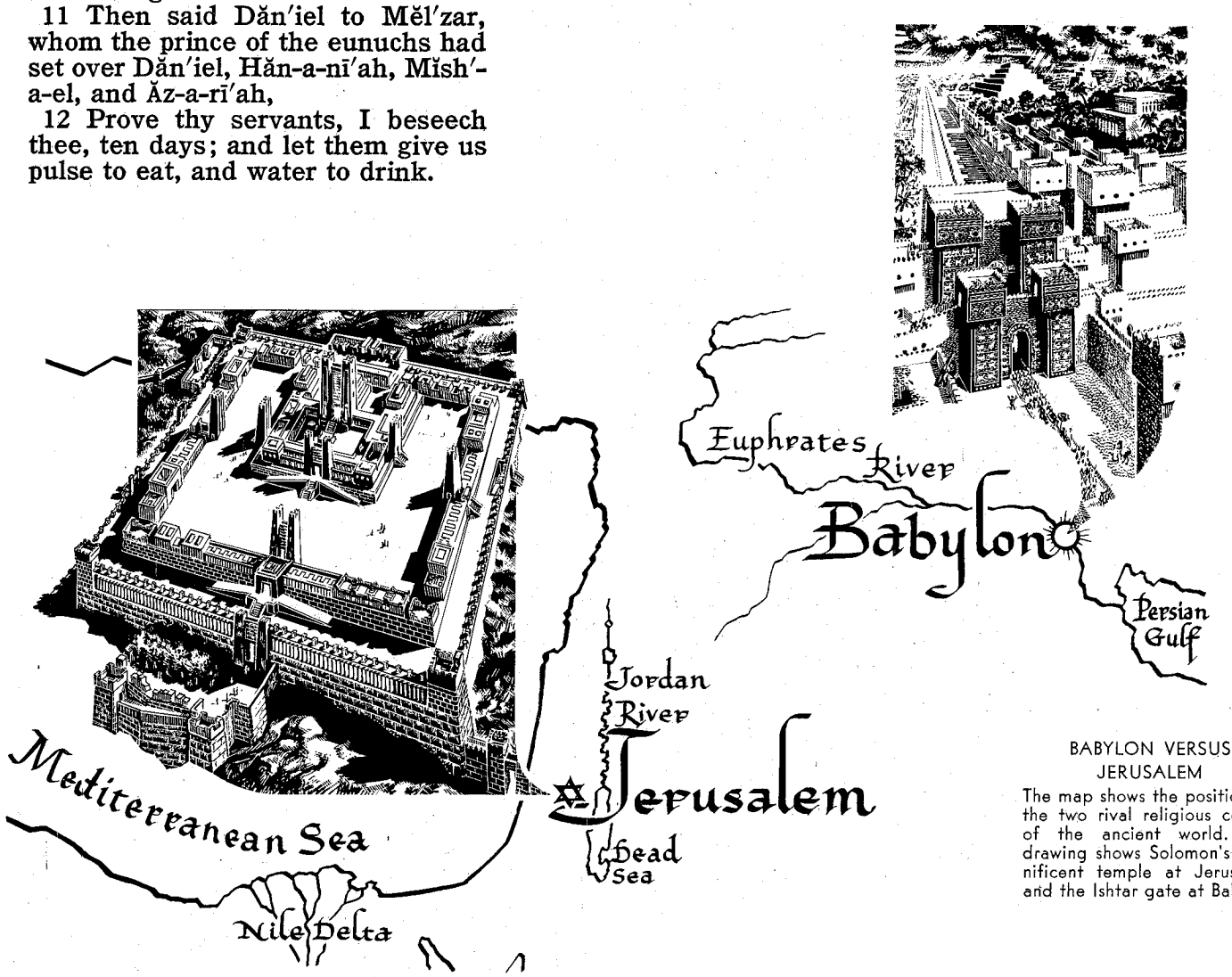
10 And the prince of the eunuchs said unto Dăn′iel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.

11 Then said Dăn′iel to Mĕl′zar, whom the prince of the eunuchs had set over Dăn′iel, Hăn-a-nī′ah, Mĭsh′-a-el, and Ăz-a-rī′ah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

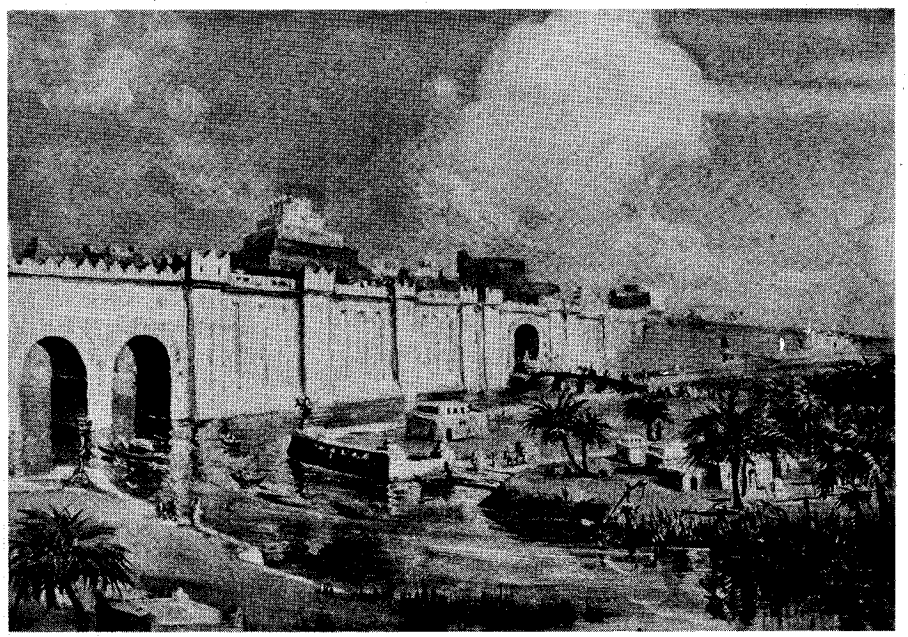
The story begins in 605 B.C. with tragedy for the little kingdom of Judah. It was conquered by Nebuchadnezzar. A few years later, in 586 B.C., Nebuchadnezzar lost all patience with the troublesome little kingdom which refused to settle down under his control, and his armies destroyed Jerusalem with its beautiful temple, and carried thousands of Jews into captivity. The Lord had permitted these calamities to befall His people because His kingdom was already overthrown in the hearts of His people. Judah, His sanctuary, was already defiled with their apostasy, and the Jews were already captive to the idolatrous spirit of the Babylonians. The physical calamity that overtook the Jews was but the outward evidence of the inward condition of Israel. God's sentence was passed upon the last king of Judah. "Remove the diadem, and take off the crown . . . It shall be no more until He [Christ] come whose right it is; and I will give it Him." Exekiel 21:26, 27.

Daniel traces how the dominion would pass successively to the great empires of history, how each nation in turn would be permitted its day on the stage of action to demonstrate its principles, and how each one would prove itself unworthy of dominion. The record rolls on packed with blood, cruelty, tears, persecution and death. Yet behind, above, and through all the play and counterplay of human interests, and power and passion, we are given a view of the agencies of the all-merciful One, guarding the destiny of His people, and working out the counsels of His own will. Finally the Judgment comes, and Christ alone is declared worthy to rule. Then God's people, purified and disciplined by the grace of God and the trials of earth, possess the kingdom with Christ through times eternal.



BABYLON VERSUS JERUSALEM

The map shows the positions of the two rival religious centres of the ancient world. The drawing shows Solomon's magnificent temple at Jerusalem, and the Ishtar gate at Babylon.



BETTMANN ARCHIVE

Babylon, the most magnificent city of the ancient world.

"Give us pulse to eat . . ." "Pulse" means food derived from plants; i.e., cereals, vegetables, berries, dates. Daniel and his fellows could be identified as modern vegetarians. It was contrary to Jewish law to eat unclean meats and food offered to idols. Surrounded as they were by the temptations of a heathen court, the four youths determined to be temperate and pure. Many today would profit by the simple and natural diet chosen by Daniel and his companions. Why not give it ten days trial?

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 Měl'zar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom: and Dăn'iel 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 Něb-u-chad-něz'zar.

19 And the king communed with them; and among them all was found none like Dăn'iel, Hăn-a-nī'ah, Mĭsh'a-el, and Ăz-a-rī'ah: therefore stood they before the king.

20 And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

21 And Dăn'iel continued *even* unto the first year of king Çȳ'rus.



FIRST OUTLINE OF WORLD HISTORY

This chapter introduces in a very interesting way the first outline of world history. There are four such outlines in Daniel — chapters 2, 7, 8-9, 10-12. This first sketch is simple and easy to understand. Each succeeding outline is more detailed. The prophet leads the reader on from outline to outline as any wise teacher instructs in first the simple, then the more advanced. Once the reader grasps the meaning of the immediate outline, he is ready to proceed to the next, and the next with ever increasing enthusiasm.

CHAPTER 2

Daniel Deciphers the Dream

AND in the second year of the reign of Něb-u-chad-něz'zar Něb-u-chad-něz'zar 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 Chăl-dē'anş, for to shew the king his dreams. So they came and stood before the king.

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 Chăl-dē'anş to the king in Sÿr'ĭ-ăck, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chăl-dē'anş, 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.

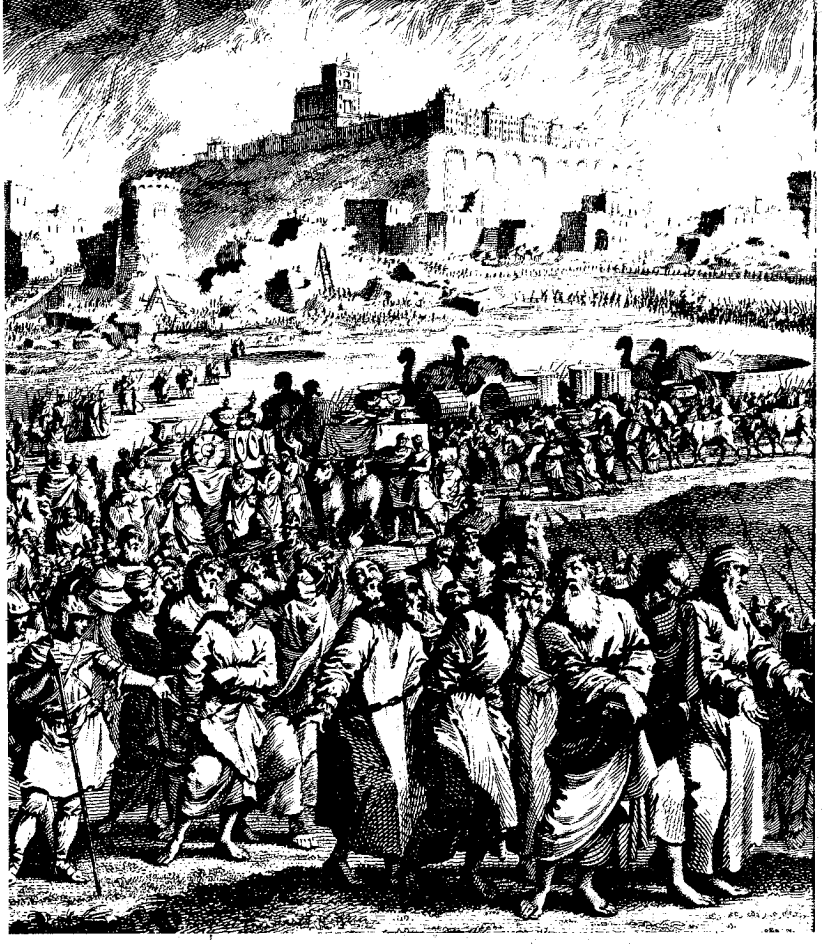
7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

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.



EWING GALLOWAY

Daniel interprets the dream

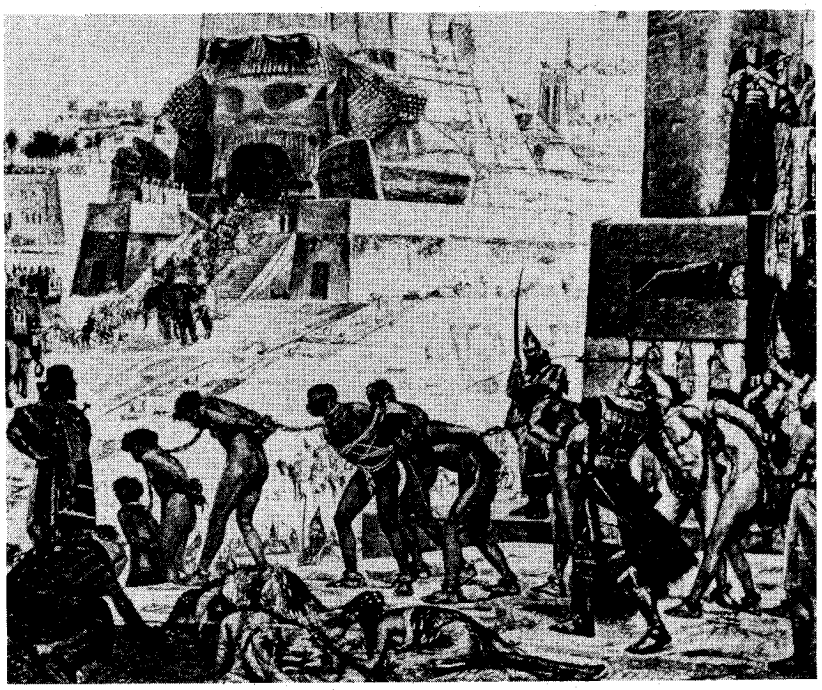


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Jerusalem being burnt and its inhabitants carried into captivity by Nebuchadnezzar.

Babylon, a sacrifice to Baal. After an old engraving.

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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 Chăl-dē'ans 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 Chăl-dē'an.

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,[1]

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Băb'ў-lon.

13 And the decree went forth that the wise *men* should be slain; and they sought Dăn'iel and his fellows to be slain.

14 ¶ Then Dăn'iel answered with counsel and wisdom to Ā'rĭ-ŏch the captain of the king's guard, which was gone forth to slay the wise *men* of Băb'ў-lon:

15 He answered and said to Ā'rĭ-ŏch the king's captain, Why *is* the decree *so* hasty from the king? Then Ā'rĭ-ŏch made the thing known to Dăn'iel.

16 Then Dăn'iel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Dăn'iel went to his house, and made the thing known to Hăn-a-nī'ah, Mĭsh'a-el, and Ăz-a-rī'ah, his companions:

18 That they would desire mercies of the God of heaven concerning this secret; that Dăn'iel and his fellows should not perish with the rest of the wise *men* of Băb'ў-lon.

19 ¶ Then was the secret revealed unto Dăn'iel in a night vision. Then Dăn'iel blessed the God of heaven.

20 Dăn'iel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

1. The heathens conceived of their deities as being far removed from the cares and wants of man. Not so with the God of Daniel. His dwelling is with flesh—with fallen humanity. He "was made flesh, and dwelt among us." John 1:14. He is so concerned with the affairs of humanity that not even the hairs of the head escape His notice. Luke 12:7. All religions and doctrines that deny that Christ came to dwell in the same flesh as humanity have their origin with the false religion of Babylon.

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.

24 ¶ Therefore Dăn'iel went in unto Ā'rĭ-ŏch, whom the king had ordained to destroy the wise *men* of Băb'ŷ-lon: he went and said thus unto him; Destroy not the wise *men* of Băb'ŷ-lon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Ā'rĭ-ŏch brought in Dăn'iel before the king in haste, and said thus unto him, I have found a man of the captives of Jū'dah, that will make known unto the king the interpretation.

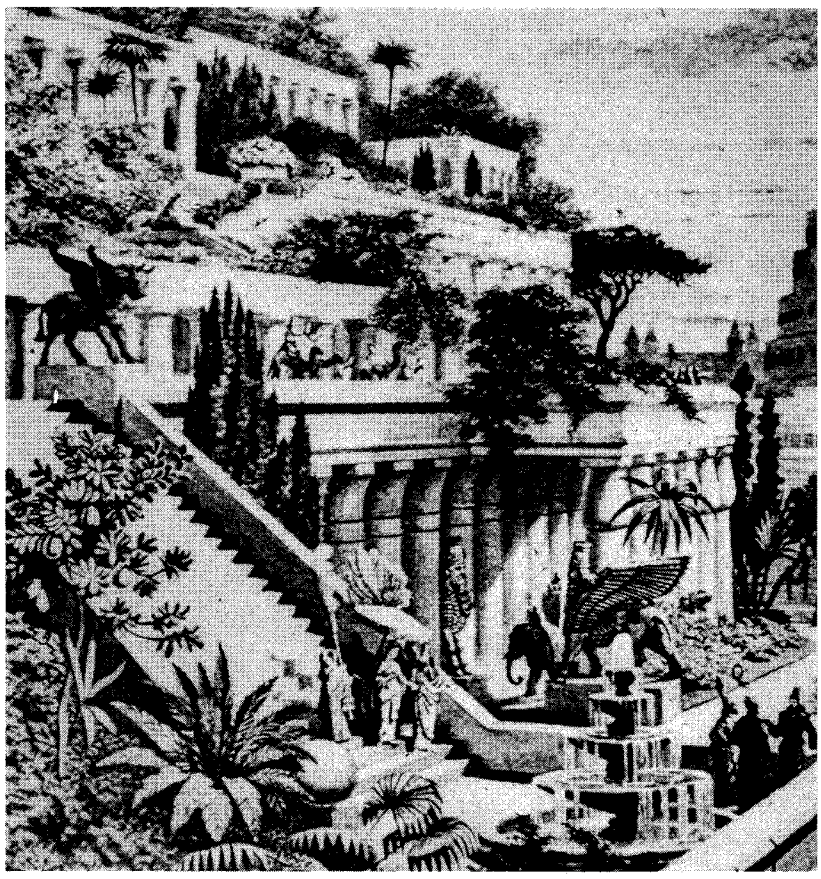
26 The king answered and said to Dăn'iel, whose name *was* Bĕl-te-shăz'zar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Dăn'iel 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 Nĕb-u-chad-nĕz'zar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

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.

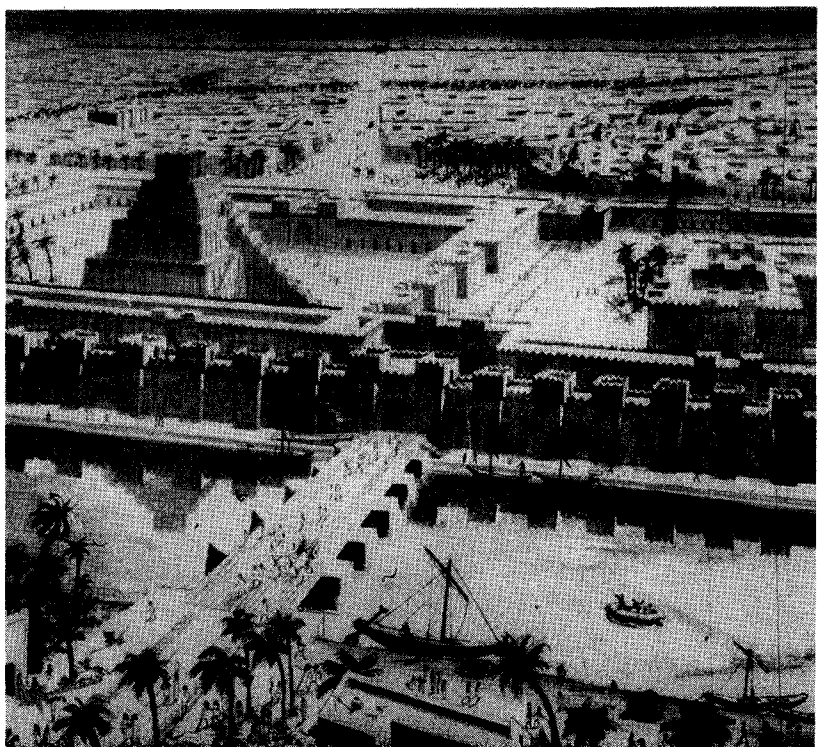


BETTMANN ARCHIVE

Picture shows the hanging gardens of Babylon, regarded as one of the Seven Wonders of the Ancient World. It contained several acres raised in terraces.

A reconstruction of Babylon based on the Babylonian Monument by Eckard Unger.

BETTMANN ARCHIVE





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.

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.

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.

40 And the fourth kingdom 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.

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.

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.

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[1] 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.

46 ¶ Then the king Nĕb-u-chad-nĕz'zar fell upon his face, and worshipped Dăn'iel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Dăn'iel, 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 Dăn'iel a great man, and gave him many great gifts, and made him ruler over the whole province of Băb'ў-lon, and chief of the governors over all the wise *men* of Băb'ў-lon.

49 Then Dăn'iel requested of the king, and he set Shā'drach, Mē'-shach, and Ā-bĕd'-ne-gō, over the affairs of the province of Băb'ў-lon: but Dăn'iel *sat* in the gate of the king.

1. The stone is the kingdom with Christ as King. See verse 44; Daniel 7:9-10, 13-14; Zechariah 12:3; Jeremiah 51:19-22; Revelation 2:26, 27; 14:1; 17:14.

"THOU ART THIS HEAD OF GOLD." Babylon was the queen city of the ancient world. The Bible called her the golden city, the glory of kingdoms, the beauty of the Chaldees' excellency. (Isaiah 14:4; Jeremiah 51:7). A great religious centre, Babylon was the centre of the world's idolatry. Under Nebuchadnezzar she became the mistress of the world. Fortified by massive walls and watered by the river Euphrates which flowed under its walls and through the city, it was acclaimed impregnable, the eternal city.

"ANOTHER KINGDOM INFERIOR TO THEE." Cyrus the Great led the armies of the Medes and Persians in a dramatic overthrow of Babylon in 538 B.C. This kingdom was more vast than the Babylonian Empire, yet inferior in wealth, luxury and magnificence. (See Daniel 5:25-31)

"ANOTHER THIRD KINGDOM OF BRASS." Alexander the Great overthrew the Persian Empire at the Battle of Arbella in 331 B.C. The Grecian Empire became the most extensive empire up to that time. See Daniel 8:3-7; 20-21; 10:20.

"FOURTH KINGDOM . . . STRONG AS IRON." The testimony of history, sacred and secular, explicitly points to Rome as the fourth empire. (See Luke 2:1) Gibbon, the best historian of Rome, describes her conquest in these graphic words: "The arms of the Republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the oceans, and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome." (Decline and Fall, chapter XXXCIII, par 43)

"The empire of the Romans filled the world." By fear and force she crushed all rivals, subdued all resistance, and ruled with an absolute and crushing despotism.

"THE KINGDOM SHALL BE DIVIDED . . . THE TOES OF THE FEET WERE PART OF IRON AND PART OF CLAY." Although the number of toes is not specifically mentioned here, Daniel 7 specifically mentions that this fourth kingdom would be divided into "ten kingdoms." This was literally fulfilled in the 4th and 5th centuries after Christ. When Rome was weakened by wealth, luxury and power, she could not withstand the onslaught of the rude barbarian tribes from the north and east of Europe. Gibbon and other historians mention at least ten of these tribes that settled as definite kingdoms on the territory of the Western Roman Empire, and became the nations of modern Europe. Every European who has had enough education to read and write will probably recognize his ancestry from among the Ostrogoths, Visigoths, Franks, Vandals, Suevi, Alemanni, Anglo-Saxons, Heruli, Lombards, and Burgundians.

History attests the accuracy of Daniel's prophecy. Some of these nations have been notably strong, others notably weak. Likewise the prophecy shows that these nations would be a quarrelsome family, attempting unity, but never achieving any permanent federation. "They shall mingle themselves with the seed of men" is an expression signifying intermingling, or more especially marriage. The intermingling of the nations of Western Europe, as well as definite marriage alliances between the ruling houses of Europe in their efforts to consolidate, are well known. Yet a more significant marriage is brought to view in the added detail of Daniel 7 and Revelation 17; namely, a union of these nations with the great mother Church of Christendom. During the Middle ages a measure of unity existed among these nations in their union with the Catholic Church. This political Church-state system was styled "The

Holy Roman Empire." With the advent of the Protestant Reformation in the 16th century, the nations of Western Europe began to withdraw their support from the Vatican, and when in 1798 the French General Berthier captured the Pope and abolished the temporal power of the Church, there was not one nation in Europe who would come to the aid of the Church. Since the time of the Reformation, every effort to re-establish that unity which once existed with the Catholic Church has signally failed.

Yet, as we will see later from Revelation 17, these nations are even now about to mingle iron and clay in another grand union with the Church. This alliance will last but a moment of time, for God's word says, "They shall not cleave one to another." It is then that the God of heaven shall set up a kingdom. This is represented by the stone cut out of the mountain without hand, which smashes the image upon the feet. Thus the downfall of all earthly power is plainly foretold.



BETTMANN ARCHIVE

The Vandals sacking the city of Rome, 390 A.D.

CHAPTER 3

Captives Delivered from Furnace

NĔB-U-CHAD-NĔZ'ZAR 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 Dụ'rȧ, in the province of Băb'ў-lon.

2 Then Nĕb-u-chad-nĕz'zar 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 Nĕb-u-chad-nĕz'zar 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 Nĕb-u-chad-nĕz'zar the king had set up; and they stood before the image that Nĕb-u-chad-nĕz'zar 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 Nĕb-u-chad-nĕz'zar 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 Nĕb-u-chad-nĕz'zar the king had set up.

8 ¶ Wherefore at that time certain Chăl-dē'anş came near, and accused the Jewş.

9 They spake and said to the king Nĕb-u-chad-nĕz'zar, O king, live for ever.

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 fur-

nace.

12 There are certain Jews whom thou hast set over the affairs of the province of Băb'ў-lon, Shā'drach, Mē'-shach, and Ā-bĕd'-ne-gō; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nĕb-u-chad-nĕz'zar in *his* rage and fury commanded to bring Shā'drach, Mē'shach, and Ā-bĕd'-ne-gō. Then they brought these men before the king.

14 Nĕb-u-chad-nĕz'zar spake and said unto them, *Is it* true, O Shā'-drach, Mē'shach, and Ā-bĕd'-ne-gō, 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 Shā'drach, Mē'shach, and Ā-bĕd'-ne-gō, answered and said to the king, O Nĕb-u-chad-nĕz'zar, 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.

19 ¶ Then was Nĕb-u-chad-nĕz'zar full of fury, and the form of his visage was changed against Shā'drach, Mē'shach, and Ā-bĕd'-ne-gō: *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 Shā'drach, Mē'shach, and Ā-bĕd'-ne-gō, *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 golden image was erected in defiance of the divine forecast that other kingdoms would succeed Babylon. Nebuchadnezzar insisted that all recognize the supremacy of the Babylonian gods, even above the living God. In a wave of self-exaltation, the king issued a challenge to the God of the Hebrews, then defied Him to intervene. Yet his anxiety in heating the furnace seven times hotter, and the extreme urgency of his command to cast them into the fire, revealed that he feared some supernatural manifestation on behalf of the three conscientious objectors.

This narrative is an illustration of another Image that is about to be set up in our day, an Image that all will be commanded to worship on pain of death. It will be formed in the United States of America. Once again, God's commandment-keeping people will refuse to comply with the religious observance, and will be delivered in no less a miraculous way than the Hebrew youths 2,500 years ago. See pages 82-84, comments on Revelation 13:11-17.

the fire slew those men that took up Shā'drach, Mē'shach, and Ā-bĕd'-ne-gō.

23 And these three men, Shā'drach, Mē'shach, and Ā-bĕd'-ne-gō, fell down bound into the mist of the burning fiery furnace.

24 Then Nĕb-u-chad-nĕz'zar the king was astonied, and rose up in haste, *and* spake, and said unto his counsellors, Did 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.

26 ¶ Then Nĕb-u-chad-nĕz'zar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shā'drach, Mē'shach, and Ā-bĕd'-ne-gō, ye servants of the most high God, come forth, and come *hither*. Then Shā'drach, Mē'shach, and Ā-bĕd'-ne-gō, 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* Nĕb-u-chad-nĕz'zar spake, and said, Blessed *be* the God of Shā'drach, Mē'shach, and Ā-bĕd'-ne-gō, 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 Shā'drach, Mē'shach, and Ā-bĕd'-ne-gō, 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 Shā'drach, Mē'shach, and Ā-bĕd'-ne-gō, in the province of Băb'ў-lon.

CHAPTER 4

Nebuchadnezzar's Dream of the Tree

NĔB-U-CHAD-NĔZ'ZAR 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.

4 ¶ I Nĕb-u-chad-nĕz'zar 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 Băb'ў-lon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chăl-dē'ans, 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 Dăn'iel came in before me, whose name *was* Bĕl-te-shăz'zar, 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 Bĕl-te-shăz'zar, 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 beast's 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 Nĕb-u-chad-nĕz'zar have seen. Now thou, O Bĕl-te-shăz'zar, 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.

19 ¶ Then Dăn'iel, whose name *was* Bĕl-te-shăz'zar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Bĕl-te-shăz'zar, let not the dream, or the interpretation thereof, trouble thee. Bĕl-te-shăz'zar 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 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.

28 ¶ All this came upon the king Nĕb-u-chad-nĕz'zar.

29 At the end of twelve months he walked in the palace of the kingdom of Băb'ў-lon.

30 The king spake, and said, Is not this great Băb'ў-lon, that I have built for the house of the kingdom by the might of my power, and for the hon-

our of my majesty?

31 While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Něb-u-chad-něz'zar, 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 Něb-u-chad-něz'zar: 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*.

34 And at the end of the days I Něb-u-chad-něz'zar 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 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 Něb-u-chad-něz'zar 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.

CHAPTER 5

Daniel Deciphers the Inscription

BĚL-SHĂZ'ZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Běl-shăz'zar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Něb-u-chad-něz'zar had taken out of the temple which *was* in Jĕ-ru'să-lĕm; 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 Jĕ-ru'să-lĕm; 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.

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.

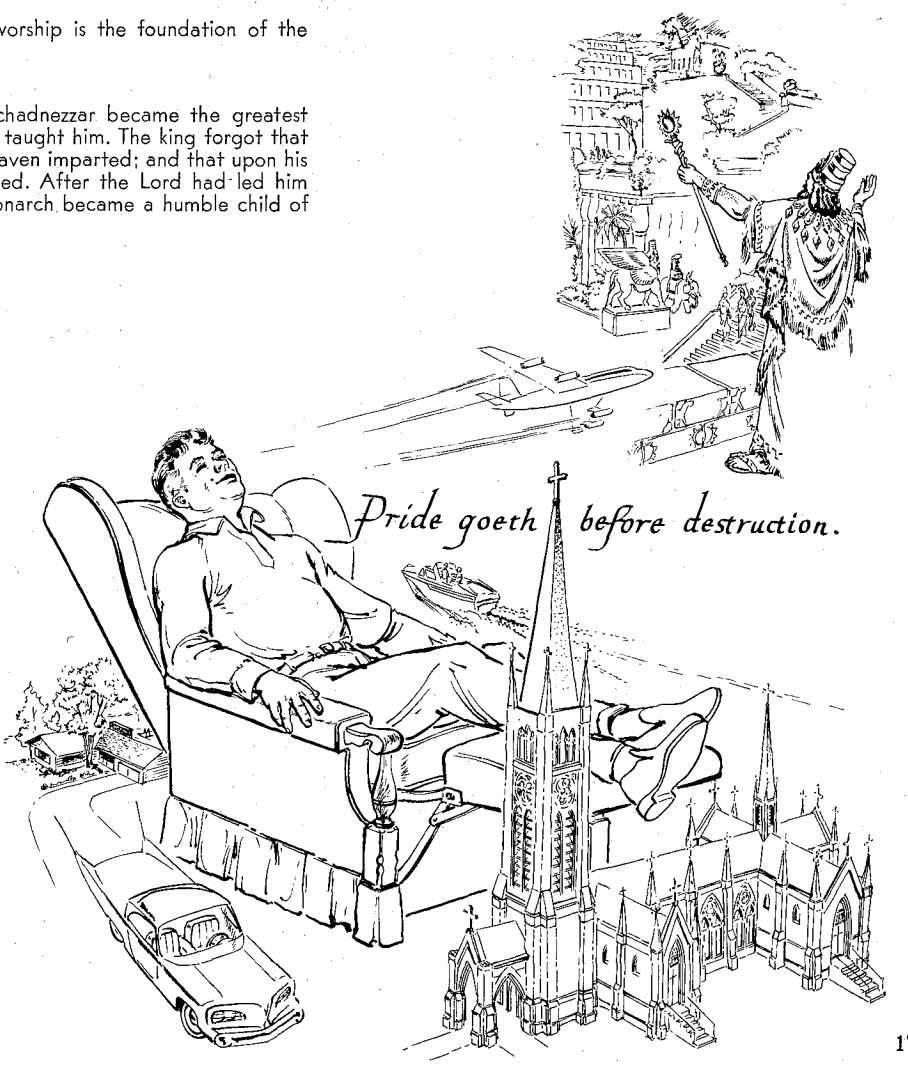
7 The king cried aloud to bring in the astrologers, the Chăl-dē'anş, and the soothsayers. *And* the king spake, and said to the wise *men* of Băb'ў-lon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom.

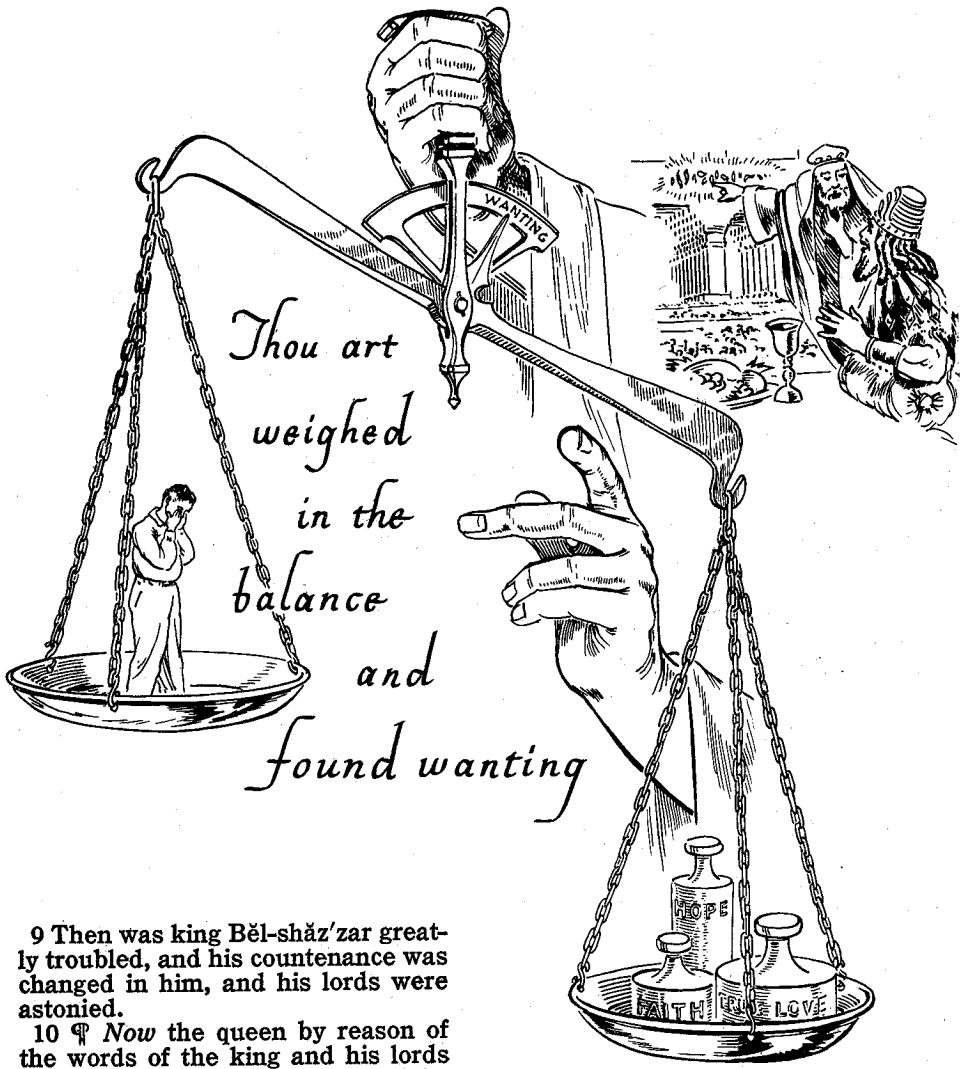
8 Then came in all the king's wise *men:* but they could not read the writing, nor make known to the king the interpretation thereof.

"Is not this great Babylon that I have built?" Self-worship is the foundation of the Babylon of the Bible (See Isaiah 14:13, 14).

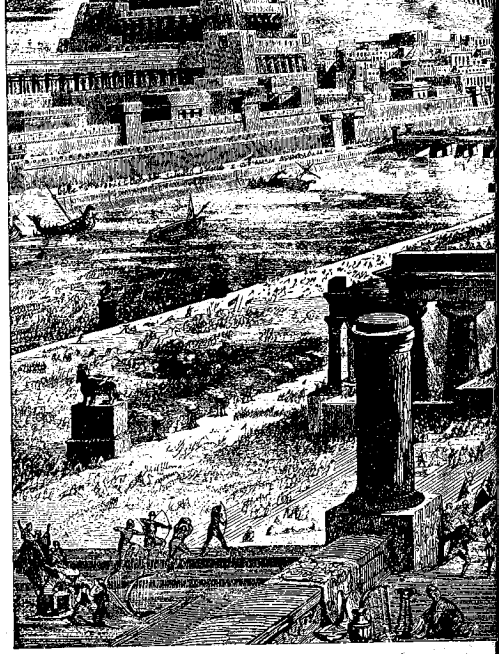
As the Babylonian Empire grew rapidly, and Nebuchadnezzar became the greatest ruler of the age, he lost sight of the lessons God had taught him. The king forgot that the power exercised by every ruler on the earth is Heaven imparted; and that upon his use of the power thus bestowed, his success depended. After the Lord had led him through a most humiliating experience, this proud monarch became a humble child of God, a wise and compassionate king.







Thou art weighed in the balance and found wanting



Babylon being taken by the Medes and Persians

Those who succeeded Nebuchadnezzar to the throne did not profit by his experience. Babylon became a cruel oppressor, especially to the people of God. One hundred and fifty years before Daniel's time, God, through the prophet Isaiah, had singled Babylon out for its surpassing wickedness, and had specifically foretold the manner of its sudden overthrow. He named the king who would arise to conquer Babylon, and the very method he would employ to take the city (Isaiah 41:2; 45:1; 46:11; 45:27; Jeremiah 50:38; 51:13,36). While Belshazzar and his lords impiously vaunted themselves against the God of heaven, Cyrus the Persian dried up the river Euphrates that flowed under the walls of the city by diverting its waters. Quickly he marched his army into the city over the dry river bed, and took the city with little resistance.

The dramatic overthrow of ancient Babylon is used as an illustration in the book of Revelation of the swift judgment that will fall upon a modern system of apostate Christianity, which is given the symbolic name of Babylon. Likewise a far greater king from the East, even Christ Himself, will dry up its "Euphrates," and deliver His people from this great oppressor. See Revelation 16:12; 17:1-5, 15; 18:8-24.

9 Then was king Bĕl-shăz′zar greatly troubled, and his countenance was changed in him, and his lords were astonied.

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 for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom *is* the spirit of 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 Nĕb-u-chad-nĕz′zar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chăl-dē′ans, *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 Dăn′iel, whom the king named Bĕl-te-shăz′zar: now let Dăn′iel be called, and he will shew the interpretation.

13 Then was Dăn′iel brought in before the king. *And* the king spake and said unto Dăn′iel, *Art* thou that Dăn′iel, which *art* of the children of the captivity of Jū′dah, whom the king my father brought out of Jew′rў?

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.

17 ¶ Then Dăn′iel 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 Nĕb-u-chad-nĕz′zar thy father a kingdom, and majesty, and glory, and honour:

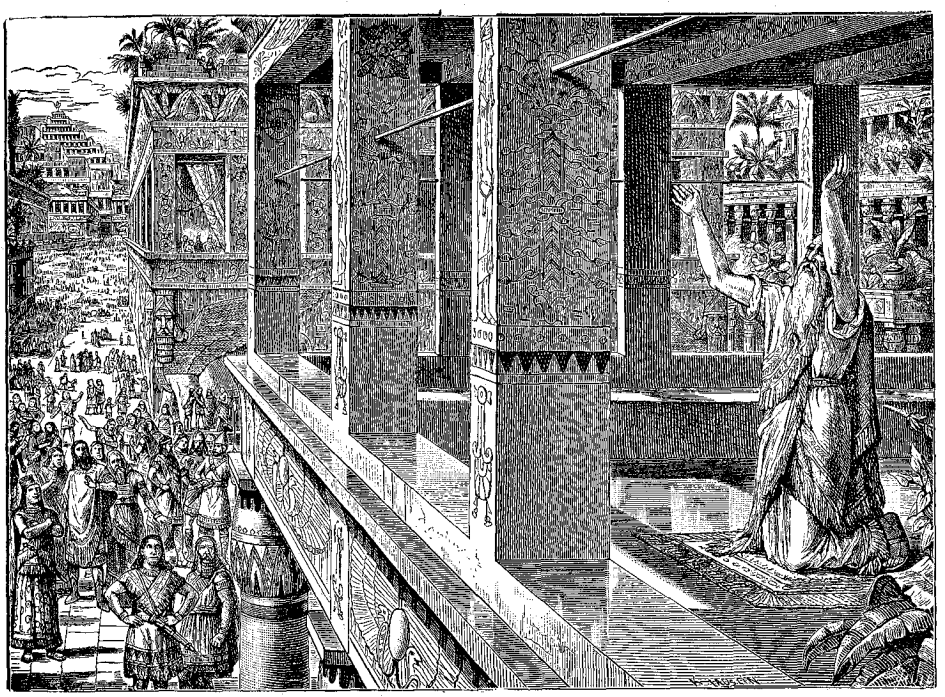
19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne,



BETTMANN ARCHIVE

Cyrus, the greatest of the Persians, and conqueror of Babylon, was the nephew of Darius the Mede by marriage. King Cyrus entering Susa, the Capital of the Persian Empire. Wash drawing.



Daniel's blameless conduct excites the jealousy of his enemies.

Daniel was now in his middle eighties. Because of his temperate living and obedience to the laws of health, he was still a statesman of surprising vigor. The experience related in this chapter shows that youth, old age, prosperity, adversity, popularity, or persecution could not shake the steadfast fidelity of the man whose heart was stayed on God.

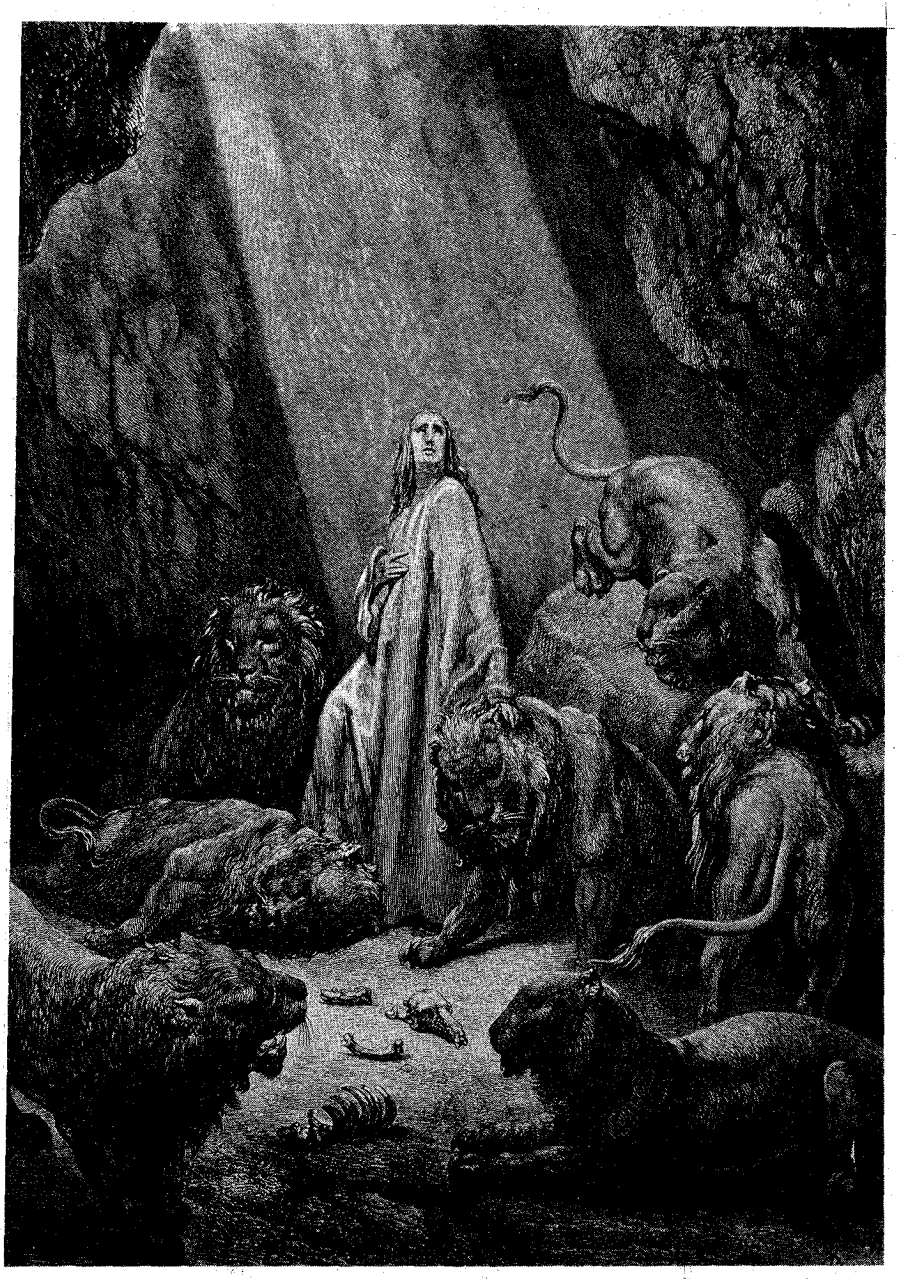
and they took his glory from him:
21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.
22 And thou his son, O Bĕl-shăz'zar, 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.
25 ¶ And this *is* the writing that was written, MĒ'NĔ, MĒ'NĔ, TĒ'KEL, U-PHĂR'SIN.
26 This *is* the interpretation of the thing: MĒ'NĔ; God hath numbered thy kingdom, and finished it.
27 TĒ'KEL; Thou art weighed in the balances, and art found wanting.
28 PĒ'RĒS; Thy kingdom is divided, and given to the Mēdeş and Pēr'şianş.
29 Then commanded Bĕl-shăz'zar, and they clothed Dăn'iel 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.
30 ¶ In that night was Bĕl-shăz'zar the king of the Chăl-dē'anş slain.
31 And Dă-rī'us the Mē'dĭ-an took the kingdom, *being* about threescore and two years old.

That night they slew him
on his father's throne,
The deed unnoticed
and the hand unknown,
Crownless and sceptreless
Belshazzar lay
A robe of purple
round a form of clay.

CHAPTER 6

Daniel Delivered from Lions

IT pleased Dă-rī'us 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 Dăn'iel *was* first: that the princes might give accounts unto them, and the king should have no damage.
3 Then this Dăn'iel 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 Dăn'iel 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 Dăn'iel, except we find *it* against him concerning the law of his God.
6 Then these presidents and princes assembled together to the king, and said thus unto him, King Dă-rī'us, live for ever.
7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have



EWING GALLOWAY

Daniel in the lion's den

Darius the Mede was placed upon the throne of Babylon in 538 B.C. Two years later Cyrus took the throne. It was in between these two dates that the events of chapter six occurred.

Daniel's consistency in prayer was used by God to bring the knowledge of truth before the Medo-Persian empire.

Paul mentions this experience of Daniel in the 11th chapter of Hebrews in his famed chapter on faith.

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 Mēdeş and Pēr'şianş, which altereth not.

9 Wherefore king Dă-rī'us signed the writing and the decree.

10 ¶ Now when Dăn'iel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jĕ-rų'să-lĕm, 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 Dăn'iel 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 Mēdeş and Pēr'şianş, which altereth not.

13 Then answered they and said before the king, That Dăn'iel, which *is* of the children of the captivity of Jū'dah, 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 Dăn'iel 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 Mēdeş and Pēr'şianş *is*, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Dăn'iel, and cast *him* into the den of lions. *Now* the king spake and said unto Dăn'iel, 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 Dăn'iel.

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 Dăn'iel: *and* the king spake and said to Dăn'iel, O Dăn'iel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Dăn'iel 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 Dăn'iel up out of the den. So Dăn'iel 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 Dăn'iel, and they cast *them* into the den of lions, them, their children, and their 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.

25 ¶ Then king Dă-rī'us 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 Dăn'iel: 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 Dăn'iel from the power of the lions.

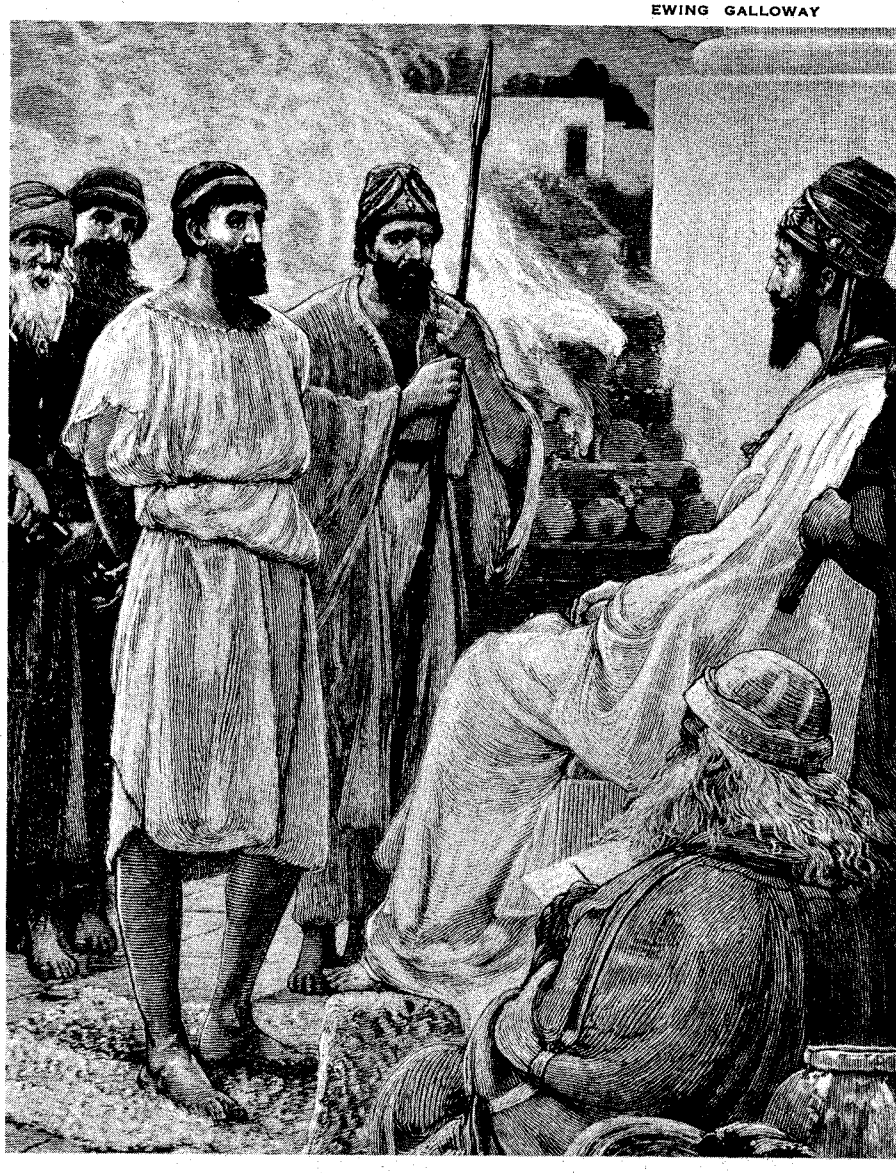
28 So this Dăn'iel prospered in the reign of Dă-rī'us, and in the reign of Çy'rus the Pĕr'şian.



BETTMANN ARCHIVE

Persian history. Above: Cylinder-seal and impression: King Darius II of Persia, hunting lions. 500 B.C. Below: Croesus, conquered King of Lydia, before Cyrus.

EWING GALLOWAY



SECOND OUTLINE OF WORLD HISTORY

The four empires of prophecy—Babylon, Medo-Persia, Grecia, Rome—are now presented under the symbols of four wild beasts from the sea. As the added symbols of the sea and the winds suggest, all attained to power by terrible scenes of conquest and revolution.

The true character of these nations is symbolized by wild, ravaging beasts. They were controlled by the principle of selfishness and lust for power. The ensign of Christ's kingdom is a lamb, symbolizing the principle of self-abnegation, humility and meekness.

CHAPTER 7

IN the first year of Bĕl-shăz'zar king of Băb'ŷ-lon Dăn'iel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.

2 Dăn'iel spake and said, I saw in my vision by night, and, behold, the four winds[1] of the heaven strove upon the great sea.[2]

3 And four great beasts came up from the sea, diverse[3] one from another.

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.

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.

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.

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.

1. Winds are a symbol of strife—Rev. 7:1. 2. Seas are a symbol of nations and peoples—Revelation 17:15. 3. "Diverse;" i.e., different.





THE LION represents Babylon. (See Jeremiah 4:7) The winged lion was a common figure on Babylonian monuments.

THE BEAR represents Medo-Persia. Its rising on one side illustrates that the Medes were first in the ascendency in the dual kingdom. (See Daniel 8:3,20) The three ribs symbolize the three territories conquered by Medo-Persia—Lydia, Babylon and Egypt. The bear, though possessing great strength, is awkward and clumsy. These features appropriately represent the vast and unwieldy empire of the Persians. Its great undisciplined armies were no match for the agile troops of Alexander.

THE FOUR-WINGED LEOPARD symbolizes the astonishing speed of the Grecian conquest of the world under Alexander the Great. After Alexander's early death, his empire was divided between four of his generals—Ptolemy, Seleucus, Cassander, and Lysimachus. These four divisions are represented by the four heads on the leopard.

THE NON-DESCRIPT BEAST: No beast known to nature could symbolize the power and cruelty of Rome. Its great iron teeth and stamping feet correspond with the legs of iron on the image of Daniel 2.

THE TEN HORNS are said to be ten kingdoms that would arise out of Rome. Between 350 and 476 A.D. a number of barbarian tribes from northern and eastern Europe overran the Western Roman Empire.[1] These nations settled here to become the nations of Western Europe, and to dominate world history for the next 1500 years. Roman civilization has lived on in France, Germany, Spain, Italy, Portugal, Britain, and others of that divided family of European nations.

1. Franks, Vandals, Ostrogoths, Visigoths, Suevi, Alemanni, Anglo-Saxons, Heruli, Lombards, and Burgundians.

THE GREAT HORN

Among the family of barbarian nations there came forth another power, at first small, but a power that soon arose to dominate the nations of Europe. In this horn especially, the spirit and power of old Rome lived on. Study the special characteristics of this horn—then YOU identify the power.

Here are the pointers that Daniel gives us:—

1. It arose among the nations of Western Europe. See verse 8

2. It was at first a lesser power among the barbarians. See verse 8

3. It became the greatest power in Western Europe. See verses 8, 20 and 24.

4. It was distinctly different from the other nations of Europe; i.e., in type of government. See verse 24. The evidence of the chapter implies a religio-political power which would take to itself the titles, power, and prerogatives of God. See verses 20-21, 24, 25. The eyes like the eyes of a man indicate what the ancients called a seer or a prophet. Compare Revelation 13:2-7.

5. It uprooted three nations. See verses 8, 20, 24. History records that there were actually three of the original barbarian kingdoms which perished out of Europe. They were the Heruli, the Vandals, and the Ostrogoths. This overthrow came about in the following way: All of the barbarian kingdoms accepted the Catholic faith except the three named above. These adopted the Arian faith,[1] and refused to acknowledge the supremacy of the Roman Church. Historians record that the Emperors of Constantinople, at the instigation of the Bishop of Rome, uprooted the Heruli in 493 A.D., the Vandals in 533 A.D., and drove the Ostrogoths from Rome in 538 A.D.

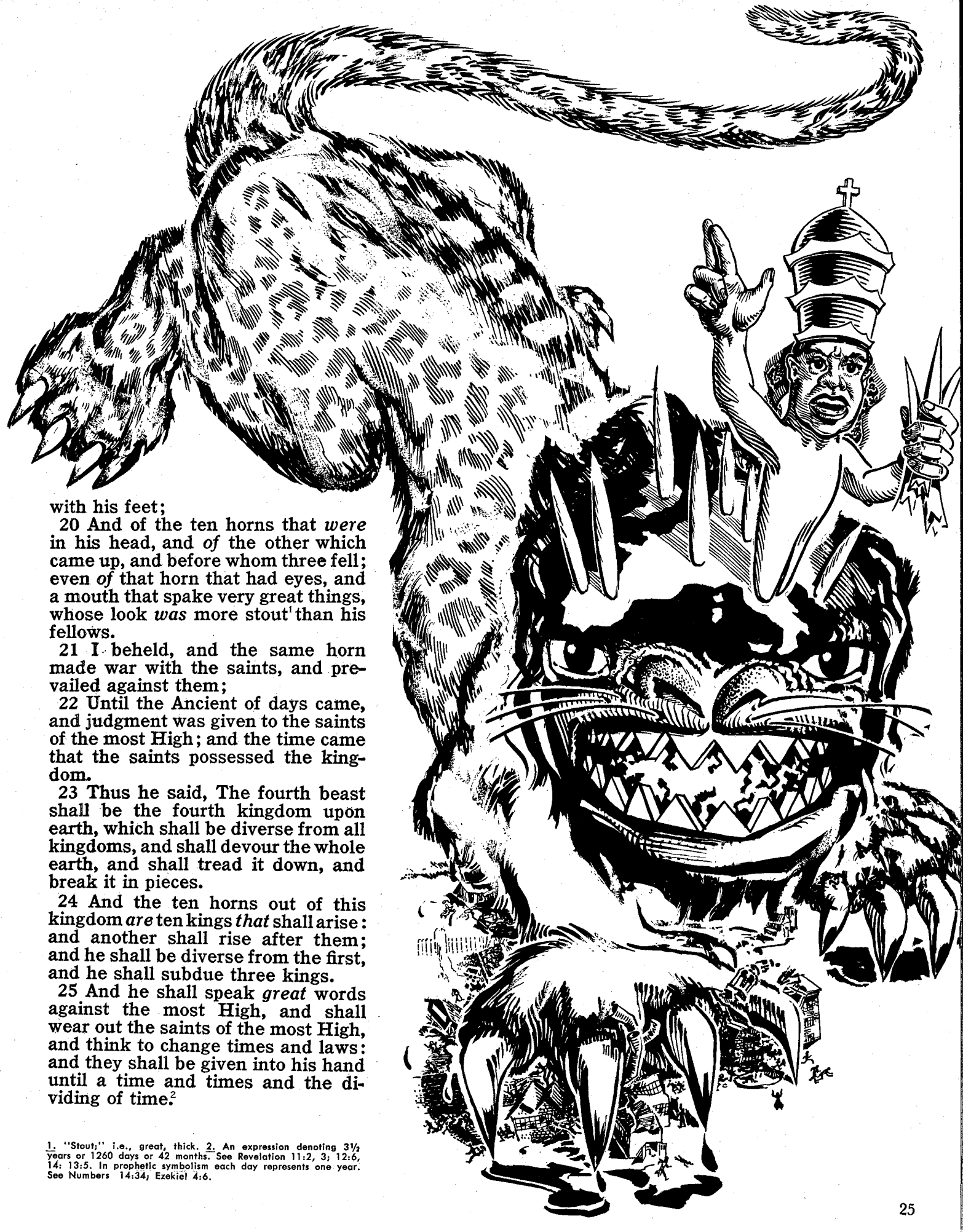
6. It became a persecuting power. See verses 21,25. The power is described as attempting to blot true Christianity from the earth. It is estimated that three million Christians perished under the Rome of the Caesars; yet it is said that the early Christians prayed for the continuance of Imperial Rome, as they understood that out of the ruins of old Rome a new form of government would appear that would far outdo the enormous persecutions of the pagans. It is estimated by the most reliable historians of the Middle Ages that in this period no less than 50 million were put to death for religious reasons in Christendom. This was doubtless the "great tribulation" mentioned by Jesus in Matthew 24:21,22.

7. It changed the law of God. The Revised Version translates verse 25, "He shall think to change times and the law." It is evident from the context that the divine law is referred to, for all governments change human laws in the normal course of events.

The only part of the Bible which God wrote directly was the ten commandments.[2] He wrote His law with His own finger on tables of stone to demonstrate its changeless and enduring character.[3] He placed in that law a special commandment containing His own seal — "The seventh day is the sabbath of the Lord thy God . . . for in six days the Lord made heaven and earth, the sea and all that in them is: wherefore the Lord blessed the sabbath day, and hallowed it."[4] This commandment only, of all the ten, brings to view both the name and title of the Law-giver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. God has woven His law into the very fabric of time.

1. Arius, a presbyter at Alexander in the 4th century, introduced the doctrine that Christ was a Being created by the Father. His teaching spread rapidly and engulfed Christendom in a terrible and even bloody disputation. 2. Exodus 20:1-17; 34:27-28. 3. Psalm 111:7,8; Matthew 5:17-19 4. Exodus 20:10,11.

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.
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.
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.
13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.
14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.
15 ¶ I Dăn'iel 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.
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[1] than his fellows.

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.

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.[2]

1. "Stout;" i.e., great, thick. 2. An expression denoting 3½ years or 1260 days or 42 months. See Revelation 11:2, 3; 12:6, 14; 13:5. In prophetic symbolism each day represents one year. See Numbers 14:34; Ezekiel 4:6.

It is no secret among Catholic, Protestant, and Jewish authorities that the seventh-day Sabbath of the Bible has been set aside in favor of the first day of the week. Who was responsible for this intentional and deliberate change of the only commandment relating to time?

Secular as well as religious historians recognize that Sunday is of heathen origin, and that it was observed as the sacred day of the sun centuries before the birth of Christ. It was honored as a festive day among the pagans of Imperial Rome. When the Emperor Constantine, an avowed sun-worshipper, professed the Christian faith early in the fourth century A.D., he passed an edict requiring "rest on the venerable day of the sun." See Encyclopaedia Britannica, ninth ed., art, Sunday. Chambers Encyclopaedia says: "Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained is the edict of Constantine 321 A.D." As time passed, Church councils and edicts established Sunday as the day of enforced rest and worship. From a Catholic catechism we take the following:—

"Question—Which is the Sabbath day?

"Answer—Saturday is the Sabbath day.

"Question—Why do we observe Sunday instead of Saturday?

"Answer—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea, transferred the solemnity from Saturday to Sunday." "The Convert's Catechism of Catholic Doctrine." Rev. Peter Geiermann, C.S.S.R., page 50, 2nd ed., 1910. (This work received the "apostolic blessing" of Pope Pius X, Jan. 10, 1910.)

In another work, "A Doctrinal Catechism," by Stephen Keenan, (1865, page 174) we find a similar statement:

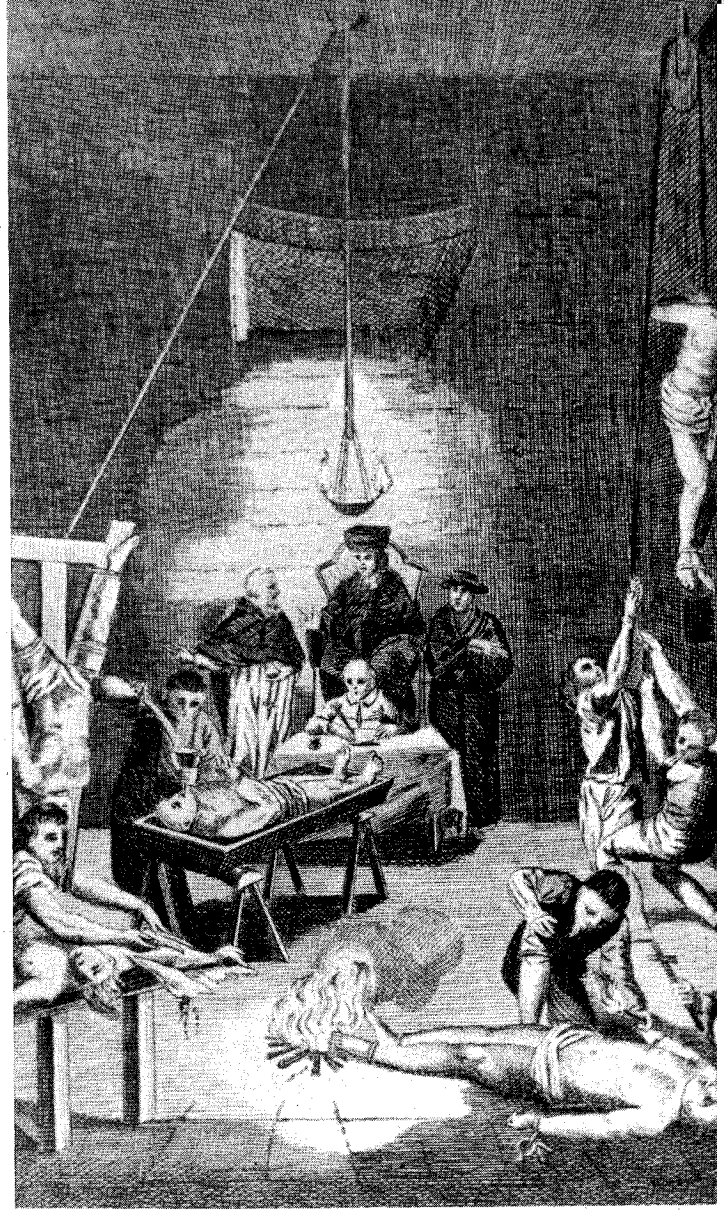
"Q—Have you any other way of proving that the Church has power to institute festivals of precept?

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

8. IT RULED FOR 1260 YEARS. See verse 25. According to the prophecy this power would continue for 3½ years of prophetic time, or as Revelation says, 1260 days. In prophetic symbolism a day represents a year. (See Numbers 14:34; Ezekiel 4:6) Reckoning from the overthrow of the Ostrogoths in 538 A.D., this period of 1260 years brings us to 1798 A.D. It is significant that in 538 A.D. an army under Belisarius entered Rome and cast out the Arian king of the Ostrogoths who had refused to recognize the Bishop of Rome's supremacy. Exacty 1260 years later, the French General Berthier entered Rome, captured the Pope, and proclaimed a republic in place of the Papacy.

9. IT WAS A CONTINUATION OF ROME. The prophecy shows that Romanism lived on after the breakup of the empire. If there were no other identification other than that found in verse 11, you could identify this great horn. It was the continuation of Rome in another form. The Rome of the Caesars "gave him his power, and his seat, and great authority." Revelation 13:2.

What power is symbolized by the great horn? Look back over the nine identification marks. You have now identified the anti-Christ of Bible prophecy.



BETTMANN ARCHIVE

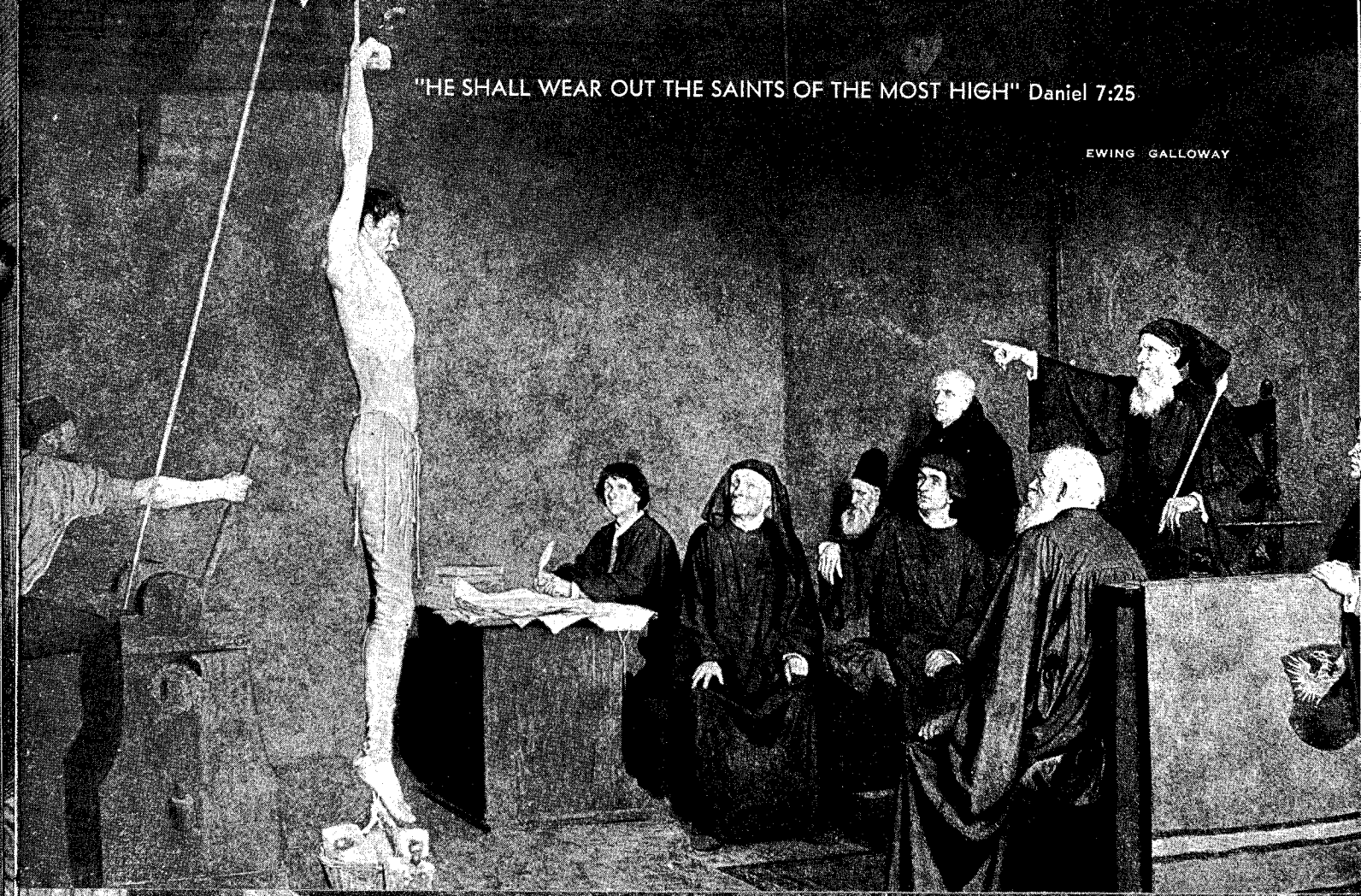
Above: Torture methods used during the Inquisition, 16th Century. Copper engraving.

Opposite page, above: Interior of tribunal or court room. Members attempting to make the prisoner confess to heresy through torture.

Opposite page, below: Charles IX, urged on by priests and prelates, signing the order for the Massacre of Saint Bartholomew, August 1572. This Massacre ranks among the blackest and most horrible among the fiendish deeds of all the dreadful centuries. For seven days the massacre of Protestants continued in Paris with inconceivable fury. Old, young, nobles, peasants, infants, and both sexes were cut down together. The butchery was extended to the provinces of France, and continuing there for two months, 70,000 of the very flower of the nation were slaughtered. A medal was struck in Rome to commemorate the massacre.

In explaining the prophecy, "He shall wear out the saints of the Most High," the editor was faced with a choice of giving a verbal description of the horrors that were perpetrated, or of using illustrations for this same purpose. He chose to use milder types of illustrations to comply with the magazine-style format of the book. Burnings at the stake and other of the more atrocious forms of torture were carefully eliminated.

"HE SHALL WEAR OUT THE SAINTS OF THE MOST HIGH" Daniel 7:25



EWING GALLOWAY



EWING GALLOWAY



BABYLON
606–538 BC

MEDO–PERSIA
538–331 BC

GRECIA
331–168 BC

ROME
168 BC–473 AD

How fitting that such a scene of conquest, persecution of innocent people, and impious rebellion against the law of heaven should climax with the awesome words, "but the judgment shall sit .. !"

WHEN SHALL THIS JUDGMENT SIT? Although this present chapter does not give the exact starting point of this grand court scene before the throne of God in heaven, it is clear that it is the next great event following the close of the 1260 years in 1798.[1] It is equally clear that this judgment is completed before the second advent of Christ, as we shall see. See chart above.

WHY DOES THIS JUDGMENT SIT? The reasons are clearly stated:

FIRST, the dominion, and the glory, and the kingdom is given to Christ.[2] The crown removed from Israel in the time of Daniel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. All have been granted opportunity to demonstrate their wicked principles. Now the judgment sits, and as the records of history are examined in the light of the eternal tribunal, Christ is judged worthy, and the only one worthy, to receive the kingdom. Now the words of God through the prophet Ezekiel are fulfilled: "I will give it Him" "whose right it is"[3]. The right to rule is conferred on Christ. Having received His kingdom,[4] Christ will return to this earth as "King of kings and Lord of lords"[5]. This makes it certain that this judgment convenes in heaven before the second advent of Jesus, while men are still living on earth in their mortal state.

SECOND, the dominion, the glory, and the kingdom are "given to the people of the saints of the Most High."[6] They will sit with Christ in His throne.[7] On earth they have been destitute, afflicted, tormented. Millions have gone down to the grave loaded with infamy because they refused to yield their consciences to the authority of Rome. By human tribunals the children of God have been judged the vilest criminals. Now Christ is Judge Himself.[8] The decisions of earth are reversed. Says Daniel: "Judgment was given to [rendered in favor of] the saints of the Most High."[9] Whatever they have endured in love for Christ—on the rack, in the dungeons, in the flames, in the torture chambers, in hunger, in pain, in loss of temporal life—they are amply recompensed. Christ declares that those who have shared His sufferings shall share His glory.[10]

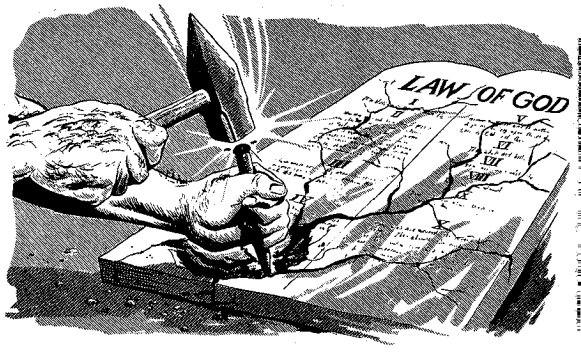
1. See verses 8-10, 21-22, 25-26. 2. See verse 13-14. 3. Ezekiel 21:26-7. 4. Luke 19:12. 5. Revelation 19:16. 6. See verse 27. 7. Revelation 3:21. 8. John 5:22. 9. See verse 22. 10. Romans 8:17.

"BUT THE

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

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.

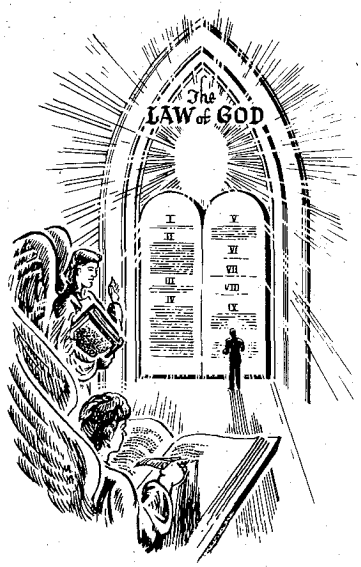
28 Hitherto *is* the end of the matter. As for me Dăn'iel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.



'HE SHALL...THINK TO CHANGE TIMES AND LAWS.'



PAPACY
538—1798 AD



INVESTIGATIVE
JUDGMENT



SECOND ADVENT
BEAST SLAIN

JUDGMENT SHALL SIT..."

Not only those who have lived or died for Christ in some conspicuous manner receive the approbation in this judgment. All who have served the Prince of peace faithfully in the small things as well as the great things,[1] all who have cherished the principles of His character in the home and in the neighborhood, all who in Christ's strength have fought and won the battle against pride, selfishness, and evil habits will be granted to sit with Christ in His throne.

Daniel says: "The judgment was set, and the books were opened."[2] In the presence of the eternal Father and His myriads of angels, this judgment investigates the characters of the professed people of God,[3] to see who is to be accounted worthy of a share in Christ's glory and to have a seat upon His throne. Opposite every name with terrible exactness is recorded every thought and deed of the life, every idle word, every impure thought, every intemperate act, every selfish motive, every unlawful desire, every selfish act, every conviction of truth resisted, every refusal to repent.[4] What has been done for Christ in the person of the poor, the afflicted, the widow and the orphan? There is also a remembrance of every tear shed, every prayer uttered, every sin confessed and forsaken, every temptation resisted. The law—that eternal transcript of God's own character which anti-Christ sought to change—is the standard of judgment.[5] By this perfect standard of character each candidate will be judged. Beginning with those who first lived upon the earth, the cases of each successive generation is brought in review before God. The judgment closes with the living. Names are accepted, names rejected.

Christ is the Advocate for all who have accepted Him as their personal Saviour[6] by renouncing all transgression of His holy law and exercising faith in His atoning blood and transforming grace. He stands in the presence of God on behalf of every repenting, contrite, believing soul.[7] He is the Advocate. He is also the Judge. He never loses a case.[8] Have you committed your case to Him?

Says the prophet: "The judgment shall sit, and they shall take away his ["the man of sin's"] dominion"[9]. God's people are declared justified forever. They are delivered from Satan's power forever. Their sins are blotted out, no more to be remembered or come into mind. Christ clothes them with the white raiment of His own righteousness.[10]

Having completed His work of judgment whereby He receives His kingdom, and makes up the number of His subjects, Christ makes the solemn announcement "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. And behold, I come quickly, and My reward is with Me, to give every man according as His work shall be."[11]

Thus, just after the close of the judgment, Christ will return from heaven with power and great glory. Says Daniel: "Because of the great words which the horn spake . . . the beast was slain, and his body destroyed, and given to the burning flame."[12] The apostle Paul definitely links this event with the personal return of Christ in affirming that the anti-Christ power shall be consumed "with the spirit of His mouth" and shall be destroyed "with the brightness of His coming."[13]

Finally comes the time when the saints possess the kingdom.[14]

The next outline will prove that this "hour of His judgment is come."

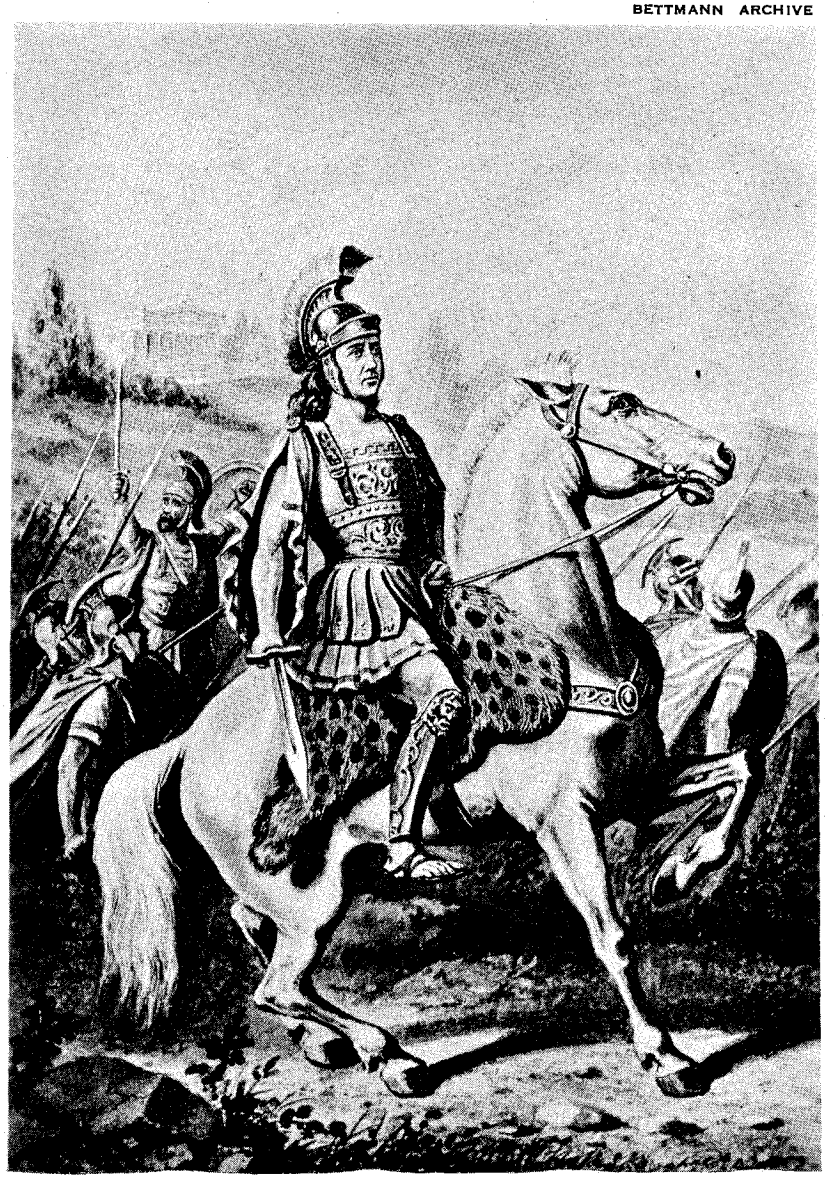
1. Matthew 25:21, 23. 2. See verse 10. 3. Romans 14:10, 12; Ecclesiastes 3:17. 4. Matthew 12:36; Ecclesiastes 12:13,14; Hebrews 4:13. 5. James 2:10-12. 6. 1 John 2:1. 7. Hebrews 9:24. 8. Hebrews 7:25. 9. See verse 26. "His" refers also to Satan, the real power behind the great horn. 10. Revelation 3:5. 11. Revelation 22:11, 12. 12. Verse 11. 13. 2 Thessalonians 2:8, see verses 18, 22. 14. See verses 18, 22.

THIRD OUTLINE OF WORLD HISTORY

This outline commences with Medo-Persia, and adds further detail to what was presented in the vision of the four beasts and the judgment. The special interest in this present outline is the great time prophecy that gives the exact date for the commencement of the judgment.

Alexander the Great (356 B.C. — 323 B.C.)

BETTMANN ARCHIVE



CHAPTER 8

Daniel's Vision of Ram and Goat

IN the third year of the reign of king Bĕl-shăz'zar a vision appeared unto me, *even unto* me Dăn'iel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I *was* at Shų'shan *in* the palace, which *is* in the province of Ē'lăm; and I saw in a vision, and I was by the river of Ū'la-ī.

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.

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.

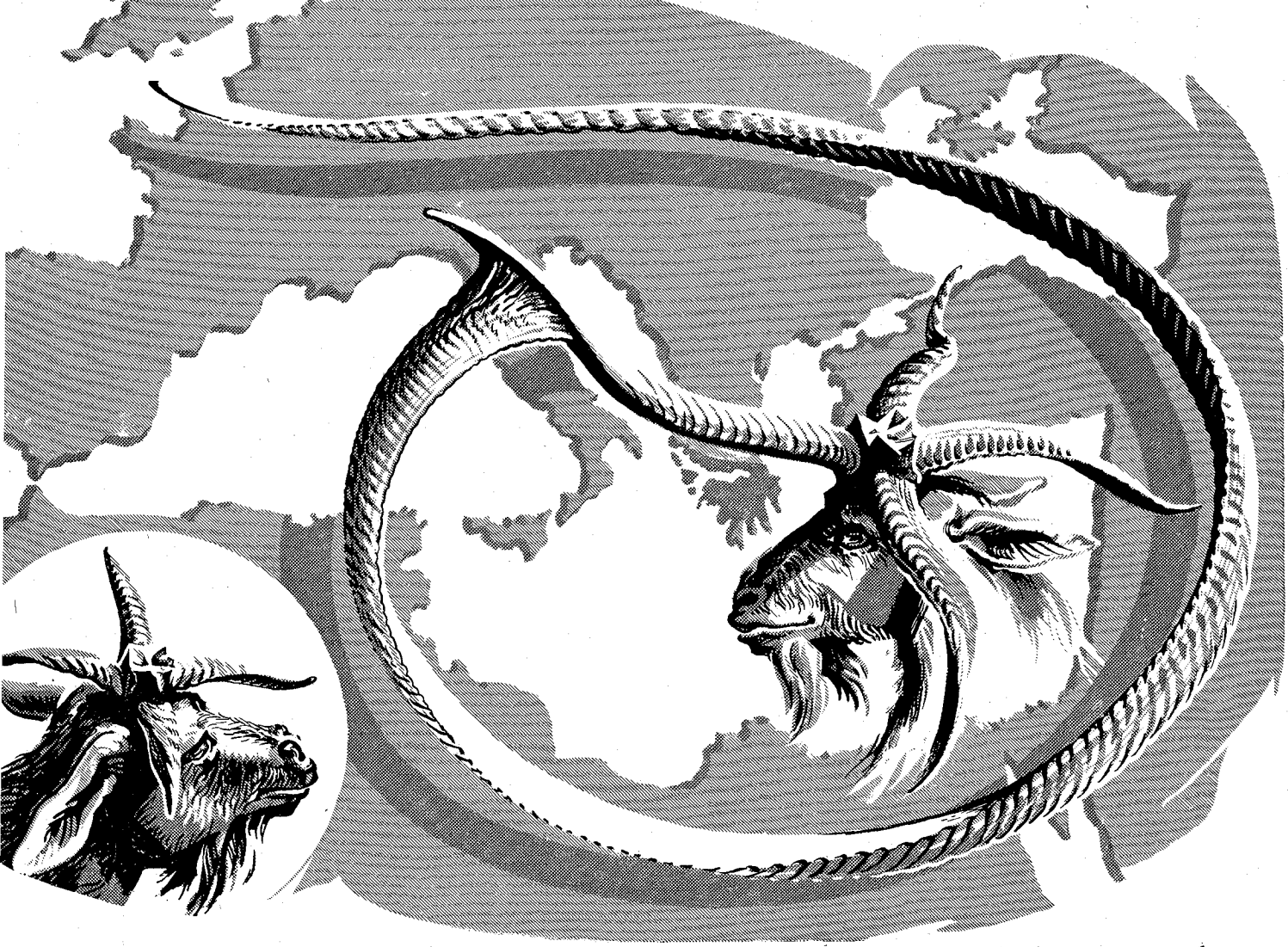
GRECO–PERSIAN CONFLICT



The key to the symbols is given in verses 19 and 20. (see Scripture next page) "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king."

The map illustrates the scene of the Greco-Persian conflict. Alexander the Great is represented by the notable horn between the eyes of the goat. He swiftly crossed into Asia and gave battle to the Persians, first at Granicus in 334 B.C.

The vast armies of Darius III's decaying empire were no match for the few thousand men led by Alexander. The Persians were completely crushed at Arbela in 331 B.C., and Alexander became master of the world.



Alexander's untimely death at the age of 32 in 323 B.C. is denoted by the breaking of the notable horn. Then his thirty-six generals vied for the prize of dominion until four remained to divide Alexander's Empire. The map above with the four horns shows the general direction of the four divisions. Lysimachus took the territory to the north, Ptolemy the south, Seleucus the east, and Cassander the west. Then out of one of the four divisions came forth another "little horn" which became "exceeding great." The Persian ram became "great" (verse 4), Alexander became "very great" (verse 8), and this next power became "exceeding great." (verse 9). Only Rome fulfills the specifications of this great horn.

Note how the map illustrates Rome's growth—the horn comes out of Italy and exercises dominion "toward the south [Egypt], toward the east [Asia Minor], and toward the pleasant land [Palestine]." It finally grew to take in the whole of Western Europe. Thus this prophecy in Daniel 8 parallels Daniel 7. But whereas in Daniel 7 Rome is symbolized first by the beast (Imperial Rome) and then by the blasphemous horn (Papal Rome), this present outline in Daniel 8 uses one symbol to represent Rome in both its phases—imperial and ecclesiastical. This is important, for it shows us that the Rome of the Popes is essentially the same power as the Rome of the Caesars. Writing of the seat of the Caesars, Gibbon says: "On the same spot a temple, which far surpasses the ancient glories of the capitol, has been erected by the Christian pontiffs, who, deriving their claim of universal dominion from the humble fisherman of Galilee, have succeeded to the throne of the Caesars, given laws to the barbarian conquerors of Rome, and extended their spiritual jurisdiction from the coast of the Baltic to the shores of the Pacific Ocean."1

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.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

10 And it waxed great, *even* to the host[1] of heaven; and it cast down *some* of the host and of the stars[2] to the ground, and stamped upon them.

11 Yea, he magnified[3] *himself* even to the prince of the host, and by him the daily[4] *sacrifice*[5] was taken away, and the place of his sanctuary was cast down.

12 And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

1. Signifying God's people. 2. Leaders. 3. Compare Daniel 7:8, 11, 20, 25; 11:36; 2 Thessalonians 2:2-4; Revelation 13:5, 6. 4. Hebrew "tamid" meaning "continual", a word usually used in connection with continual ritual of the sanctuary. 5. "Sacrifice" is not in the original.

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 and the host to be trodden under foot?[1]

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15 ¶ And it came to pass, when I, *even* I Dăn'iel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between *the banks of* Ū'la-ī, which called, and said, Gā'brĭ-el, make this *man* to understand the vision.

17 So he 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*.

20 The ram which thou sawest having *two* horns *are* the kings of Mē'dĭ-a and Pēr'şia.

21 And the rough goat *is* the king of Grē'çia: 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.

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[2]

24 And his power shall be mighty, but not by his own power:[3] and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.[4]

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

1. Compare Revelation 11:2. 2. See Deuteronomy 28:50. 3. See Revelation 13:2. 4. Compare Daniel 7:21, 25; Revelation 13:7.

Casting Down

Christ's Sanctuary -

Removing "The Daily"

Daniel 7 showed how Rome attempted to change the law of God. Here we are shown Rome's attempt to destroy Christ's sanctuary. "Yea, he magnified himself even to the Prince of the host [Christ], and by him the daily was taken away, and the place of His sanctuary was cast down . . . and it cast down the truth to the ground; and it practised and prospered."[2]

The "daily" refers to the continual mediation and intercession of Christ in the heavenly sanctuary.[3] In its place the Papacy substituted the intercession, or mediation of Popes and earthly priests. People were taught to look to the church, to its priests and pontiffs for forgiveness of sin and eternal salvation instead of looking to Jesus Christ.

The Judgment

How long would the powers of evil be permitted to triumph against the sanctuary and corrupt the church of God? The answer is given: "Unto 2300 days; then shall the sanctuary be cleansed."[4]

The "cleansing of the sanctuary" was a ritual which pointed forward to the time of judgment of God's people. The event to take place at the end of the 2300 years points to the commencement of the judgment in heaven.[3]

Before the angel could explain the starting point of the 2300 years, Daniel fainted, in view of the long and dreadful period of persecution of God's people.

1. "Decline and Fall," Vol. 1, chap. XVI, p. 315. 2. See verses 11, 12. 3. See "Additional Comments on the Sanctuary and the Judgment," pages 38-43. 4. Verse 14.



BETTMANN ARCHIVE

"He shall . . . destroy the mighty and holy people." Daniel 8:24. This is the same power spoken of in Daniel 7:21: "The same horn made war with the saints." Above picture shows an early Papal crusade against the Waldenses—the innocent Bible Christians of the Piedmont Valleys.

Below: Thomas Cranmer, an English Reformer who was burnt at the stake 1556 A. D.

BETTMANN ARCHIVE



against the Prince of princes;[1] but he shall be broken without hand.[2]

26 And the vision[3] 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 Dăn'iel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision,[4] but none understood *it.*

CHAPTER 9

IN the first year of Dă-rī'us the son of Ā-hăş-ū-ē'rus, of the seed of the Mēdeş, which was made king over the realm of the Chăl-dē'anş;

2 In the first year of his reign I Dăn'iel understood by books the number of the years, whereof the word of the LORD came to Jĕr-e-mī'-ah the prophet, that he would accomplish seventy years in the desolations of Jĕ-rų'să-lĕm.[5]

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 Jū'dah, and to the inhabitants of Jĕ-rų'să-lĕm, and unto all Ĭş'ra-el, *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* mer-

1. Christ. 2. Compare Daniel 2:45; 11:45. 3. The Hebrew for vision here is "mareh," and refers to 2,300 days. See also verses 16, 27. 4. The Hebrew for "vision" here is "chazon," and refers to the whole vision. 5. Jeremiah 25:12.

cies 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 Ĭṣ'ra-el 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 Mō'ṣeṣ 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 not been done as hath been done upon Jĕ-rṵ'să-lĕm.

13 As *it is* written in the law of Mō'-ṣeṣ, 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.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Ē'ġўpt 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 Jĕ-rṵ'să-lĕm, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jĕ-rṵ'să-lĕm 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.

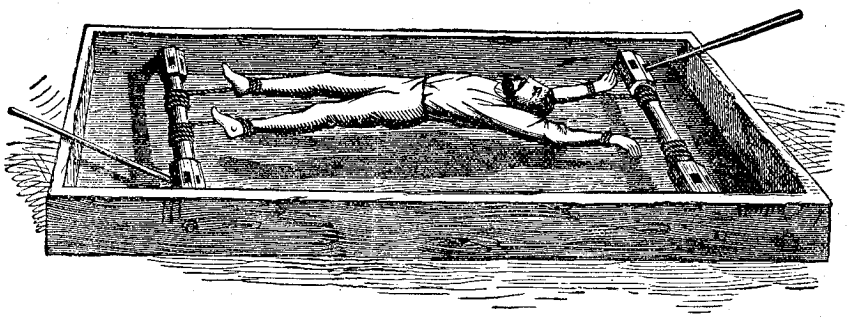
19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

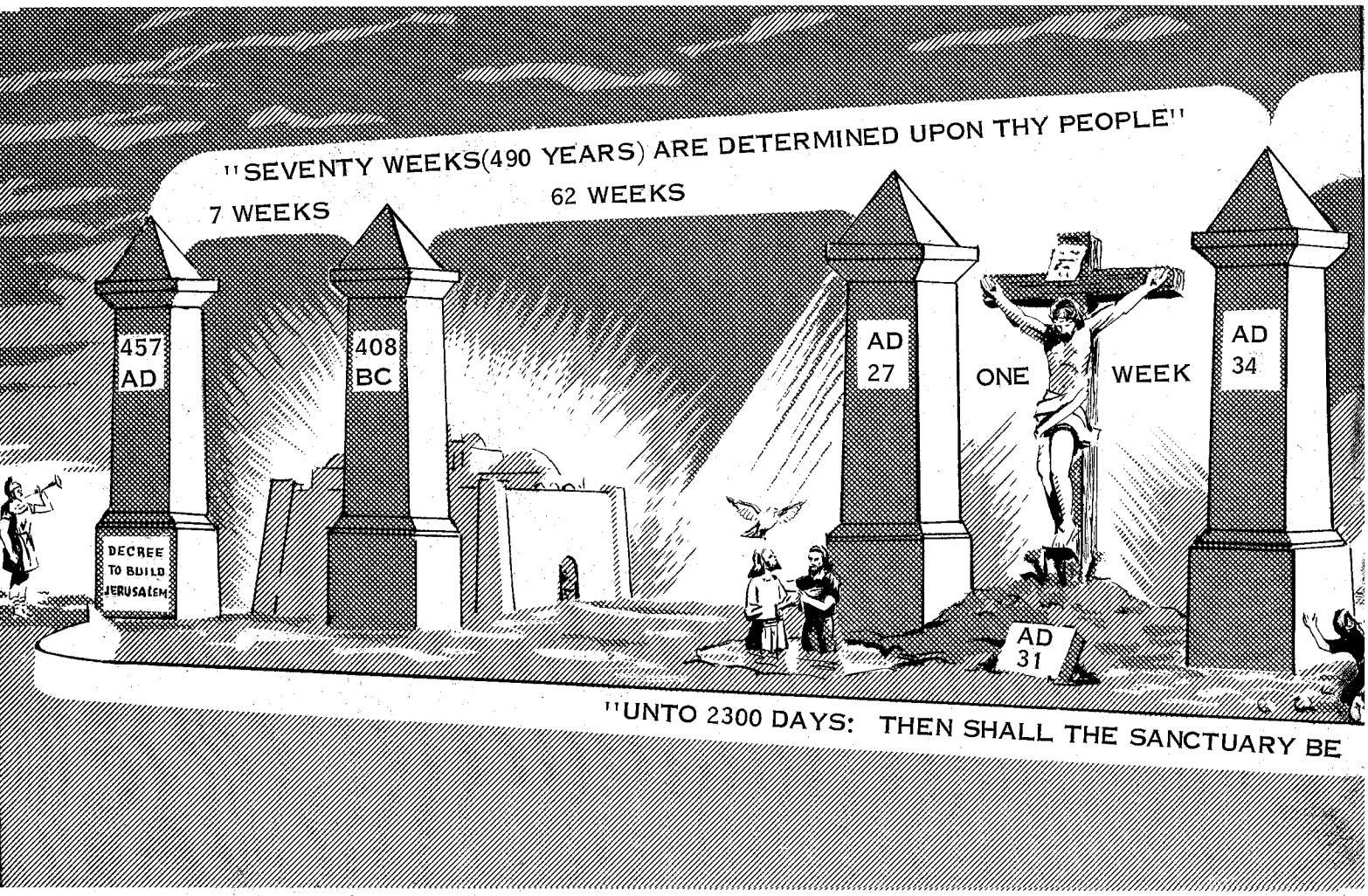


BETTMANN ARCHIVE

Pope Innocent III (1198-1216) issues a bull against heretics. In this, "heretics" such as the Waldenses were "to be crushed like venomous snakes." In a crusade against them all participants were "absolved from all eccelesiastical pains and penalties . . . and promised remission of all their sins . . ."

Below is the rack, one of the favorite torture instruments of the Inquisition. When Daniel saw the millions being destroyed by "the man of sin," he fainted. Daniel 8:27





Starting Point of the 2300 Days Given

1. VERSE 23: The angel said to Daniel, "Consider the vision"; i.e., of the 2300 days.

2. VERSE 25: It would commence "from the going forth of the commandment to restore and to build Jerusalem." This decree, recorded in Ezra 7:12-26, was issued by the Persian King Artaxerxes in 457 B.C., and went into effect in the autumn of that year.

3. VERSE 24: 70 prophetic weeks, or 490 years[1] were "cut off" from the 2300 years, and given to the Jews.

4. VERSE 25: From the commandment to restore and to build Jerusalem (457 B.C.) unto the baptism of Christ would be 69 prophetic weeks, or 483 years. Accordingly, Christ was baptized and anointed as the Messiah in 27 A.D.

5. VERSE 27: For one prophetic week, or seven years, the gospel invitation would be extended to the Jews. After His baptism, Christ personally preached salvation to the Jews for 3½ years. After His death the disciples preached to the Jewish nation for another 3½ years. In the martyrdom of Stephen in 34 A.D., the Jewish nation sealed their rejection of the gospel, and the disciples, forced to flee from Jerusalem because of persecution, "went everywhere preaching the Word."[2] The gospel was then preached to the Gentiles.

1. Each prophetic day equals one year. See on Daniel 7:25. See Numbers 14:34, Ezekiel 4:6. 2. Acts 8:4, 5.

20 ¶ And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Iṣ'ra-el, and presenting my supplication before the LORD my God for the holy mountain of my God;

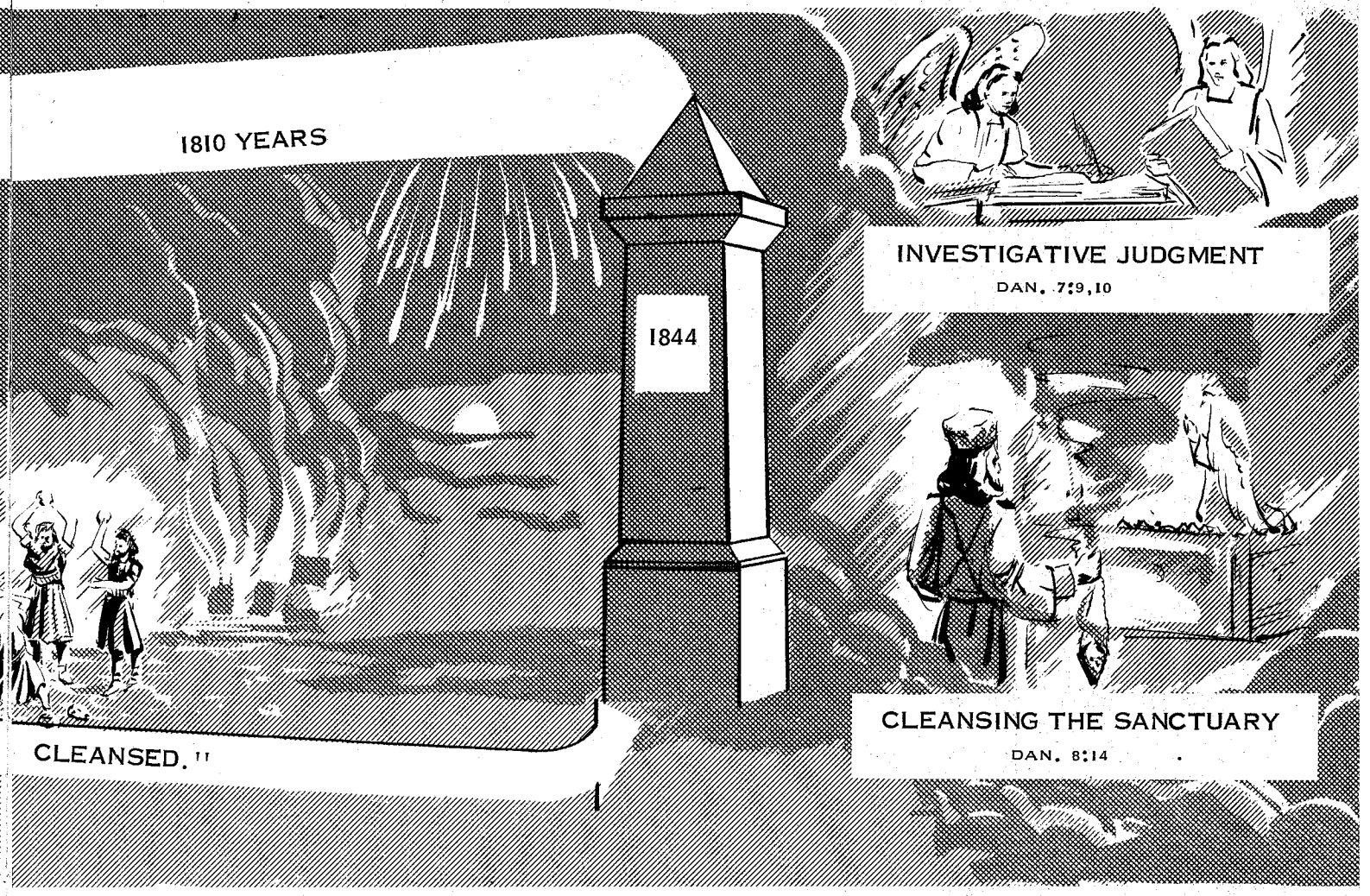
21 Yea, whiles I *was* speaking in prayer, even the man Gā'brĭ-el, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and said, O Dăn'iel, 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.[1]

24 Seventy weeks are determined[2] 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,

1. Hebrew 'mareh,'' referring back to the 2,300 days. 2. Meaning "cut off".



and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jĕ-rụ'să-lĕm[1] unto the Mĕs-sī'ah[2] 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 two weeks shall Mĕs-sī'ah be cut off, but not for himself: and the people of the prince[3] that shall come shall destroy the city and the sanctuary;[4] 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.

1. 457 B.C. See Ezra 7:12-26. 2. Anointed One; i.e., Christ. 3. Referring to Titus, the Roman "prince". 4. Referring to the destruction of Jerusalem by the Romans in 70 A.D.

The Coming of the Messiah Foretold

VERSE 27: In the midst of the prophetic week, that is between 27 A.D. and 34 A.D., Christ was crucified. By His great sacrifice for the sins of men, he put an end to that system of offerings at the earthly sanctuary which had for so long pointed forward to His death.

Every specification of the prophecy surrounding the first advent of Christ was strikingly fulfilled. This fixes beyond all question 457 B.C. as the beginning of the 70 weeks and 2300 days. Thus it is certain that the 2300 days ended in 1844.

Daniel 8:14 says "Unto 2300 days: then shall the sanctuary be cleansed." The "cleansing of the sanctuary" points to the hour of God's judgment in the heavenly sanctuary.[3] The Bible says: "The hour of His judgment is come."[1] As soon as this work of judgment is completed—and it is nearly completed—Christ will return to this earth with power and great glory, His reward with Him, "to give every man according as his work shall be."[2]

What is expected of us in this hour of judgment? What is the real significance of the "cleansing of the sanctuary"? For the answers read "Additional Comments on the Sanctuary and the Judgment," next page.

1. Revelation 14:7. 2. Revelation 22:12. 3. See full explanation "Additional Comments on the Sanctuary and the Judgment," pages 38-43.

ADDITIONAL COMMENTS ON THE

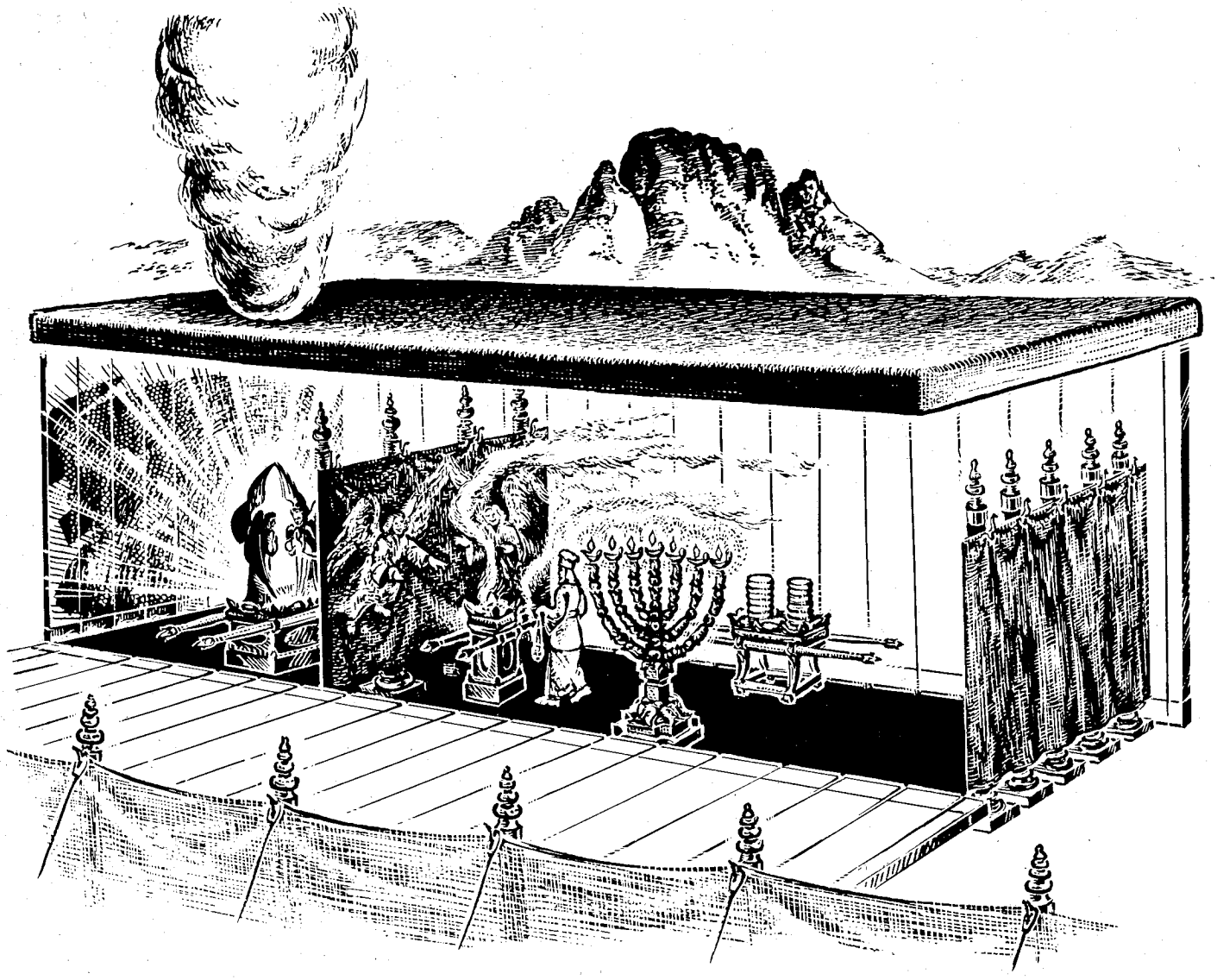
Since a knowledge of the sanctuary and its service is an important key to an understanding of Daniel and Revelation, we will devote some space to one of the greatest subjects in the Bible—the sanctuary service.

About a thousand years before the time of Daniel, the Hebrews, as they were encamped beneath Mount Sinai in the desert, were instructed to erect a portable sanctuary.[1] Through this beautiful structure and its sublime ritual, God gave Israel an object lesson of the gospel, of Christ's ministry in the heavenly sanctuary, and of His purpose for the human soul.[2]

Surrounded by an outer-court in which was the altar of burnt-offering and laver, the sanctuary itself was divided into two apartments: the first, the holy place, and the second, the most holy place. "The priests went always into the first tabernacle accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."[3] The service in the first apartment was called "the daily," the one in the second "the yearly."

"THE DAILY:" When anyone in the congregation of Israel sinned against the commandments of God, he defiled the tabernacle of the Lord.[4] As soon as the sin came to the transgressor's knowledge, he bore his guilt, and came beneath the death penalty of the law.[5] At such time it was his privilege to direct his steps to the sanctuary, leading with him a lamb for a sin offering.[1] After confessing his sin upon

1. Exodus 25:8. 2. Hebrews 8:1-5; Leviticus 26:11, 12; 2 Corinthians 6.16. 3. Hebrews 9:6, 7. 4. Leviticus 20:2, 3; Ezekiel 5:11. 5. Leviticus 4 and Leviticus 6.1-7.



Side view of the sanctuary in the wilderness, showing the two apartments—the holy and the most holy places. Note the seven-branched candlestick, golden altar of incense and table of shewbread in the first apartment. Cherubim were woven on the dividing veil. The most holy place contained the sacred ark, inside of which were the ten commandments, and above was the Shekinah glory, the visible manifestation of Jehovah's presence.

SANCTUARY AND THE JUDGMENT

STEPS IN CHRISTIAN EXPERIENCE

1. JUSTIFICATION BY FAITH



The sinner, having entered the gate of the outer court (repentance), places his hands on the head of the innocent sacrifice (confession). Acts 2:38; I John 1:9.



Here is the altar of burnt-offering, symbolizing consecration, death to self and sin. Matthew 13:45-46; Romans 12:1; Galatians 2:20.



The laver above represents the washing of regeneration, the renewing of the Holy Ghost. Titus 3:5; Exodus 30:18-21.

The outer-court services represent the experience of justification by faith. The repentant sinner is inside the court, surrounded by the beautiful white linen of the outer-court, a symbol of Christ's righteousness. Romans 3:24-4:1-8

its head, the victim was slain by the penitent in the outer court. The priest, standing by, caught the blood in a basin, and upon entering the first apartment, he sprinkled some of the blood before the second veil and on the horns of the altar of incense.[2] By this ceremony, the sin was transferred from the penitent to the sanctuary. He was now forgiven, freed from the guilt. Each day the priests kept the sacred fire burning upon the altar, and offered up incense with the prayers of Israel. The candlestick was trimmed and supplied with oil daily, and Sabbath by Sabbath the bread was renewed upon the table. All this symbolized a kind of continual intercession for Israel, pointing forward to the work of Christ in the heavenly sanctuary.

"THE YEARLY:" At the end of the year a special service was necessary to remove the defilement of Israel from the sanctuary. This special service transpired on the Day of Atonement, and was known as "the cleansing of the sanctuary."[3]

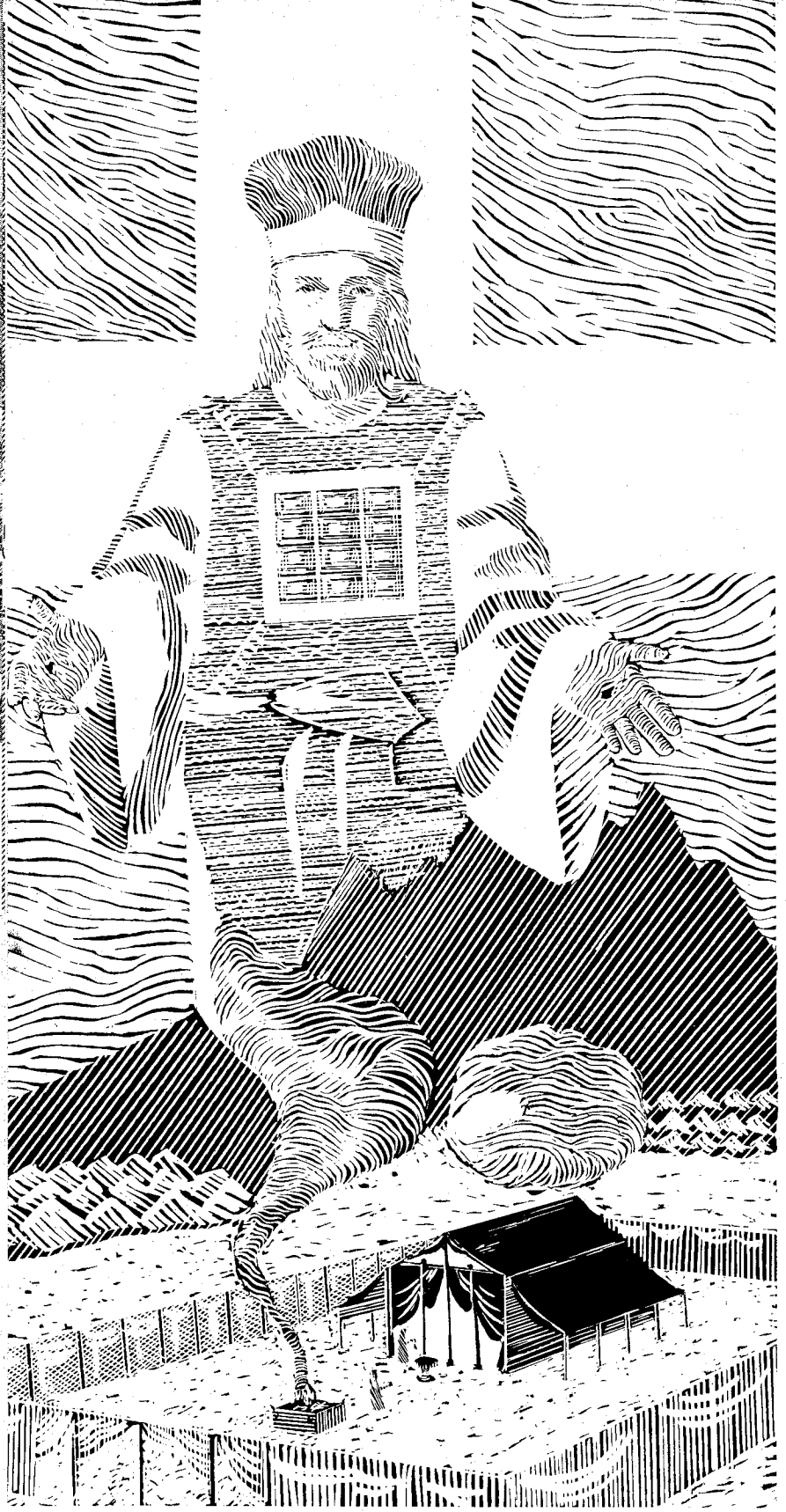
The Hebrews always regarded the Day of Atonement as the Judgment Day for Israel. On the morning of the tenth day of the Jewish seventh month, the blast of the trumpet summoned Israel to stand before their God whose presence was manifested in the most holy place of the sanctuary. For ten days the people had prepared themselves for the solemn occasion.[4] Every known sin had been confessed. Now the whole congregation gathered about the sanctuary with prayer, fasting, and deep searching of heart. Any person who did not afflict his soul was "cut off" from the camp.[5] The Jewish conception of the Day of Atonement was as follows:

"Even the angels, we are told in the Ritual, are seized with fear and trembling; they hurry to and fro and say, 'Behold the Day of Judgment has come.' The Day of Atonement is the Day of Judgment."[6]

"God seated on His throne to judge the world, at the same time Judge, Pleader, Expert, and Witness, openeth the Book of Records. . . . The great trumpet is sounded; a still, small voice is heard, . . . saying, This is the day of judgment . . . On New Year's Day the decree is written; on the Day of Atonement it is sealed who shall live and who are to die."[7]

While the whole assembly was hushed in silent prayer and humiliation of soul, the high priest, taking the blood of a sin-offering, entered into the presence of God in the most holy place. Here he made a final atonement for Israel as he sprinkled the blood eastward toward the people.[8] The sanctuary could not be cleansed until the people were completely cleansed. If the people complied with the conditions of the solemn service, they received the promise: "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."[9] The apostle Paul designated the nature of this final cleansing when he said: "The second [apartment] is entered only once a year, and by the high priest alone, and even then he must take with him the blood which he offers on his own behalf and for the people's sins of ignorance."[10] In the daily service the people had been cleansed from known or conscious sin; but now they had entered into a deeper experience of being cleansed in heart and mind from unknown or unconscious sin. Now all sin was finally blotted out of the lives of the people.

1. Leviticus 4; 6:1-6. 2. Leviticus 4. 3. Leviticus 16. 4. Leviticus 23:24. 5. Leviticus 23:29. 6. Paul Isaac Hershon, "Treasures of the Talmud" (1882) p. 97. 7. The Jewish Encyclopedia, Vol. 2, page 286. 8. Leviticus 16:14-16. 9. Leviticus 16:30. 10. Hebrews 9:7 New English Bible.

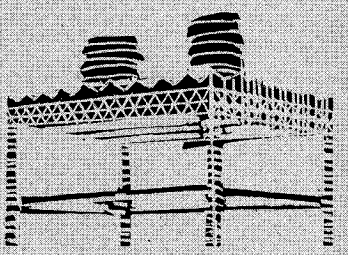


"By Him the daily was taken away." Daniel 8:11. A view of the earthly sanctuary. Its sublime daily ritual was a shadow and an object lesson of the continual ministry of Jesus Christ, our Great High Priest, in the heavenly sanctuary. That apostate system of religion that ruled in Christendom during the Middle Ages took away "the daily." It robbed the world of the mighty truth of Christ's ministry in the heavenly sanctuary. Hebrews 8:1-5; 9:1-12; 10:4.

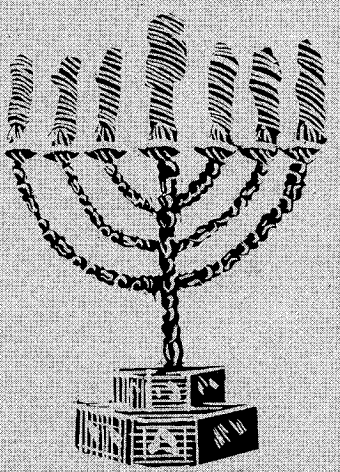
2. SANCTIFICATION—THE DAILY EXPERIENCE



The golden altar of incense, with the sacred fire. The fire represents the sacred fire of love which must be kindled on the altar of the heart, and the incense represents both the prayers of God's people and the merits of Christ's righteousness and intercession which are mingled with the prayers. Exodus 30:1-10; I Corinthians 13; Romans 5:5; Revelation 5:8; 8:3-4.

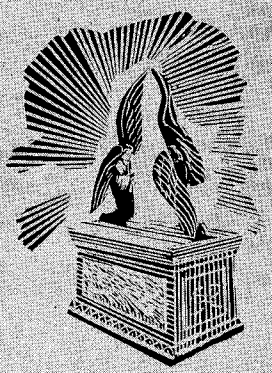


The table of Shewbread, representing the Living Bread, the Word of God. John 6:35-63; Exodus 25:23-30.

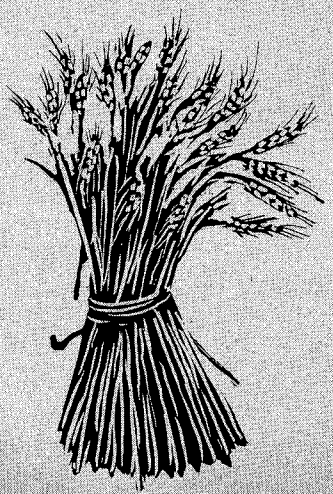


The beautiful golden candlestick, representing the sanctifying ministry of the Holy Spirit. Exodus 37:17; Revelation 4:5; I Peter 1:2.

3. PERFECTION



The experience of perfection was symbolized by the ministry in the most holy place. On the Day of Atonement the high priest went in before the ark containing the ten commandments to blot out the sins of Israel, thus making a final atonement for them. Leviticus 16. Deuteronomy 10:1-5.



Those who enter by faith into the solemn work of judgment in the most holy place will experience the complete blotting out of all sin from the life and will receive the final baptism of the Holy Ghost, the perfecting latter rain. The holy law of God will be fully sealed in their hearts. Hebrews 10:1-3, 14-22; Acts 3:19; Joel 2:15-29; Revelation 7:2-3. The last showers of redeeming grace, the latter rain from the presence of the Lord who ministers in the most holy place, will ripen and perfect those who have been sanctified by the daily experience. Thus a people will be made ready for the coming of the Lord. Mark 4:28-29; Revelation 14:14-16.

The final cleansing of the people made possible the cleansing of the sanctuary. The high priest, having sprinkled the blood eastward for the people, sprinkled the blood before the mercy seat,[1] beneath which were the ten commandments. Thus the claims of the law were fully satisfied, and the record of Israel's sin was regarded as blotted out from the sanctuary. Then the high priest went out into the first apartment and cleansed it from the sins which had been confessed and transferred into the holy place. In his character of a mediator, he bore the sins of Israel from the sanctuary. At the door of the tabernacle he placed all these sins upon the head of a Scapegoat, called Azazel, which was recognized by the Jews as representing the evil One. A fit man then led the goat into the wilderness to final separation from the people.[2] Then the high priest, having changed his garments in the sanctuary, came out and blessed the waiting congregation. All wrongs had been righted, those who had not afflicted their souls had been "cut off" from Israel, God's justice and mercy had been vindicated. Israel had stood before the great Judge, and had been acquitted, cleansed. The sanctuary was cleansed. God's cause had triumphed. The evil One was banished. The solemn day of Judgment ended in glad strains of rejoicing.

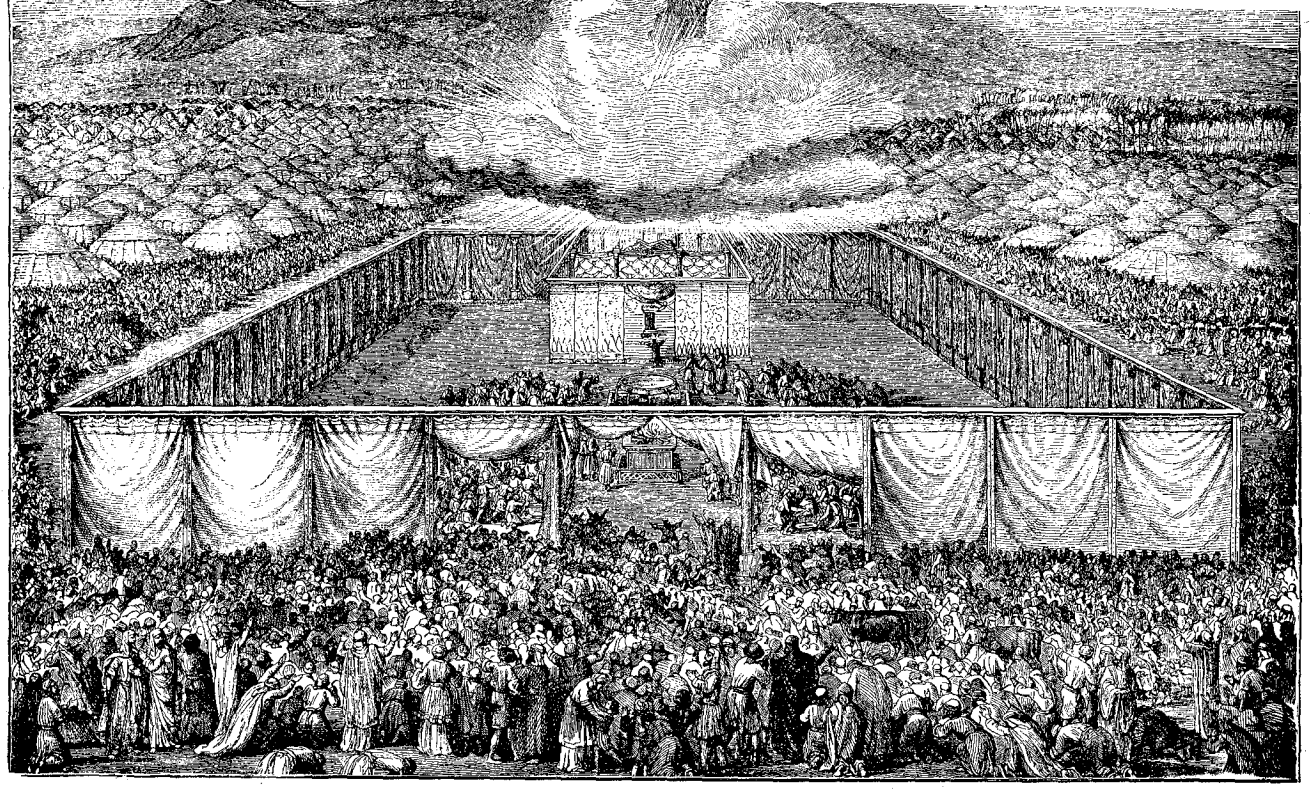
Such was the preview which God gave to Israel of His way of dealing with the problem of sin, and of its final disposition. The earthly service was only a ritual. It could not in reality take away sin. It was merely a figure of the service of the heavenly sanctuary which can take away sin and "make the comers thereunto perfect."[3]

The Heavenly Sanctuary

"THE DAILY:" After His all-sufficient atoning sacrifice on Calvary, Christ entered the first apartment of the heavenly sanctuary to carry forward a continual mediation for His people.[4] This ministry provides every believer with every blessing shadowed forth in "the daily" of the earthly service—forgiveness and cleansing from the guilt of every known sin, the renewing power of the Word (the bread), the sanctifying power of the Spirit (the lamps), the constant covering of Christ's imputed righteousness (the incense), and the transforming power of His love (the fire on the altar). This is "the daily" which the Papacy took away, substituting "the abomination that maketh desolate."[5] Faith was transferred from Christ to an earthly mediator. People were taught to look to earthly priests and prelates for forgiveness and salvation instead of looking to Christ. The efficacy of Christ's death and the power of His resurrection-life as made available to men through the ministry of Christ in heaven were lost sight of in the plague of Papal errors. God's character was misrepresented by the Papal Church, His law changed, His truth perverted, His people corrupted and trodden underfoot by the "man of sin." As Daniel said: "The daily was taken away, and the place of His sanctuary was cast down."

"THE CLEANSING OF THE SANCTUARY:" Daniel was informed that this state of things would continue until the end of the 2,300 days: "Unto 2,300 days; then shall the sanctuary be cleansed."[6] As we have seen, the cleansing of the sanctuary is the day of judgment for God's people. We have also seen that the 2,300 days ended in 1844. We are therefore in the hour of His judgment, the time when the heavenly sanctuary is being cleansed.

1. Leviticus 16:14, 15. 2. Leviticus 16:20-22. 3. Hebrews 10:1-3. 4. Hebrews 9:12; Revelation 4:5; 8:3-4. 5. Daniel 8:11-12; 11:31. 6. Daniel 8:14.



The Day of Atonement, or Judgment Day in the wilderness. All the congregation gathered around the sanctuary with prayer, fasting and deep humiliation of soul. This symbolized the work now required among God's people while Christ is cleansing the heavenly sanctuary. See Joel 2:15-17; Acts 3:19.

What is the real significance of the cleansing of the Sanctuary?

First, the knowledge of the blessed ministry of Jesus in the heavenly sanctuary must be lifted up from where the "man of sin" has cast it down and stamped upon it. Truth must be rescued from the rubbish of Papal error and exalted before the people of God. The eternal law of God must again be restored to its rightful place as the transcript of God's character, the expression of His will. And all this great work of Reformation has been going forward since 1844, as we shall later see from Revelation.

Second, the truth and the law and the glory of God's character can only be lifted up as it is lifted up in the lives of His people. It is sin on the part of God's people which defiles His sanctuary.[1] Before the sanctuary can be cleansed, God's people must be cleansed. Thus while the work of judgment is going forward in heaven, there is to be a special work of purification, of putting away of sin among God's people upon the earth.[2] Every known sin must be confessed, sent beforehand to the judgment that it may be blotted out.[3] Those who co-operate with Christ in the work of cleansing the sanctuary will experience the blessing of the ages, for as Christ takes the names of His penitent people in judgment, He will make the final atonement for them.[4] By "the spirit of judgment and by the spirit of burning,"[5] the remembrance of sin will be blotted out of the minds of God's people. The Holy Ghost, falling upon them in the power of "the latter rain,"[6] will purge their minds from unconscious sin, and even purge the worshippers so that they will have no more conscience or remembrance of sin.[7] They will be filled with the Spirit, perfected, sealed, never more to be defiled by the corruptions of the world.[8] Then the church of God will look forth "fair as the moon, clear as the sun, and terrible as an army with banners."[9] In this people, with the Father's name in their foreheads, God's name will be glorified, His character vindicated, His law exonerated. The sanctuary will indeed be cleansed.

When the time arrives when all who have complied with the conditions of eternal life will have had their sins blotted out, and all who have proved unfaithful among God's people will have had their names blotted out of the Book of Life, probation will close.[10] Then Christ, having removed the sins of His people from the sanctuary, will place them upon Satan, the originator of evil.[11] He must bear their final punishment. Christ will lay off His priestly robes, and having put on His kingly apparel, He will return to this earth with power and great glory to bless His waiting, perfected people with the finishing touch of immortality.[12]

1. Leviticus 20:2, 3; Ezekiel 5:11; 43:8; Romans 2:24. 2. Joel 2:15-17; Malachi 3:1-3. 3. 1 Timothy 5:24; Acts 3:19. 4. Leviticus 16:27. 5. Isaiah 4:4. 6. Joel 2:18-28. 7. Hebrews 9:7; 10:1-3, 14-18. 8. Revelation 7:2-4. 9. Song of Solomon 6:10. 10. Revelation 22:11. 11. Leviticus 16:20-22. 12. Matthew 24:30; 1 Corinthians 15:52-54.

(It will be observed that this work of judgment only concerns God's people, as the type shows that only those who had participated in the daily service had a part in the yearly ritual. The judgment of the wicked is a distinct and separate work, and takes place at a later period. Says Peter: "Judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel." 1 Peter 4:17. In the case of those who have died in the Lord, God has an exact record of their lives in the sanctuary. As with the living, in the judgment the record of their sins will be blotted out of the books of record. In the resurrection they will be raised in eternal perfection, having no record of sin in their minds (Isaiah 65:17). For further detail on the state of the dead, see on page 89.)

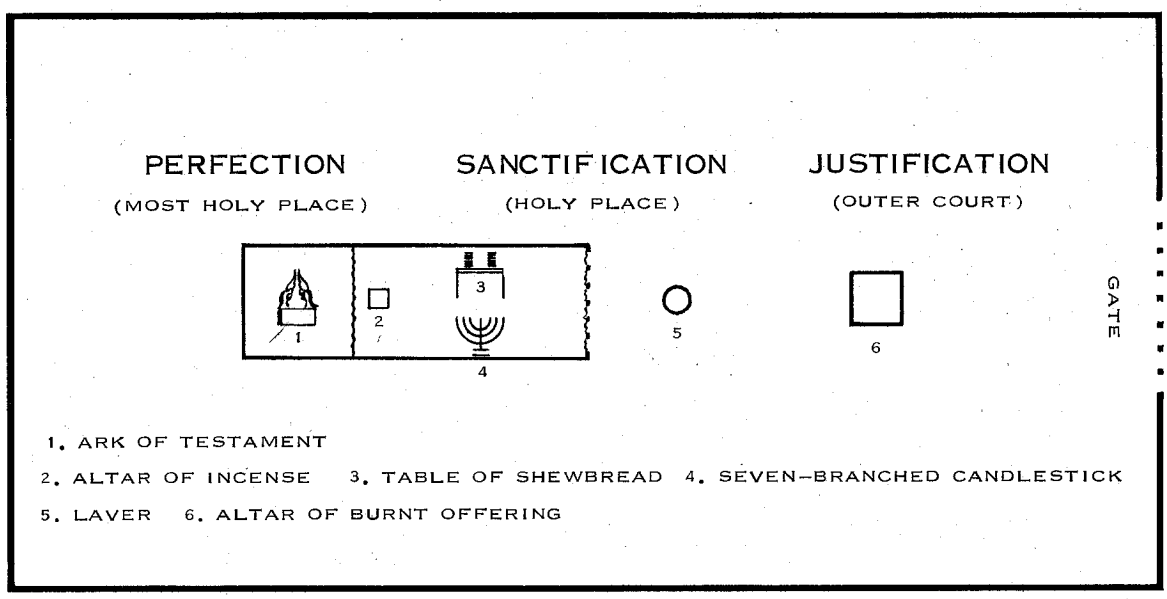
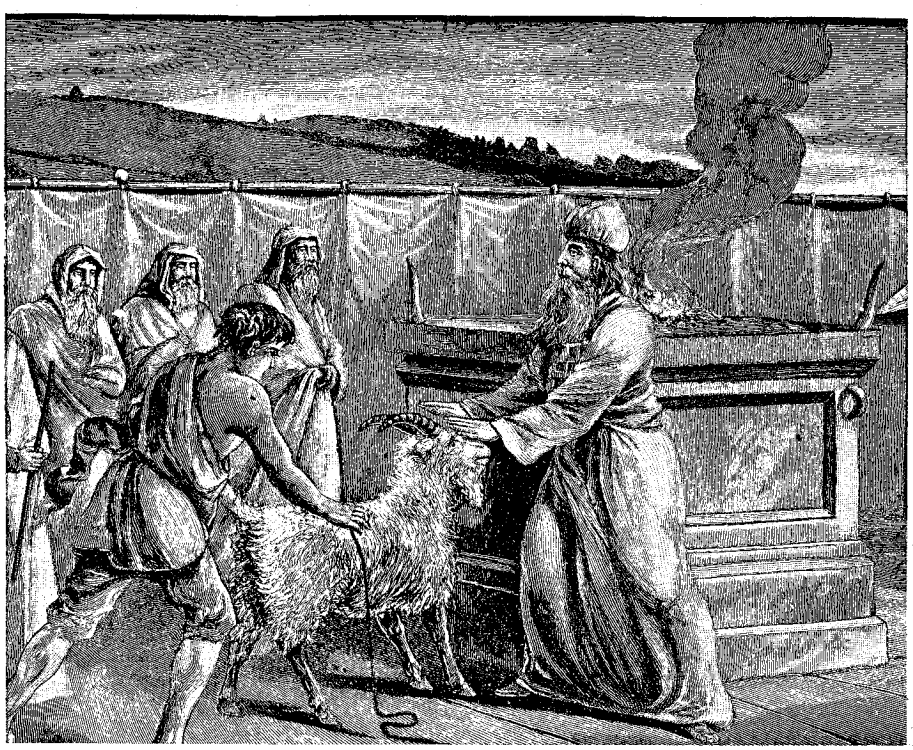


DIAGRAM OF SANCTUARY SUMMARIZING GOD'S PURPOSE FOR THE HUMAN SOUL.

THE DAILY MINISTRY IN THE HOLY PLACE IS AN ILLUSTRATION OF THE WORK OF GRACE FOR THE CONSCIOUS MIND WHICH BEARS THE GUILT OF SIN. THE MINISTRY IN THE MOST HOLY PLACE IS AN ILLUSTRATION OF THE WORK OF GRACE FOR THE SUBCONSCIOUS MIND WHICH BEARS THE RECORD OF SIN. SCIENTISTS TODAY ARE AWARE THAT THE WHOLE STREAM OF CONSCIOUS EXISTENCE IS RECORDED IN THE SUB-CONSCIOUS MIND. THROUGH THE CLEANSING OF THE SANCTUARY, GOD HAS MADE PROVISION TO ERASE OR BLOT OUT THIS RECORD OF SIN FROM THE HUMAN MIND. THIS WILL BE ACCOMPLISHED IN THE INVESTIGATIVE JUDGMENT, AND THROUGH THE POWER OF THE SPIRIT OF GOD. THUS THE WORSHIPPERS WILL BE PURGED, HAVING 'NO MORE CONSCIENCE OF SIN' AND NO MORE 'REMEMBRANCE OF SIN.' AN INDIVIDUAL WILL HAVE TO CONFESS AND FORSAKE EVERY KNOWN SIN IN PREPARATION FOR THE JUDGMENT IN ORDER THAT, BEING SANCTIFIED, HE MAY BE PERFECTED FOREVER BY THIS FINAL MINISTRY OF CHRIST.

(SEE JEREMIAH 17:1, LEVITICUS 16:30, JOEL 2:15-18,24,28, ACTS 3:19, HEBREWS 10:1-3,14-23, DANIEL 7:26, ISAIAH 4:2-4, MALACHI 3:1-3, ZECHARIAH 3:1-5.)



Laying the sins on the head of the scapegoat. Satan will be declared responsible for all the sins he has caused God's people to commit. We must earnestly wait for our Lord to return from His closing ministry in the heavenly sanctuary. Those who receive the benefits of His final work of atonement will be perfected in character, ready to stand in the glory of His presence at His second coming.

FOURTH OUTLINE OF WORLD HISTORY

CHAPTER 10

Vision of the Consummation

IN the third year of Çȳ'rus king of Pĕr'şiȧ a thing was revealed unto Dăn'iel, whose name was called Bĕlte-shăz'zar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision.

2 In those days I Dăn'iel 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.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hĭd'de-kĕl;

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 Ū'phăz:[2]

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 Dăn'iel 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.

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 Dăn'iel, 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, Dăn'iel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Pĕr'şiȧ withstood me one and twenty days: but, lo, Mī'chaĕl,[1] one of the chief princes, came to help me; and I remained there with the kings of Pĕr'şiȧ.

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.

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.

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 Pĕr'şiȧ: and when I am gone forth, lo, the prince of Grē'çiȧ 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 Mī'chaĕl your prince.

CHAPTER 11

Ignoble King and Great Destroyer

ALSO I in the first year of Dă-rī'us the Mēde, *even* I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Pĕr'şiȧ; 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 Grē'çiȧ.

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

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.

5 ¶ And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

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, and he that strengthened her in *these* times.

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:

8 And shall also carry captives into Ē'gўpt 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.

1. 536/535 B. C. 2. Evidently Christ—compare Revelation 1:13-17.

1. Christ. See Jude 9; 1 Thessalonians 4:16.

INTRODUCTION TO THE OUTLINE

Chapter 10 is an introduction to the outline of history given in Chapter 11. The year 536 B.C. marked the completion of the 70 years' captivity of the Jews. By the decree of Cyrus, the Jews were released from captivity; and gold, silver, and other means were provided them so that they could rebuild their sanctuary at Jerusalem. (Ezra 1:1-4; 6:3-5) No sooner had the Jews begun to rebuild at Jerusalem than the Samaritans began to hinder their work. By false reports the Samaritans were in danger of influencing Cyrus to prevent the work of restoration going forward. (See Ezra 4).

In deep concern for his people, Daniel sought the Lord in fasting and prayer. It was during this time that he was granted a vision of the divine Being—Michael, the Son of God. He was told of the struggle behind the scenes of human history, how the powers of heaven were contending with the powers of darkness in the palace of the Persian King. After three weeks, Christ Himself came to the aid of the angel Gabriel, and victory was gained for the cause of God's people.

From this event, Daniel was again taken forward in vision to behold the rise and fall of earthly powers. Fortified with what he had seen and heard at the commencement of the vision, he was able to appreciate that through all the play and counter play of history, the rise of nations and clash of arms, God is guiding the destiny of His people until His purpose for them is finally accomplished.

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

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.

11 And the king of the south shall be moved with choler, 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.

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*.

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.

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.

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.

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.

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.

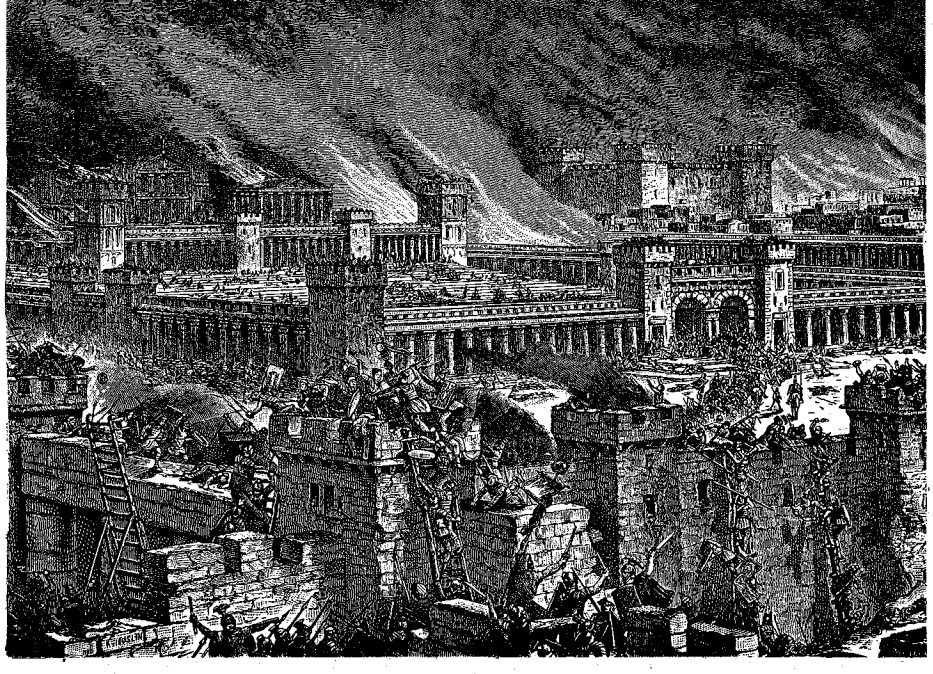
18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

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

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.

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.

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.



"He shall stand in the glorious land, which by his hand shall be consumed." verse 16. Picture shows Titus taking and burning Jerusalem in 70 A.D. Compare Daniel 9:26: "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."

Since the special point of the last vision is to explain what God's people will witness in the time of the end, (see ch. 10:14) we will pass briefly from verses 1-39—a history from the time of the Persian Empire to 1798 A.D.

VERSE 2 contains a brief comment on Persian history. Cyrus was the greatest king. After him came Cambyses, "Smerdis", then Xerxes, who was "far richer than they all."

VERSE 4: Alexander is clearly referred to here. At his death, his son was murdered, and four of his generals divided his kingdom.

VERSES 5-15: Finally two powerful divisions remained of the Grecian Empire. The house of Ptolemy, the King of the South, ruled Egypt and the neighboring regions. The house of the Seleucidae, the King of the North, ruled Syria and the neighboring regions. For about 150 years, these powers were engaged in an almost constant series of wars, known as the Syrian-Egyptian wars. A notable marriage alliance mentioned in verse 6 failed to bring peace. A detailed account of these wars is beyond the scope of this production, although history records the accurate fulfillment of each verse. Both of these divisions of the Grecian Empire were greatly weakened by the incessant fighting.

The last notable king of the Syrian dynasty was a Grecian named Antiochus Epiphanes. He was a weak and eccentric ruler who succeeded in causing great havoc among the Jews. He polluted their temple and endeavored to wipe out their religion. Then he waged war on the King of the South, and was about to swallow up this crumbling kingdom when it appealed to Rome for protection. The Romans, who had been rising rapidly to great strength in the west while these two kingdoms were being enfeebled by aimless fighting, ordered Antiochus out of Egypt, and brought the whole of Alexander's empire under their control. (168 B.C.)

VERSES 16-28: A history of Imperial Rome is here given. This was the next power to become the King of the North, and carry on the tradition of persecution against God's people (see verse 16).

Three great Caesars of the Roman Empire are described in verse 17-22. Julius Caesar who stumbled and fell when he returned to his own land (verse 19); Augustus who sent out a decree that all the world should be taxed the year Christ was born (verse 20 and Luke 2:1); and Tiberius, the vile Emperor in whose reign Christ, the Prince of the covenant, was crucified as being seditious to Roman government.

The terms "King of the North" and "King of the South" had special significance to the Jews. Palestine was situated in the crossroads of the world. For centuries she was threatened both by the ruling power to the North and Egypt to the South. Her greatest enemy usually was the "King of the North"—Babylon, Persia, and now this northern division of the Grecian Empire—the Syrian dynasty.



Julius Caesar



Augustus



Tiberius

VERSES 25-27 return to the struggle between Octavius and Mark Antony. These two rivals, both aspiring to step into the murdered Caesar's shoes, settled on dividing the Roman world between them. Antony took the south, with his capital at Egypt; Octavius took the north, with his capital in Rome. Anthony and Octavius became brothers-in-law, and pretended great friendship, ("speaking lies at one table") but each aspired to conquer the other. ("both these kings' hearts shall be to do mischief" verse 27). In the Battle of Actium in 31 B.C., Antony was defeated, and Octavius, taking the almost deified title of Augustus, became the undisputed ruler of the Roman world.

VERSES 29-30: Because of the Barbarian excursions (Ships of Chittim), Constantine shifted the political capital of the empire from Rome to Constantinople (330 A.D.) This was the signal for the downfall of Imperial Rome. The Bishop of Rome was the only powerful figure left in the ancient city.

VERSES 30-31 deal with the union of church and state that began with the so-called conversion of Constantine. Apostate church leaders forsook the holy covenant by entering into alliance with the state. This church-state union gave rise to Papal Rome which continued on in the seat of the Caesars, and in the role of "King of the North." In 508, Clovis, the powerful king of the Franks, pledged his support to defend and establish the Catholic faith. By the force of arms, a system of religion, "the abomination that maketh desolate," was made to replace "the daily"—the continual mediation of Christ in the heavenly sanctuary. (Compare Daniel 8:11-12).

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.

24 He 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 strong holds, even for a time.

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

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.

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.

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.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 ¶ For the ships of Chĭt'tim shall come against him: therefore he 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.

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.

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*.

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.[1]

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

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:[2] because *it is* yet for a time appointed.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods,[3] and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces:[4] and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.[5]

1. Compare Daniel 7:21, 25; 8:10, 25. 2. Commences at the end of the 1260 days. See Daniel 12:4-7. 3. Compare Daniel 7:8, 11, 20, 25; 8:10-11, 25; 2 Thessalonians 2:2-4; Revelation 13:5, 6. 4. God's protectors; i.e., saints and images. 5. A price.





BETTMANN ARCHIVE

"The people that do know their God shall be strong, and do exploits." verse 32. Luther, the great Reformer of the 16th century, was foremost among such people. Picture shows him burning the Papal Bull.

VERSES 32-39: Whom the new Rome could not corrupt (verse 32), she persecuted and destroyed (verse 33). The noontide of the Papacy was the midnight of the world. The apostle Paul wrote of the coming of this anti-Christ power when he said: "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, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (Compare verse 36).[1]

The enforced celibacy of the clergy is foretold in verse 37. Paul also prophesied that after his time men in the name of the church would arise, "forbidding to marry." 1 Timothy 4:1-3. "The god of forces" of verse 38 is an expression referring to the veneration of saints and images. The strange god, honored above all, and increased with glory, fits the Roman concept of the Virgin Mary exactly. Rome also divided the land for gain (verse 39). As an example of how the Popes often demonstrated their right of temporal jurisdiction, Pope Alexander VI divided disputed territories between Spain and Portugal in 1493. Rome was often reimbursed for the permission it granted different rulers of Europe to conquer certain territories.

1. 2 Thessalonians 2:3-4. Compare Daniel 7:8, 25; 8:11, 25; Revelation 13.6.

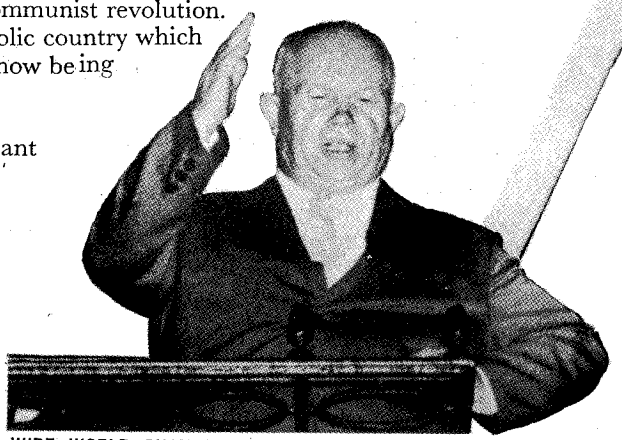
THE FINAL STRUGGLE FOR

VERSE 40: The time of the end began in 1798.[1] The last six verses of Daniel 11 are now being fulfilled. What are the fortunes of Rome during the last days of earth's history?

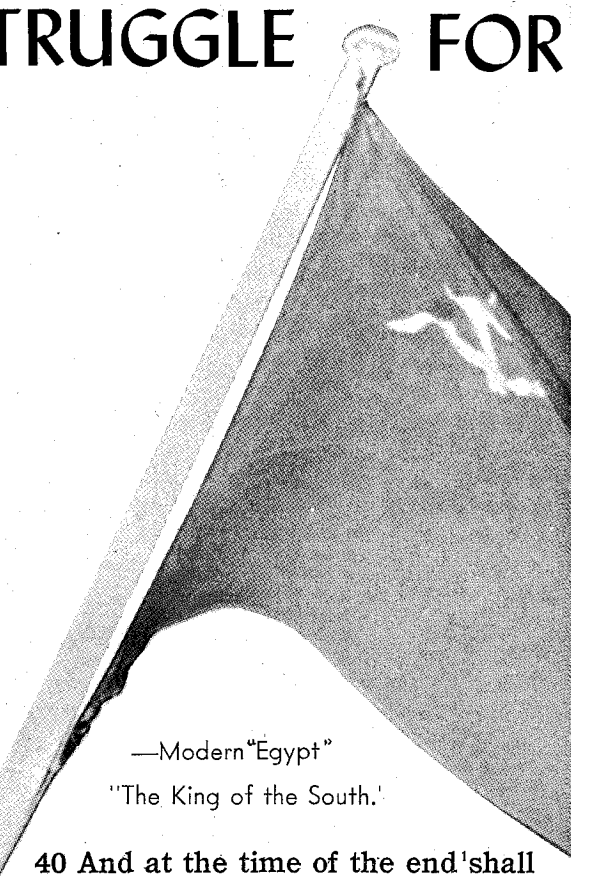
"In the time of the end shall the King of the South push at him." The King of the South is "Egypt." This represents an atheistic power.[2] Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God. Pharaoh of old said: "Who is the Lord, that I should obey His voice . . ."[3] There is in this time of the end an atheistic power which just as blatantly denies the existence of God. It is atheistic Communism. The Communist state rants, "There is no God."

We have been witnessing the Communistic thrust at Rome's position as a world power. Without a major war, the red scourge has clamped its control upon millions of peoples in Catholic countries—in Poland, Hungary, Yugoslavia and other eastern European countries. Papal propaganda has led many to believe that Rome is the bulwark against Communism. But what are the facts? Rome has bred Communism! Just a few years ago the land of the Vatican was estimated to be 49% Communist. France was also teetering on the edge of a Communist take-over. Recently the atheistic Empire has set up a Communist satellite in Cuba—a Catholic Country. The Catholic states of South America are perilously close to a Communist revolution. There is hardly a Catholic country which has not been, or is not now being seriously threatened by Communism. On the other hand the Protestant countries of the world have experienced no serious threat of their people turning to Communism.

"There is no God"



WIDE WORLD PHOTOS



—Modern "Egypt"

"The King of the South."

What lies ahead for the rest of Rome's domain? Will Communism rule the world?

"The King of the North[4] [the Papacy] shall come against him like a whirlwind . . ." Rome will suddenly and overwhelmingly strike back against the "King of the South." Prophecy foretells a speedy restoration of her power. Communism will be overcome. Rome will triumph, and thus doing, will stir the wonder and admiration of the world.

40 And at the time of the end[1] shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries and shall overflow and pass over.

41 He shall enter also into the glorious land,[2] and many *countries** shall be overthrown: but these shall escape out of his hand, *even* Ē′dom, and Mō′ab, and the chief of the children of Ăm′mŏn.[3]

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

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Ē′gўpt: and the Lĭb′ў-anş and the Ē-thĭ-ō′pĭ-anş[4] *shall be* at his steps.

44 But tidings out of the east[5] and out of the north[6] shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.[7]

1. See on Daniel 12:4-7. 2. See on Revelation 11:7, 8. 3. Exodus 5:2. 4. The angel described events to Daniel in terms he could understand. God's people were then Jews who lived in Palestine. Their enemies were powers about Palestine. In Christian times the conflict is no longer confined to a localized geographical location. Yet in describing events of latter times Palestinian terminology is still employed. Babylon is the first kingdom brought to view in Bible history as being the King of the North (Isaiah 14:4, 13; Jeremiah 1:4; 4:6, 7, 13.) This power was Israel's arch-enemy, threatening her existence from the northern border of Palestine. Babylon's place was successively taken by Medo-Persia, Grecia, and Rome. The early Christians referred to Rome as "Babylon", for what the ancient city was to the Jews, the "Babylon" of the New World was to the Christians (see 1 Peter 5:13). In stepping into the seat of the Caesars, the Papacy became the great Babylon of the New Testament dispensation. (see Revelation 17), and therefore appropriately assumes the role of King of the North.
As for Egypt, the King of the South, it was the Jews' other great foe to the south of Palestine. In Christian times Egypt is used symbolically to represent an atheistic power. (See Revelation 11:8, and comments pages 70–72)

1. Other translations favor "in the time of the end;" i.e., after the 1260 days. See Daniel 12:4-7. 2. The true church, see Joel 2:1, 15, 18-32. 3. People closely related to the Jews. No such literal people exist today. They represent those who escape from the King of the North by joining the true church in the final conflict. See Isaiah 11:14. Amos 9:11-12. 4. Egyptians, Libyans and Ethiopians were all one people, the descendants of Cush. 5. See Revelation 7:2-4; Ezekiel 43:2; Revelation 18:1. 6. See Revelation 18:4; Psalms 48:2. 7. Compare Revelation 12:17; 13:15-17; 17:14. *"Countries" is a supplied word.

WORLD SUPREMACY

How will Rome accomplish its triumph? Daniel does not specify, but Revelation 13 and 17 show that the following factors will play the vital role in Rome's revival to world supremacy:

1. The United States of America will use her power and influence to enforce homage to Romanism.

2. Under the leadership of Protestantism in America and Catholicism in Europe, the churches of Christendom will unite in the greatest false religious revival that the world has yet witnessed. Through the miracle working power of Spiritualism, the King of the North will prove to the satisfaction of those who have followed the atheistic philosophy that there is a God. (?) It is not impossible that Rome, who "converted" Constantine, Clovis, and the savage barbarian kingdoms, will just as suddenly and dramatically "convert" Russia and her satellites.

3. Western Europe, the land of the ten kingdoms, will re-unite under the leadership of Rome. This development is already manifest in the Common Market or European Economic Community, widely recognized to be a grand political scheme that promises to turn the tide against Communism. The Common Market is the biggest business deal in the history of Catholic Europe. Says Jackson Martindell, president of the American Institute of Management, as quoted in the New York Post (Aug. 22, 1962): "Either Communism will rule the world or the Catholics will prevent it. Who established the Common Market? For my money, the Catholics."

Rome will defeat the Communist ideology on two counts: She will demonstrate that there is a God; (?) and through the Common Market it will de demonstrated that Marx's theory that competition brings distress and poverty is not valid. (These factors leading to Rome's recovery are covered in detail in pages 78-101.)

VERSE 41: "He shall enter also into the glorious land [the true church is here symbolized[1]] and many*shall be overthrown." History will be repeated when all Christendom unites to pay homage to Rome. The true church of God will be severely tested. Whom apostate Christendom cannot corrupt it will persecute. A severe shaking and sifting will take place among those who profess to "keep the commandments of God and the faith of Jesus."

VERSES 40, 42-43 show that the economy of the world will be controlled by the "King of the North". Only those who pay homage to Romanism will be permitted to buy or sell.[2]

GOD'S LAST REFORMATION

VERSE 44: "Tidings out of the east and north shall trouble him." While Rome gathers the world in its grip, the true people of God gather by faith to the heavenly sanctuary where Christ is judging His people.[3] The church's extremity is God's opportunity. While multitudes yield to the authority of Rome and receive what the Bible calls "the mark of the beast,"[4] those who stand true to God receive "the seal of the living God."[5] The sealing angel is represented as coming from the east. God's people are baptized with the Holy Ghost—the latter rain—and with great power they raise the last cry against the apostate churches of the world: "Come out of her my people."[6] This call is represented as coming from the north.[7]

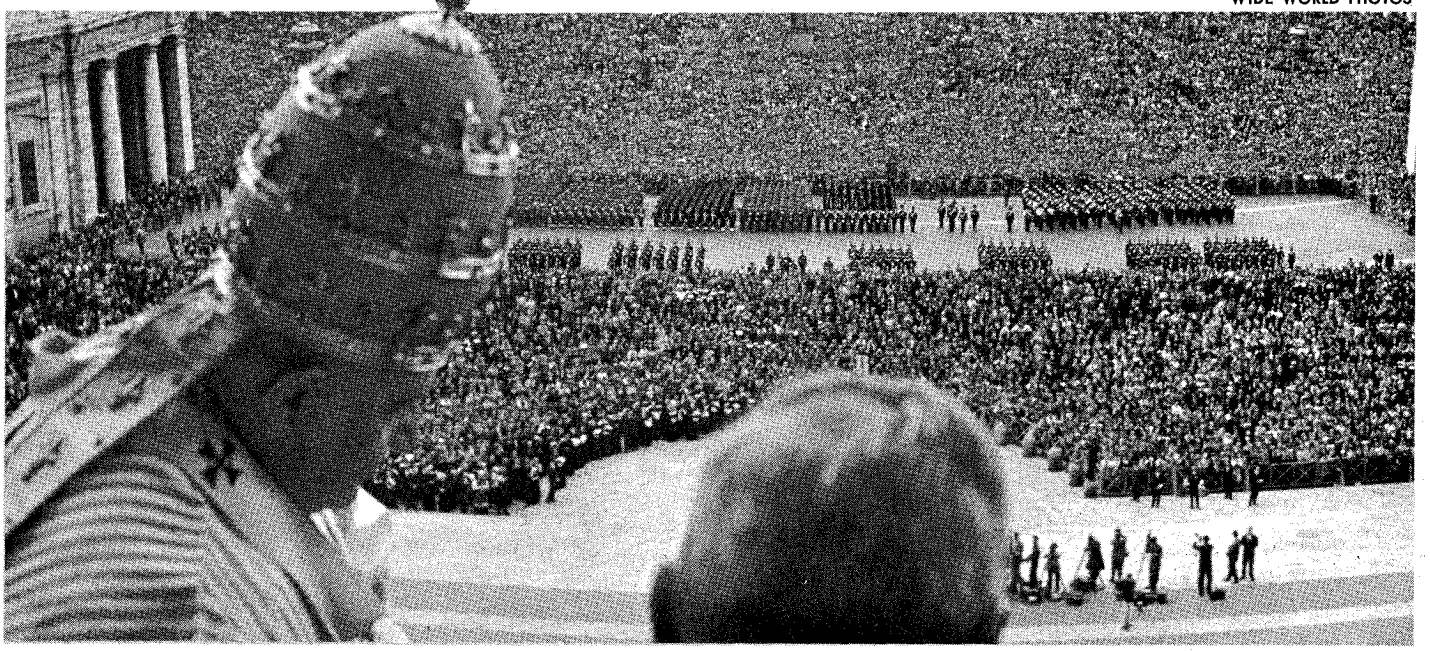
Here is God's last Reformation. It will be a movement of world-wide extent and unwonted power. In the power of the Spirit, men of God will fearlessly denounce the union of church and state. The sins of Babylon will be laid open.

1. Since the rejection of the Jewish nation in 34 A.D., "Israel," "Zion," "Jerusalem," "the glorious land," etc., are terms that represent the true church of Christ, which has automatically inherited all the promises that God made to the Jews. See Joel 2:15, 18, 19, 28-32; Galations 3:9, 29; Romans 2:28-29. 2. Revelation 13:15-17; 18:12-13. 3. Zephaniah 2:1-3; Joel 2:15-17. 4. Revelation 14:9. 5. Revelation 7:2-4; 14:1. 6. Revelation 18:4. 7. See Revelation 18:4. This last message is symbolized as coming from the throne of God, which is represented as being in the north. See Psalms 48:1-2.

*"Countries" is a supplied word. Hence we omit it.

The Modern "King of the North"

WIDE WORLD PHOTOS



Peril for the Church

How well Rome knows that the Reformation of the 16th century caused the Papacy to lose its grip of the world. Therefore the King of the North "shall go forth with great fury to destroy, and utterly to make away many."[1]

Desperate measures will be taken against God's people. The fires of persecution will be rekindled in an all-out effort to stamp out the truth.

VERSE 45: The King of the North will poise for one final blow to wipe out the true church. Will Rome again drink the blood of saints and impose another long and dreadful reign upon the world?[2]

The End of Rome

CHAPTER 12:1 "He shall come to his end, and none shall help him." In an act of divine intervention, the King of the North will be suddenly overthrown. Michael, that is Christ, closes human probation, and steps out of the sanctuary. Seven fearful plagues of divine wrath will be poured out upon the nations of earth.[3] Says Daniel: "There shall be a time of trouble such as never was since there was a nation." With no mediator between God and man, and with no restraining influence of the Spirit of God upon the wicked, every wind of human passion will be unleashed. The whole earth will be plunged into scenes of most fearful trouble. Human joy and natural affection will vanish, mothers will eat their young as they once did in Jerusalem, and a maddened world, seeing that Rome has deceived them, will turn upon this power with fury.[4] Of all the nations of earth, none will rise to help the doomed King of the North.

Out of this awful hour, God's people will be delivered, eternally delivered from all their foes.

Increase of Knowledge

CHAPTER 12:4-7: The prophecies pertaining to the time of the end would be sealed until that time should arrive; then many would search to and fro, and knowledge concerning these great prophecies would be increased. Verse 7 shows that this time arrived at the close of the 1260 years—in 1798. It is a remarkable fact that the beginning of the

1. See verse 44. 2. See footnotes for verse 45. 3. See Revelation 16. 4. Revelation 16:12, 17:16.

45 And he shall plant the tabernacles of his palace between the seas[1] in the glorious holy mountain;[2] yet he shall come to his end, and none shall help him.[3]

CHAPTER 12

The Sealed Prophecy

AND at that time shall Mī'chaĕl[4] stand up,[5] 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, every one that shall be found written in the book.[6]

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

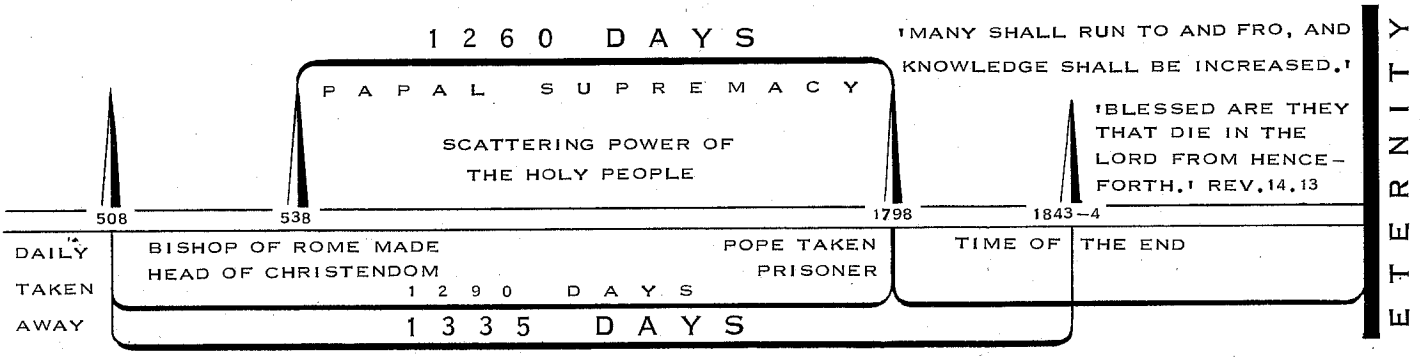
4 But thou, O Dăn'iel, shut up the words, and seal the book, *even* to the time of the end:[7] many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Dăn'iel 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

1. Most translations prefer "between the seas and the glorious holy mountain." This is more in keeping with other parallel prophecies (i.e., Joel 2:32; Zechariah 2:5). Between the Mediterranean and Jerusalem was Megiddo, the scene of many ancient battles between Israel and her enemies. It is used symbolically in Revelation to represent the last battle between the church of God and her foes. See Revelation 16:14-16; Joel 3:12-14; Ezekiel 38: 15-18; Zechariah 12:3, and Daniel 11:45. 2. Jerusalem (Daniel 9:16), signifying the true church. 3. Compare Daniel 2:45; 7:11; 8:25. 4. Christ, see Daniel 10:12. 5. Signifying the close of His mediation in the heavenly sanctuary. He stands up to reign and to smite His foes. 6. The Book of Life, Luke 10:20. 7. See verse 7—the end of the 1260 days.



the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half;[1] and when he shall have accomplished to scatter the power of the holy people,[2] all these *things* shall be finished.

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, Dăn'iel: 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.

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.

12 Blessed *is* he[3] 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.

1. 1260 prophetic days. See Daniel 7:25. 2. After the great tribulation; i.e., after 1798. 3. See Revelation 14:13. The blessing is pronounced on those who live in the hour of judgment commencing in 1844. They would participate in the special resurrection (verse 2), and with the living saints, be delivered by the voice of God. Isaiah 30:30; Joel 3:16; Revelation 16:17.

19th century was marked by a tremendous awakening of interest in the prophecies of Daniel. This awakening gave rise to a religious movement, first in the United States, then worldwide, known as "The Great Second Advent Movement." It is significant that the dawn of the 19th century brought the dawn of an age of knowledge in many other fields. Up until 1798, the world made little progress in knowledge, and people lived much the same way as they did for milleniums before. Then suddenly the world was ushered into an age that now catapults it forward in an ever-increasing momentum of scientific knowledge. Every great invention of our age proclaims, "JESUS IS COMING AGAIN."

The prophecies of Daniel have introduced you to a moving and startling panorama of truth. There are no doubt a number of vital questions in the reader's mind which remain to be answered, especially in reference to last day events—such as:

Rome's return to world power—how will it be?

What is the exact role of the United States in this closing drama?

What is the nature of this world-sweeping religious revival?

Do the prophecies reveal the true church in this time of the end?

The Common Market—what is its future?

Since I live in the hour of God's judgment, when can I expect my name to be called?

Christ's second coming—how will it be?

Will He come secretly or openly before the whole world?

How may I prepare myself and others for His return?

John's Revelation invites you to find the answers to these pressing questions in the amazing book which complements the prophecies of Daniel. Read on!

Chapter	Babylon	Medo-Persia	Grecia	Pagan Rome	Papacy	Time of the	End
Daniel 2	Head of Gold	Breast & Arms of Silver	Belly & Thighs of Brass	Legs of Iron	Feet of Iron & Clay	Stone Cut out of Mountain	Stone Strikes Image
Daniel 7	Lion	Bear	Leopard	Ten-horned Beast	Great AntiChrist Horn 1260 years	Judgment in Heaven	Beast Slain
Daniel 8-9		RAM 457 B.C.	2300 Years GOAT	Great Roman Horn		Cleansing the Sanctuary 1844 A.D.	Horn Broken
Daniel 10-12		Persian History	Grecia: Syrian-Egyptian Wars	Pagan Rome	Papacy	Atheist State Vs. Papacy Rome Wins	Rome Falls Time of Trouble

SECOND ADVENT OF CHRIST

COMPARISON OF DANIEL'S FOUR LINES OF PROPHECY

The Book of REVELATION

An unveiling of Jesus Christ, as from His sanctuary He directs the onward course of events, until He triumphantly returns for a people made ready for the great day of God.

(Written by John, one of Jesus' twelve disciples, about 96 A.D., while on the barren and rocky island of Patmos, where he had been banished by the Roman Emperor Domitian).

The Keys to Revelation

The reader will be greatly assisted if he uses three keys to unlock the treasures of Revelation.

THE SYMBOLS: Revelation is a book of many symbols. These may be interpreted by using other passages of Scripture which explain them. Especially is it a complement of the book of Daniel. But always take the obvious and literal meaning unless it is clear that a symbol is being used.

THE OUTLINE: As with the prophecies of Daniel, Revelation falls into four clear divisions. It contains four great highways of prophecy which span the Christian dispensation—the seven churches, the seven seals, the seven trumpets, and the beasts.[1] Each highway converges on our day and age, testifying that we have arrived at history's final hour, that we are "standing upon the crumbling crags of Time in sight of the eternal deep."

The last outline, that of the beasts, is a direct enlargement of Daniel's sketch of the events of the closing controversy. Therefore we will pass briefly through the churches, seals, and trumpets, catching the inspiration and instruction of the highlights, until we come to chapter 12. Then the drama of the impending conflict will blaze forth with startling clarity as we pause sufficiently to understand the most stupendous revelation of truth ever given to mortal man.

THE SANCTUARY: The Bible says, "Thy way, O God, is in the sanctuary."[2] To understand God's way in history, in His church, in the nations, and in our individual lives, we must understand His way in the sanctuary. This is the great lesson of Revelation which contains frequent glimpses and allusions to the sanctuary. Christ is brought to view in the

1. Chapters 1-3; chapters 4-8:1; chapters 8-11; chapter 12 onward. 2. Psalms 77:13.

CHAPTER 1

John's Vision of Glorified Christ

THE Revelation of Jē'şus Chrīst, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant Jŏhn:

2 Who bare record of the word of God, and of the testimony of Jē'şus Chrīst, 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 JŎHN to the seven churches which are in Ā'şiȧ: 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 Jē'şus Chrīst, *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. Ā-mĕn'.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Ā-mĕn'.

8 I am Ăl′phȧ and Ō-mē′gȧ, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I Jŏhn, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jē′şus Chrīst, was in the isle that is called Păt′mos, for the word of God, and for the testimony of Jē′şus Chrīst.

10 I was in the Spirit on the Lord's day,[1] and heard behind me a great voice, as of a trumpet,

11 Saying, I am Ăl′phȧ and Ō-mē′gȧ, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Ā′şiȧ; unto Ĕph′e-sŭs, and unto Smўr′nȧ, and unto Pĕr′ga-mŏs, and unto Thў-a-tī′rȧ, and unto Sär′dĭs, and unto Phĭl-a-dĕl′phĭ-ȧ, and unto Lă-ŏd-ĭ-çē′ȧ.

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 twoedged 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, Ā-mĕn′; and have the keys of hell and of death.

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[2] of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

1. The Sabbath, commonly called Saturday. See Exodus 20:8-11. Isaiah 58:13; Mark 2:28. 2. Or ministers.

heavenly temple, the throne room of the Eternal, supervising the work of His church, controlling the affairs of the nations, directing the onward course of events toward the focal point of history—His personal appearance in power and great glory. Here in Revelation we are permitted to see that the events on earth come in direct response to His "goings . . . in the sanctuary."

The reader is recommended to become familiar with the sanctuary and its service by reading "Additional Comments on the Sanctuary and the Judgment" found on pages 38-43.

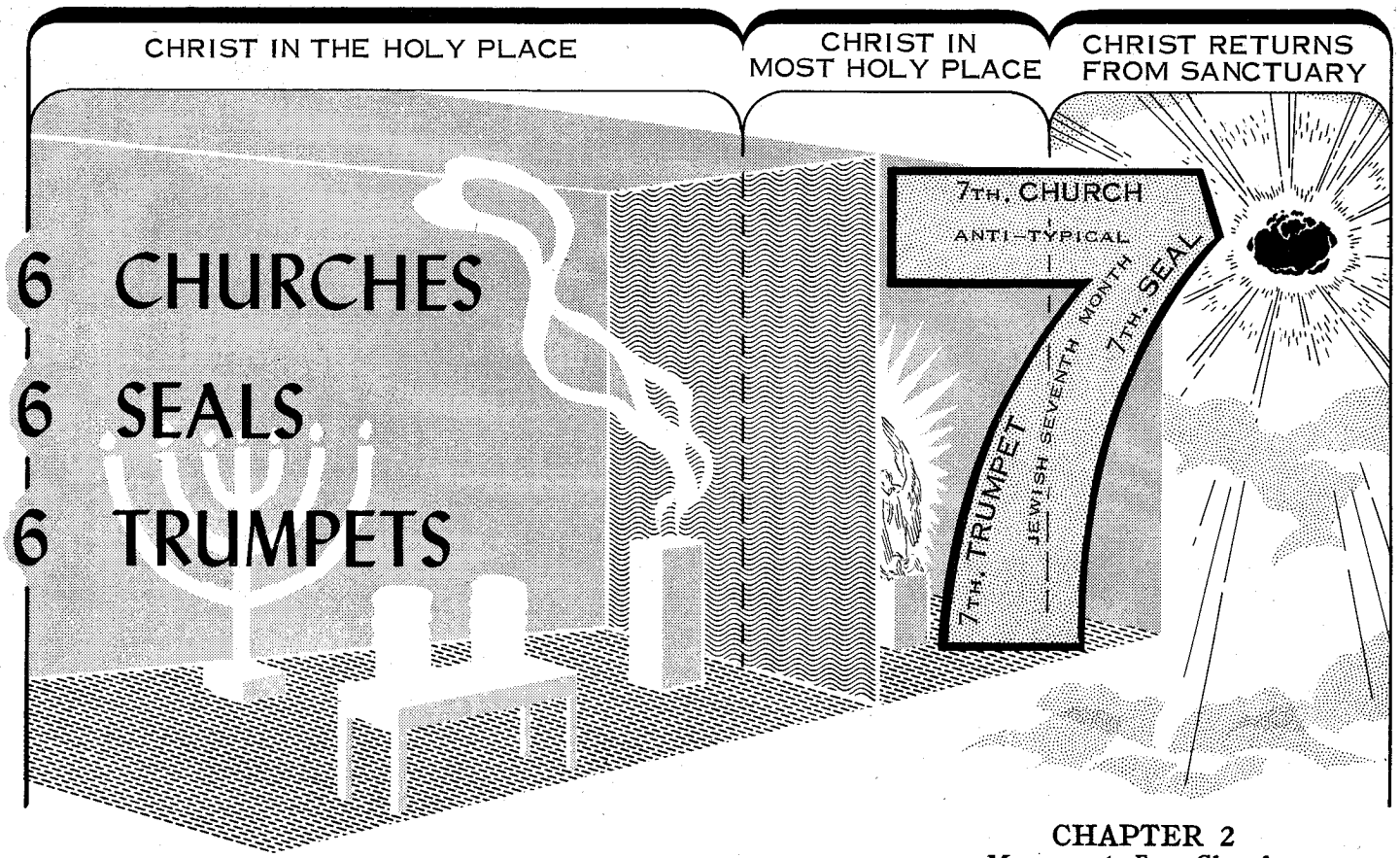
"The seven candlesticks which thou sawest are the seven Churches." From His sanctuary, Christ guards the destiny of His church, the light of the world. With untiring wakefulness and unremitting vigilance He watches to see whether its light is growing dim. His continued care and sustaining grace are the source of its life and light.

"The seven stars are the ministers of the seven churches." verse 20. The hand that was nailed to the cross for our redemption is the hand that not only upholds the stars of heaven, but upholds the ministers of His church. He fills them with light and directs their movements. Nothing can pluck them out of His Omnipotent hand.[2]

1. Psalms 68:24. 2. John 10:28.



"Behold, He cometh with clouds; and every eye shall see Him." Verse 7. The second Advent of Jesus will be a literal, visible, and world-shaking event. See Matthew 24:27, 30; 25:31; Acts 1:9; I Thessalonians 4:16, 17.



The diagram of the periods of the seven churches, seven seals, and seven trumpets, illustrates how each line of prophecy is intimately associated with the sanctuary. They are all prefaced by a description of Christ in the first apartment (or holy place). Six of the churches, six of the seals, and six of the trumpets span the period of Christ's ministry in the holy place, and bring us down to the time of His ministry in the most holy place, which commenced in 1844. The seventh church, the seventh seal, and the seventh trumpet are all in the setting of the two great events of the anti-typical Day of Atonement[1]—the judgment of God's people in the most holy place, and Christ's return in glory. It is interesting to note that the Jewish Day of Atonement fell on the Jewish seventh month.[2]

CHAPTER 2

Messages to Four Churches

UNTO the angel of the church of Ĕph'e-sŭs 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 Nĭc-o-lā'ĭ-tanes, 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.

8 And unto the angel of the church in Smyr'nà write; These things saith

1. Revelation provides convincing proof that the Day of Atonement on the Jewish 7th month prefigured an eschatological event. The book's frequent references to the Day of Atonement and the Feast of Tabernacles (which fell only 5 days after the Jewish Day of Atonement) show that the antitypical Day of Atonement is connected with the Day of the Lord, future from John's day. While the four Gospels of the New Testament and the book of Acts show that the Passover and Pentecost (which fell at the commencement of the sacred year) were fulfilled at the opening of the gospel dispensation, Revelation gives convincing proof that the 7th Jewish month will be fulfilled at the close of the gospel dispensation. 2. Leviticus 23:27.

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,[1] and are not, but *are* the synagogue of Sā'tan.

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.

12 And to the angel of the church in Pĕr'ga-mŏs write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Sā'tan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Ăn'tĭ-pās *was* my faithful martyr, who was slain among you, where Sā'tan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Bā'laam, who taught Bā'lăc to cast a stumblingblock before the children of Ĭs'ra-el, to eat things sacrificed unto idols, and to commit fornication.[2]

15 So hast thou also them that hold the doctrine of the Nĭc-o-lā'ĭ-tanes, 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.*

18 And unto the angel of the church in Thy-a-tī'rà 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.

1. A Jew in the New Testament refers to a man having the faith of Christ. Galations 3:29; Romans 2:28-29. 2. See Numbers 25:1; 31:16.

THE SEVEN CHURCHES

While it is true that John sent the messages to seven literal churches of Asia Minor, these particular places were so chosen because their names and conditions were symbolic of the church in seven different periods that were to span the Christian era. The number seven indicates completeness and perfection, and shows that these messages reach to the end of time.

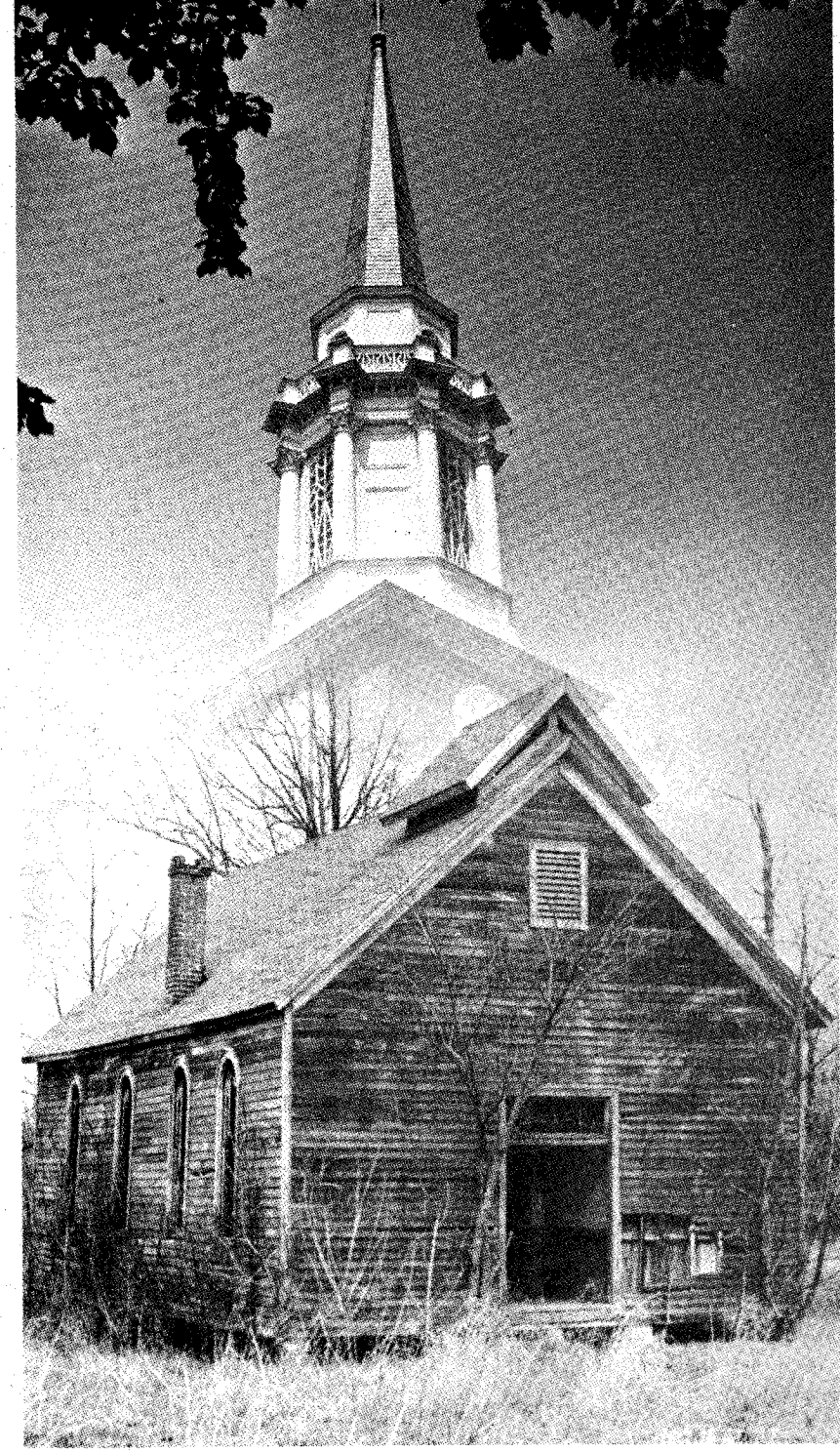
EPHESUS, meaning "desirable," represents the condition of the church near the close of the Apostolic era (100 A.D.). It was a church of ardent, unflagging zeal, and although plagued by false teachers and heresies, she had admirably defended the pure faith of the apostles. She had shunned with horror the gnostic sect of Nicolaitans who taught that the gospel released Christians from the obligation of obedience to the moral law. Yet in the strife of contending for the faith which does not make void the law (Romans 3:31), the church had lost that which alone can fulfill the law—love. No true husband can tolerate his wife's becoming destitute of that first love, regardless of all other commendable qualities.

SMYRNA, a name derived from a fragrant gum that was used to embalm the dead, represents the condition of the church in the post-apostolic period. She was assaulted by the fiercest persecutions. Multitudes of Christians were tortured and put to death. In this world's goods they were poor as their possessions were confiscated, and often they were left bereft of everything. The worst period of persecution raged for ten years between 303-313 A.D., during the reign of Diocletian. Christ had no reproof for His church in this period. He regarded His people as being rich, and their martyrdom for Him was as the "muron" which gave off a precious odor when crushed. "Precious in the sight of the Lord is the death of His saints."[1]

PERGAMOS, meaning "height" or "elevation," represents that period of the church that was ushered in with the so-called conversion of Constantine (313 A.D.). He made Christianity the official religion of the empire. With the sudden elevation to popularity, the church was in more danger of yielding the faith than in the days of fiercest persecution. Many among the Christians held the doctrine of Balaam—they were in favor of committing spiritual fornication by uniting church and state. It was this union that formed the Papacy. Hence the true people of God dwelt right where Satan's seat was established.

THYATIRA, meaning "sweet savor of labor," represents the condition of the church in the time of the Papal supremacy. The woman Jezebel, a vicious harlot queen who in the time of Israel's kings killed the prophets of the Lord, is a very striking figure of that apostate religious system which in the Middle Ages destroyed millions of the saints. Christ reproves His people for yielding a measure of toleration to this apostate "woman," and exhorts them to hold fast till the Dark Ages would be broken by the Reformation—the morning star of the eternal day.

1. Psalms 116:15



EWING GALLOWAY

"Thou hast a name that thou livest, and art dead." Fashionable churches on fashionable avenues, filled with fashionable people listening to fashionable sermons constitute a dead church.

SARDIS: Here a message is presented to the church in the post-Reformation period. A degenerate Protestantism was trying to live on its past reputation. Christ gave to His church a sharp warning to be ready for the events of the great Day of Atonement which would commence in 1844. If His people failed to arouse, they would not even recognize the hour of His coming to the most holy place for the work of investigative judgment. The judgment would blot their names out of the Book of Life if they failed to overcome the formal state into which they had lapsed.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jĕz'e-bĕl,[1] 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 Thў-a-tī'rȧ, as many as have not this doctrine, and which have not known the depths of Sā'tan, 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.

CHAPTER 3

Messages from Angel of Church

AND unto the angel of the church in Sär'dĭs 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.[2]
4 Thou hast a few names even in Sär'dĭs which have not defiled their

1. See 1 Kings 16:31; 21:25; 2 Kings 9:7. Compare Revelation 17. 2. See Daniel 7:9-10; Daniel 8:14; Malachi 3:1-3.

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.

7 And to the angel of the church in Phĭl-a-dĕl′phĭ-a write; These things saith he that is holy, he that is true, he that hath the key of Dā′vid, 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,[1] 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 Sā′tan, 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,[2] and the name of the city of my God, *which is* new Jĕ-ru′să-lĕm, which cometh down out of heaven from my God: and *I will write upon him* my new name.

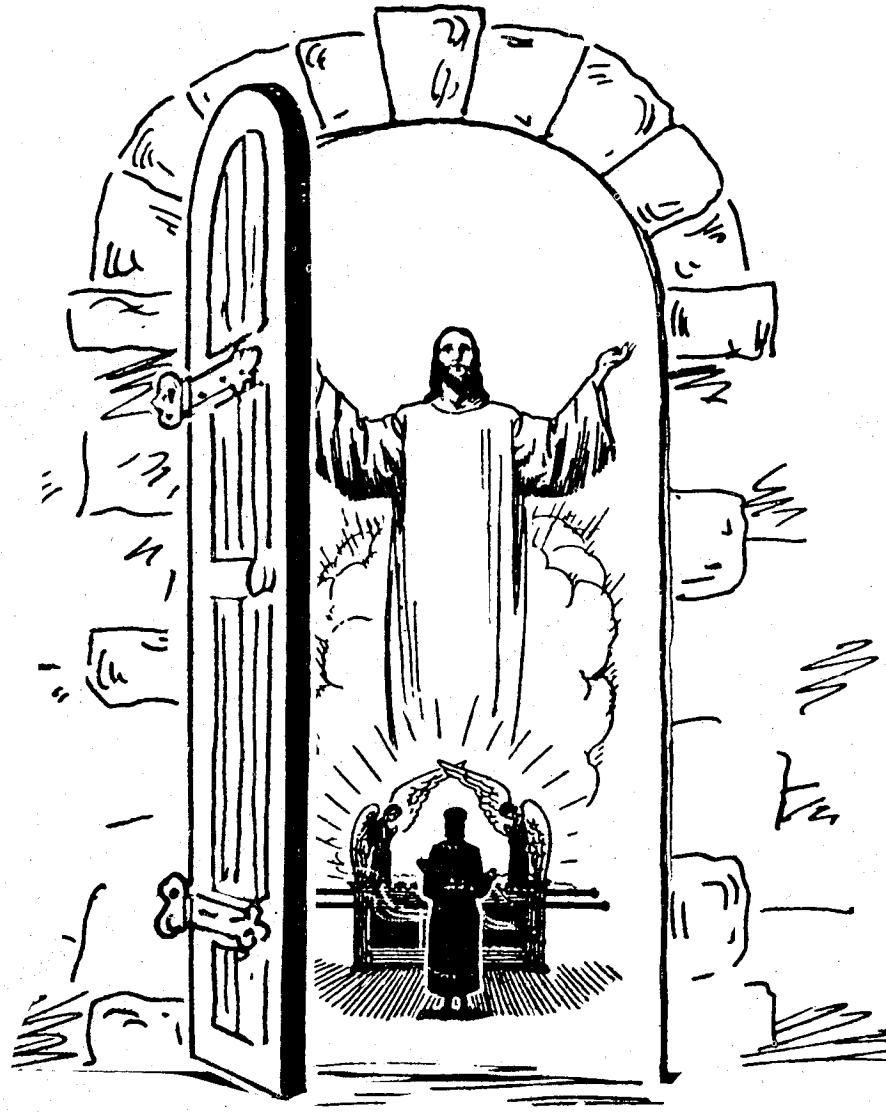
13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Lā-ŏd-ĭ-çē′ans write; These things saith the Ā-mĕn′, the faithful and true witness, the beginning of the creation of God;[3]

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.

1. Door to most holy place of sanctuary; i.e., points to commencement of Judgment and cleansing of the sanctuary. 2. See chapter 7:2-4; 14:1. 3. Meaning the originator or source of all creation. See John 1:1-3.



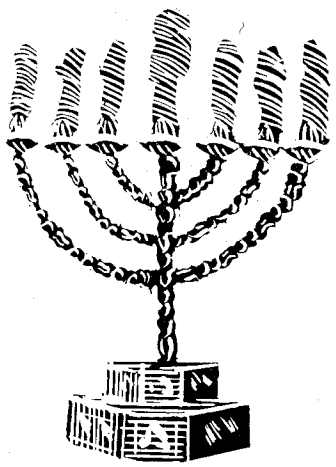
PHILADELPHIA, meaning "brotherly love," represents the blessed state of the church in the period of the great second advent awakening of the 19th century. Those who studied the prophecies of Daniel were convinced that the 2,300 days would end in 1844, and with great joy and earnestness they prepared for the event which they then thought would be the return of Christ from His sanctuary. Christ commends His people, and tells them that He has set before them an open door—the door to the most holy place which was opened in 1844. He invites them to enter with Him into the experience of the "cleansing of the sanctuary" with the promise that He would come quickly if they would hold fast the great light from the heavenly sanctuary.

Those who will be translated at the coming of the Lord will be found in the condition of brotherly love, without rebuke, having realized the promise that God has made in the message—the seal of the living God. (See verse 12)

LAODICEA, meaning "judging of the people," is a startling message to His church living in the hour of His judgment. Alas what a condition to be in on the great anti-typical Day of Atonement! There is no heart-broken repentance and affliction of soul as demanded for the cleansing of the sanctuary. (See Joel 2:12-17) The condition of Laodicea particularly represents that people who profess to keep the law of God, and who know they are to be judged by that law, yet they are blinded to the terrible fact that they are destitute of that which fulfills the law—the precious gold of love. There is no real response to Christ's invitation to enter by faith the open door of the most holy place to experience the blessings of the cleansing of the sanctuary. Christ comes to His people and finds a shut door. Thus His people have made inoperative in their experience the work of Christ for them in the most holy place. Zealous repentance is called for, a repentance consistent with the great anti-typical Day of Atonement. Christ loves His church. No discouraging message is given it. Those who overcome will sit with Christ in His throne. Indeed, those in the Laodicean period who repent will inherit all the promises to the seven churches.

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[1] tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed,[2] 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.

A Vision of the First Apartment of the Heavenly Sanctuary



The seven-branched golden candlestick which was situated in the first apartment of the earthly sanctuary. John saw the anti-type in the first apartment of the heavenly sanctuary.

CHAPTER 4

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.
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[3]

1. See 1 Peter 1:7; James 2:5; Galatians 5.6. 2. See Galatians 3:27; Matthew 22:11. 3. Human beings who arose with Christ at His ascension. See Matthew 27:52, 53; Ephesians 4:8. They assist the High Priest in His sanctuary ministry.

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.

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[1] full of eyes before and behind.[2]

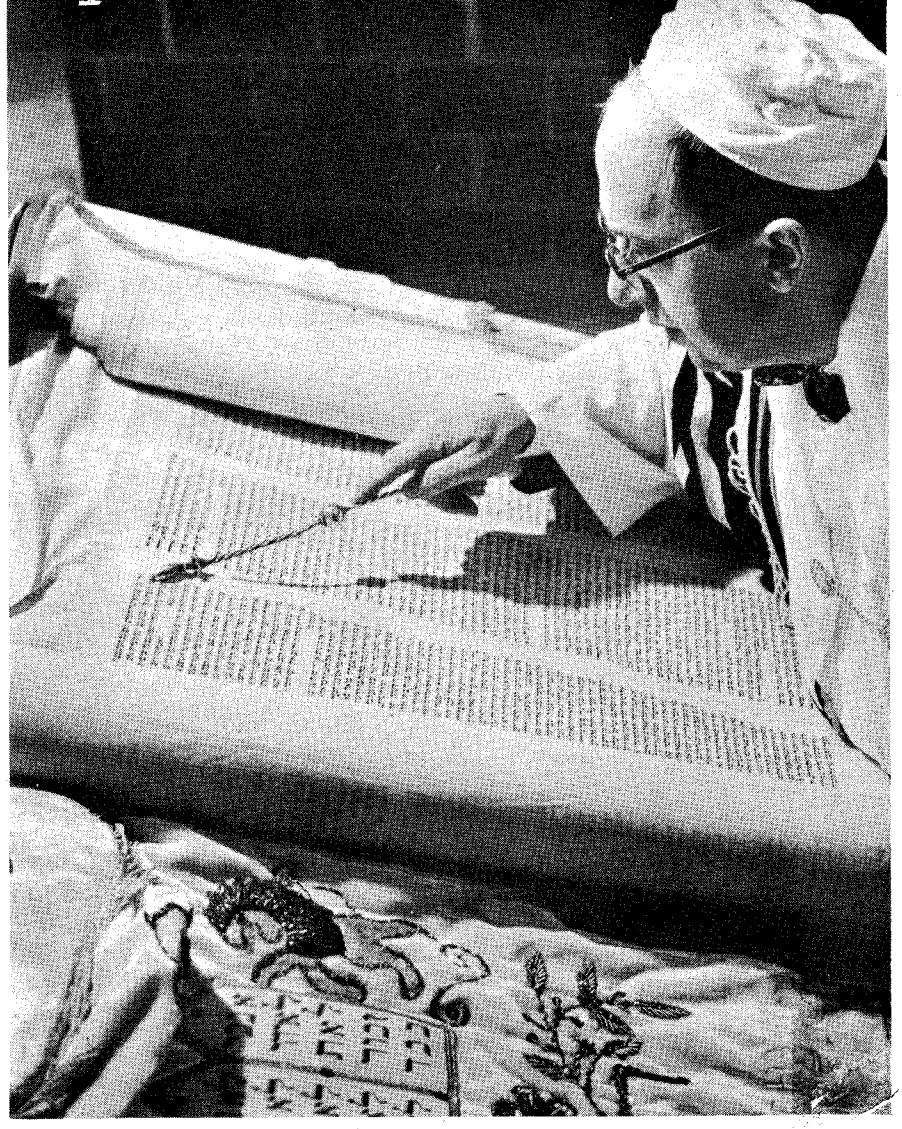
7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.[3]

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.



RELIGIOUS NEWS SERVICE PHOTO

Jewish Rabbi reading a Hebrew Scroll

An Introduction to the Seven Seals

CHAPTER 5

Slaughtered Lamb Takes Sealed Book

AND I saw in the right hand[4] of him that sat on the throne a book written within and on the backside, sealed with seven seals.

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?

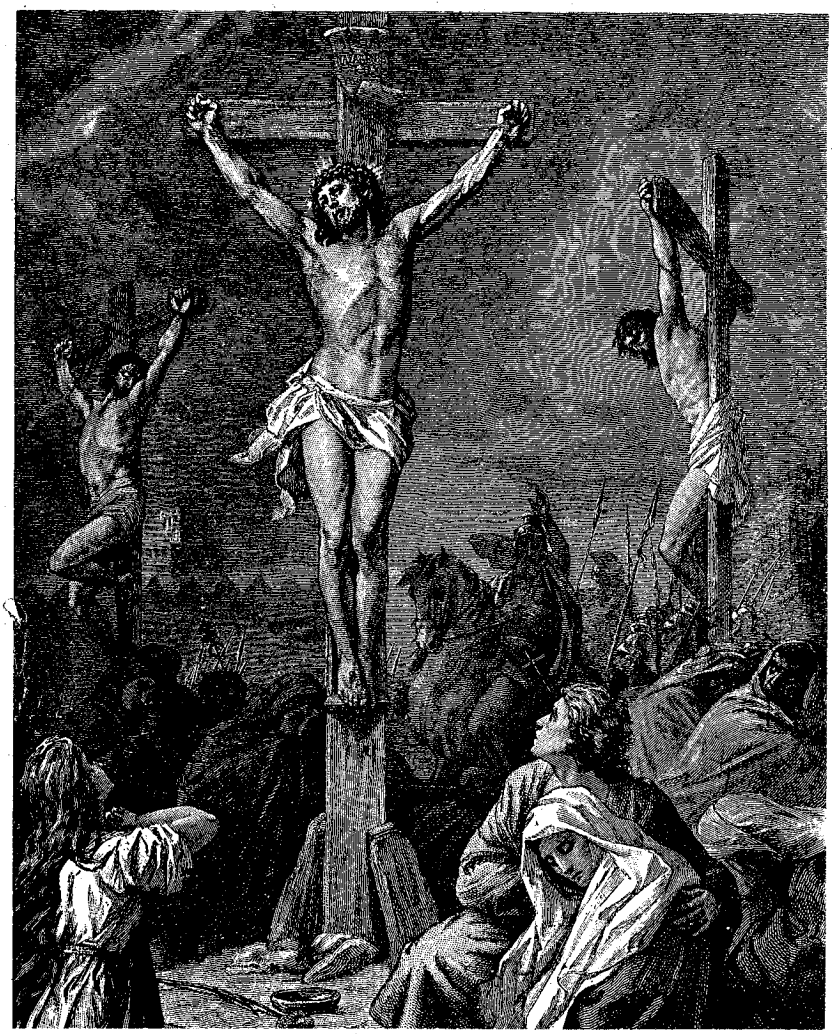
1. Living creatures. 2. Probably a great number of them. 3. The lion, calf, man, and eagle are probably symbolic representations of the throne of Deity. 4. See Deuteronomy 33:2.

Only the slain Lamb of God could unseal the scroll in the right hand of the Father. Satan had challenged and misrepresented the eternal law of the universe which expressed the divine love and wisdom, and enfolded the mystery of the eternal plan. Through His incarnation, life, and death, Christ "magnified the law and [made] it honorable";[1] nay more, He unfolded those eternal principles that have been the foundation of God's throne from all eternity. In the face of Jesus Christ, it is revealed that the law of self-renouncing love is the law of life for earth and heaven. The bruised and bleeding Lamb on Calvary's cross is the supreme and perfect expression of God's law.

As the self-sacrificing Lamb of God, Christ vanquished the powers of hell and bruised the head of Satan. The Lamb prevailed to unseal the fountains of grace to the lost race. Only the Lamb could redeem the lost dominion of Adam's family, and thus prevail to loose the title deeds of the forfeited possession. Into the hands that were nailed to the cross for our redemption is committed the destiny of all mankind, the pilotry of human history, and the judgeship of men and nations.[2] All hail the power of Jesus name!

He is in the midst of the angels, the elders, the living creatures of the throne, in the midst of the throne of the universe itself; perfect in wisdom, perfect in power, perfect in love, perfect in justice—the Lamb of God, the great central attraction of all. The science and song of the heavenly intelligences is the cross of Calvary. Oh that mortals here below might learn to join the anthems of heavenly praise!

Down on this earth, John was about to witness Satanic beasts, demoniacal powers, angry nations arrayed against the meek followers of Jesus Christ. But first, he must realize that it is the Lamb who rules over all, guiding events toward that climactic hour when He will banish every carnal weapon, every instrument of coercion. Then one pulse of harmony and gladness will beat through the entire universe (verses 13, 14).



While Christ's Omnipotent power is symbolized by a Lion, His meekness and self-sacrificing love are symbolized by a Lamb, freshly slain as the bleeding victim in the earthly sanctuary service. Isaiah prophesied: "He is brought as a Lamb to the slaughter."[1] In the sanctuary ritual the sinner brought the innocent victim into the outer court and slaughtered it himself. This requirement was to bring home to his heart and conscience that it was his sin which caused the suffering of the innocent One. Christ was slain by the sin of the world. Calvary is God's revelation to man of the desperate wickedness of the heart of man.[2] By every sin Christ is crucified afresh.[3] Therefore He is represented as if He were the Sin-Offering, freshly slain for and by the sin of men.

1. Isaiah 53:6. 2. Luke 23:34; Jeremiah 17:9. 3. Hebrews 6:6.

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book,[1] neither to look thereon.[2]

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Jū'dà, the Root of Dā'vid, 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[3] and seven eyes,[4] which are the seven Spirits 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.

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,[5] 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.

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.

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

1. See Deuteronomy 31:9-11. 2. See 1 Samuel 6:19. 3. Symbolizing perfection of strength. See Lamentations 2:3. 4. Symbolizing perfection of wisdom. 5. Incense.

sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Ā-mĕn'. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER 6

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.[1]

2 And I saw, and behold a white horse:[2] and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

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.

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 of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

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.

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?

1. Most original manuscripts simply read "Come." The same applies to verses 3, 5, 7. 2. Horses and chariots are types of messengers for God. Zechariah 1:8-11; 6:2-5; Psalms 18:10; 68.17.

HIGHWAY OF APOSTASY AND REFORMATION

The Christian era is again spanned as the seven seals are broken.

FIRST SEAL: As Christ breaks the first seal a great "phalanx" of living creatures from God's throne thunder forth, "Come!" i.e., "Come Lord Jesus, come to reign on the earth." They are echoing the prayers of God's people of ages past, which prayers they have treasured up in heaven. (See chapter 5:8). In answer to their prayers a conqueror rides forth on a white horse—a fit symbol of the apostolic church baptized with the fires of Pentecost, going forth in the mighty triumphs of the cross.[1]

SECOND SEAL: Another "phalanx" of living creatures cry, "Come!" as the second seal is broken. Would this era now usher in the reign of Christ? Alas, the armies of the cross have lost their purity! The red horse symbolizes the church rent by the plague of heresies that followed on after the apostolic age.[2]

THIRD SEAL: Another "phalanx" cried, "Come," as the Lamb breaks the third seal. Now appears a black horse, its rider carrying a pair of balances, dispensing food at exhorbitant prices. Here is represented an apostate church making merchandise out of the grace of God, ushering Christendom into the Dark Ages as her bishops presumed it their right to ration out the Word of God. Indeed there was a famine, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."[3]

FOURTH SEAL: Again the appeal rings out, "Come!" i.e., "Come Lord Jesus!" But first the great "falling away" must be fully developed before the day of Jesus Christ.[4] A pale or greenish colored horse, signifying the utter corruption of faith, gallops forth ridden by death, followed by hell—grim symbols of a wicked system of apostate Christianity that slaughtered the saints of God by the millions.

Come! C o m e ! COME! C O M E ! Lord Jesus! has been the cry of the righteous of all ages, of men and women who have caught the vision of the eternal plan of God for the human race, of the clean universe described in the last chapter (verse 13), of "the riches of the glory of His inheritance in the saints."[5] They are now resting in their graves awaiting the call of the Lifegiver;[6] but their prayers are echoed in the appeal of the living creatures who are shown to be treasuring their prayers in heaven.

FIFTH SEAL: As Christ breaks the fifth seal, the blood of martyrs like the blood of righteous Abel, cries forth that Christ may come and vindicate His holy cause. "How long, O Lord . . ?" Not yet could Christ come, for there must first come another season of tribulation. But the prayers of the martyrs are partially answered: "White robes were given unto every one of them." In the Reformation of the 16th century, their sacrifice was revalued. In the light of God's Word, the wicked and oppressive system of apostate Christianity was exposed, and the Reformers realized that the multitudes who were destroyed as unfit to live were saints of God. Their cause was vindicated.

1. Revelation 19:14; Psalms 7:11-12; 45:1-7. 2. Isaiah 1:18; 2 Kings 3:22, 23. 3. Amos 8:11-12. 4. 2 Thessalonians 2:1-4. 5. Ephesians 1:18; See also Ephesians 1:10-18; 2.7; 3.8-11. 6. Hebrews 11:13, 39, 40; Acts 2:29, 34; John 6:39-40; 1 Thessalonians 4:16.

SIXTH SEAL: Following on the first great Reformation of the 16th century appear the omens of Christ's coming. John said that when Christ opened the sixth seal "there was a great earthquake; and the sun became black as sackcloth of hair; and the moon became as blood; and the stars of heaven fell unto the earth . . ." When the disciples asked Jesus, "What shall be the sign of Thy coming, and of the end of the world?" He replied, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven."[1] Joel the prophet, more than 2,500 years ago said: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come."[2]

Let us now see how these events have been fulfilled:

1. THE EARTHQUAKE: In the year 1755 there occurred the most terrible earthquake that has ever been recorded. Known as the Lisbon earthquake, it pervaded an extent of not less than four million square miles—the greater part of Europe, Africa and America. It was felt in Greenland, the West Indies, Norway and the British Isles. The worst shock was at Lisbon where about 60,000 perished in six minutes. A mighty tidal wave, sixty feet high, dashed the coast of Portugal, and thousands of people were destroyed.[3]

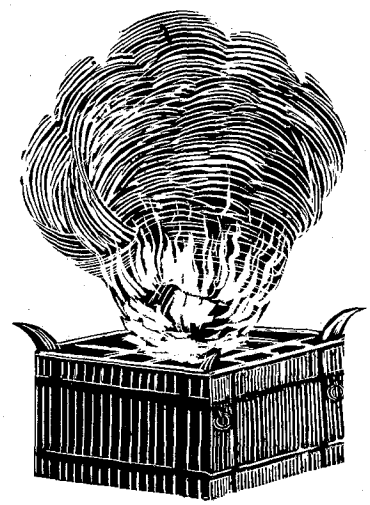
2. THE DARK DAY: Twenty-five years after the great earthquake, appeared the next sign mentioned in the prophecy—the darkening of the sun and moon on May 19, 1780. An historian wrote: "Almost if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind, . . . stands the dark day of May 19, 1780,—a most unaccountable darkening of the whole visible heavens and atmosphere in New England." Artificial light had to be used in the intense darkness. After sundown the darkness became terrifying, notwithstanding there was almost a full moon. After midnight the darkness disappeared and the moon, when first visible, had the appearance of blood. Since the time of Moses, no period of darkness of equal density, extent, and duration has ever been recorded.

3. FALLING STARS: In November 1833, the third great sign appeared—the greatest meteoric shower ever recorded. An historian writes: ". . . the whole firmament, over all the United States, being then for hours, in fiery commotion!"[4] "Never did rain fall much thicker than the meteors fall toward the earth; east, west, north, south, it was all the same . . . From two o'clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzingly brilliant luminosities was kept up in the whole heavens."[5]

The signs were not only fulfilled, but they came in the precise order foretold in the prophecy. Then we may know with every certainty that we are in the time of the end. Jesus is coming again. Following on from the falling of the stars, John records the events surrounding the personal appearance of Christ. The wicked flee from the presence of the Christ, saying, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?"

This, as we will see presently, brings us down to the opening of the seventh seal. But before this is mentioned, there is the great question to be answered: "Who shall be able to stand?" What a tremendous challenge! Who shall be able to stand in the presence of His exceeding glory? Daniel and John, when seeing Christ in vision, fell at His feet as dead. Normally, no mortal man can look upon God and live. But when Jesus comes in the glory of His Eternal Deity, there will be those who will look up and say: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord: we have waited for Him, we will be glad and rejoice in His salvation."[6] Who among mortal men will be able to stand before the Son of man when He thus comes in the full glory of His Father and with all His holy angels? This is answered in chapter 7.

1. Matthew 24:3, 29. 2. Joel 2:31. 3. See Encyclopedia Americana, art, Lisbon, note (ed. 1831), Lyell, Sir Charles, "Principles of Geology," p. 595 (ed. 1858, N. Y.) 4. Devens, R. M., "Our First Century," page 89. 5. Devens, R. M., "American Progress," or "The Great Events of the Greatest Century," chap. 28, pars. 1-5. 6. Isaiah 25:9.



The altar of burnt offering. In the sanctuary ritual the priests poured out the surplus blood at the base of this altar, symbolizing how God's people would pour out their life in service for God (see Leviticus 4). This is what the fifth seal alludes to. It is not teaching consciousness in death. See Genesis 4:10.

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 fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

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;

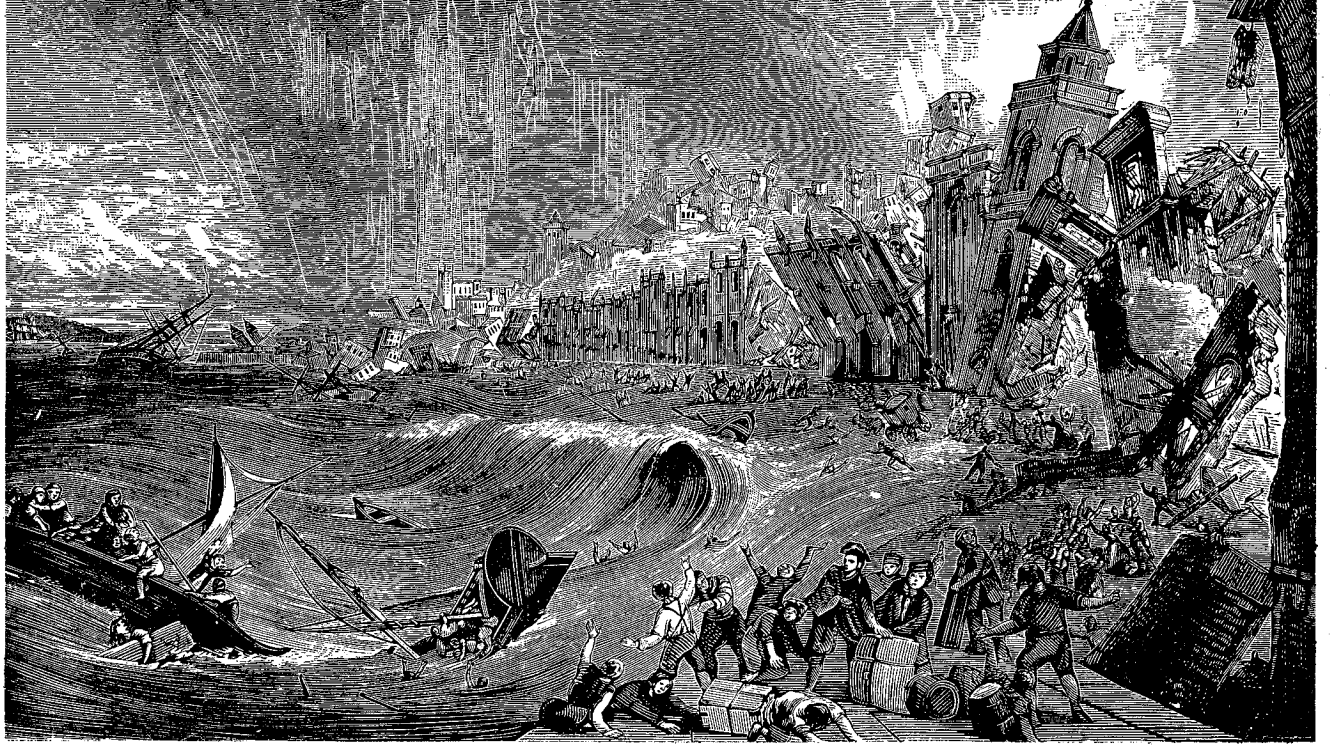
13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

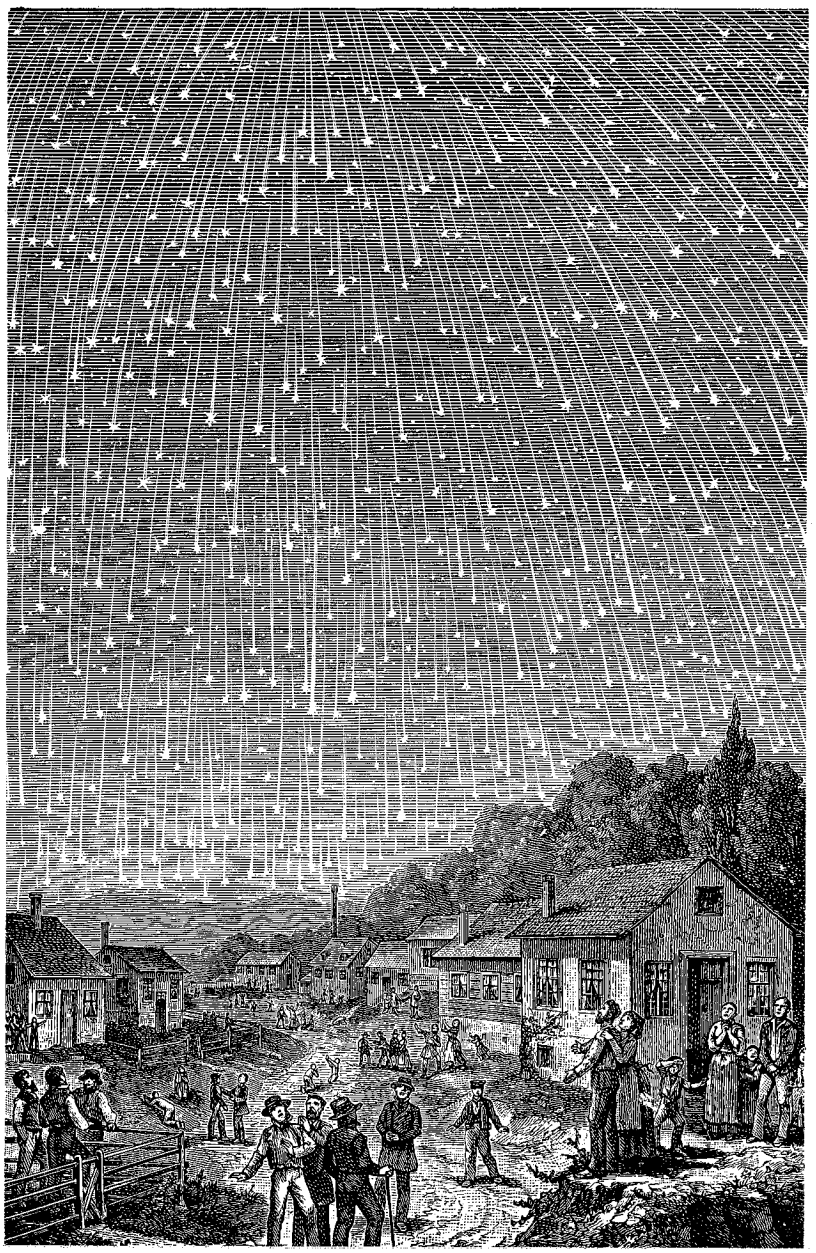
14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

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?





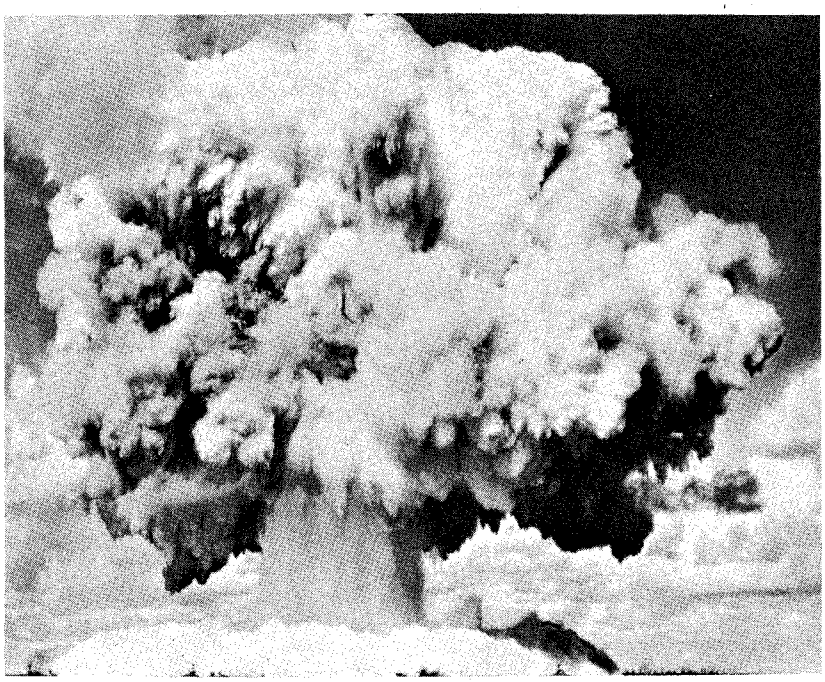
OMENS OF CHRIST'S COMING

ABOVE, A CONTEMPORARY DRAWING OF THE LISBON EARTHQUAKE.

LEFT, A CONTEMPORARY DRAWING OF THE METEORIC SHOWER.

NEXT JOHN DESCRIBED THE SCENES CONNECTED WITH CHRIST'S COMING.

The Episode of the Sealing



A. DEVANEY

More than human ingenuity prevents this world's plunging into a universal holocaust that now threatens it every month, week, day, hour and minute of our present existence. Angel hands, under the commission and by the strength of the Almighty, are holding back the winds of strife. (verse 1) Notice that they are bidden to restrain the fierce winds of strife "till we have sealed the servants of God in their foreheads." This being accomplished, the elements of nature, earthquake, tempests, human passion, and political strife will be unleashed, and the whole earth will be plunged into scenes of indescribable trouble. (Daniel 12:1)

The specific point of chapter 7 is to describe the special work of preparation among those who will be prepared to stand alive upon this earth when Christ appears. They are said to be sealed. This chapter is in the setting of the anti-typical Day of Atonement. On the tenth day of the Jewish seventh month the congregation of Israel gathered around the sanctuary for the Day of Atonement service. It was their Yom Kippur, or yearly Judgment Day, when the sanctuary was cleansed.1 As the High Priest entered into the presence of God in the most holy place of the sanctuary, the Jews prayed: "Our Father, our King, seal our name in the book of success and prosperity."2 At the close of the services of this day, the Jew would clasp the hand of a friend and neighbor saying, "Hope you have received a good seal."

Leviticus 16. 2. "Jewish Encyclopedia," Volume 11 page 281, (see also page 286).

Those sealed in these last days will be those in spiritual Israel who enter by faith into the work of the Judgment and cleansing of the sanctuary.1 Their sins will be blotted out in the investigative judgment,2 and through the final baptism of the Holy Spirit, they will be sealed for the coming of the Lord.3 The Holy Spirit writes the law of God in the heart of the believer.4 Thus the Scripture will be fulfilled, "Seal the law among My disciples."5 The seal of God is found in the fourth commandment.6 This only of all the ten brings to view both the name and the title of the lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Those who receive the seal of the living God will be com-

CHAPTER 7

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.[1]

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.[2]

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 Ĭs'ra-el.[3]

5 Of the tribe of Jū'dȧ *were* sealed twelve thousand. Of the tribe of Reu'ben *were* sealed twelve thousand. Of the tribe of Găd *were* sealed twelve thousand.

6 Of the tribe of Ā'sẽr *were* sealed twelve thousand. Of the tribe of Nĕp'tha-lĭm *were* sealed twelve thousand. Of the tribe of Mā-năs'sēs *were* sealed twelve thousand.

7 Of the tribe of Sĭm'e-on *were* sealed twelve thousand. Of the tribe of Lē'vī *were* sealed twelve thousand. Of the tribe of Ĭs'sa-char *were* sealed twelve thousand.

8 Of the tribe of Zăb'u-lŏn *were* sealed twelve thousand. Of the tribe of Jō'seph *were* sealed twelve thousand. Of the tribe of Bĕn'ja-mĭn *were* sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues,[4] stood before the throne, and before the Lamb, clothed with white robes, and palms[5] in their hands;

1. Compare chapter 11:18—"the nations were angry." 2. See chapter 14:1. 3. Spiritual Israel, for it includes all who are "servants of our God." (verse 3). See Galations 3:9, 29; Romans 22:28-29; 9:8; James 1:1. In the New Testament all who have faith in Christ are called Jews. 4. Compare chapter 14:6. 5. The palms are an allusion to the feast of Tabernacles which followed five days after the Day of Atonement in the Jewish economy. See Leviticus 23:40.

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, Ā-měn′: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Ā-měn′.

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 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.

CHAPTER 8

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

FOOTNOTES FOR COMMENTS PAGES 64 AND 65

1. Joel 2:15-17; Hebrews 10:19. 2. Leviticus 16:30; Acts 3:19; Daniel 7:9, 9-10; 8:14. 3. Joel 2:18-28; Ephesians 4:30. 4. Hebrews 10:15-16. 5. Isaiah 8:16. 6. Exodus 20:8-11. 7. Exodus 31:17; Ezekiel 20:12. 8. Chapter 14:4. 9. Chapter 14:5. 10. John 1:47. 11. Chapter 14:5. 12. Chapter 14:4. 13. Chapter 14:1. 14. Daniel 8:14. See pages 39-45. 15. Leviticus 16:14, 15, 27. 16. Joel 2:24; Acts 3:19; Hebrews 10:14-18. 17. Mark 4:29; Chapter 14:14-16.

mandment keepers by the grace of God, and their obedience to the seventh-day Sabbath commandment will be the outward sign of the inward redemption from sin by the power of the Holy Spirit.[7]

Other specifications of this special company who will be alive upon the earth to meet Jesus without tasting death are as follows:

"They are virgins."[8] They have a pure faith and are separated from corrupt churches.

"In their mouth was found no guile."[9] As Jesus would say "They are Israelites indeed, in whom there is no guile."[10] They are a purified people.

"They are without fault."[11] By the cleansing power of the Holy Spirit they have overcome every defect of character.

"These are . . . the first fruits."[12] They are the first community of saints of all ages to attain to perfect maturity of character on this earth in their mortal state. Whilst the righteous dead will be raised unto eternal perfection, the last community of saints will grow into entire spiritual perfection on this earth in their mortal state. In the Jewish economy the first fruit (first perfected grain) had to be developed, presented, and accepted before the general harvest could be reaped. Thus the development of this last perfected community of saints must precede the resurrection of the righteous dead (the general harvest of the saved).

They have the Father's name [character] written in their foreheads.[13]

"These are they which came out of great tribulation [i.e., Daniel 12:1—the last tribulation preceding the advent of Christ when the winds of chapter 7:1 are loosed.]" verse 14.

". . . they . . . have washed their robes, and made them white in the blood of the Lamb." verse 14

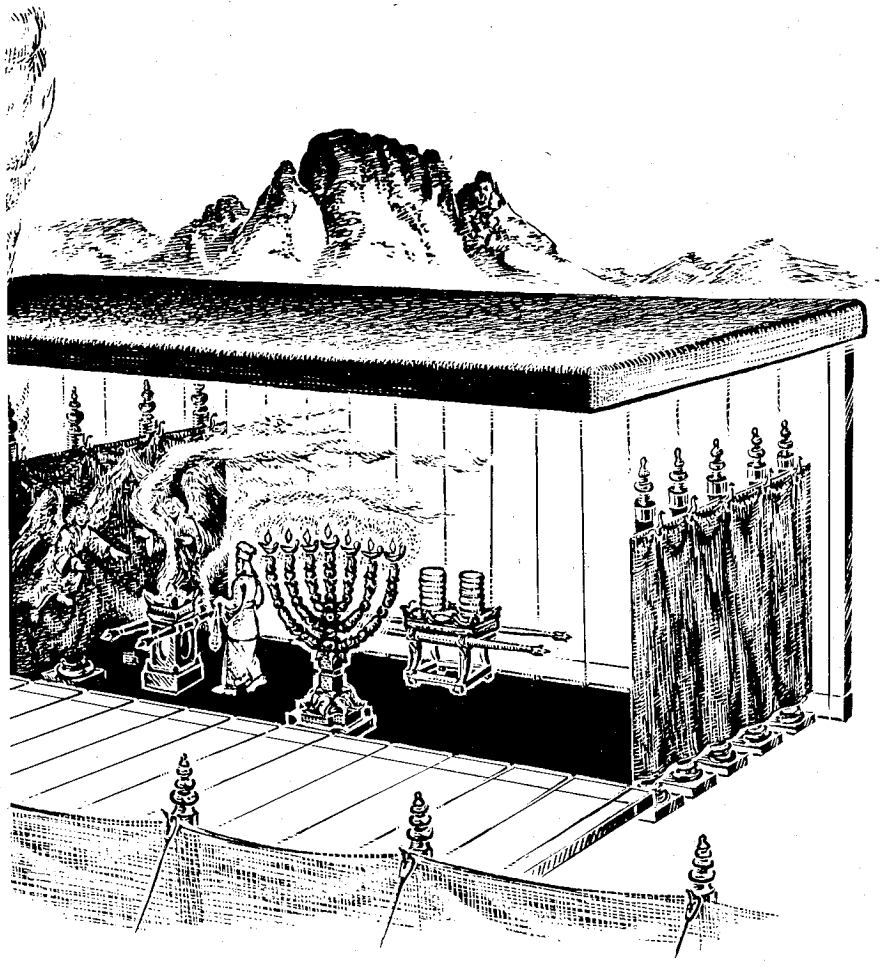
They sing the song of an experience that no other company of redeemed have ever had. (See Revelation 14:3)

They overcome all the machinations of the devil. (See Revelation 15:2)

The development of this sealed people, in the last remnant of time, brings to view the completion of the Reformation begun in the 16th century. This is that final Reformation among God's people foretold by Daniel in his prophecy of the cleansing of the sanctuary.[14] The sealed of Revelation 7 are the product of this final Reformation which perfects a people for the coming of Christ. Whilst Christ is in the most holy place of the sanctuary in heaven, God's people fulfill the type of the Day of Atonement by engaging in a special work of putting away of sin. The final atonement of their High Priest before the mercy seat[15] brings to them the gift of the perfecting latter rain.[16] When the character of Christ is perfectly reproduced in His people, He will come to claim them as His own.[17] And by every evidence we today are living in such an hour when such a glorious work of grace is to be done in the hearts of all who will follow their High Priest by faith in His sanctuary. The sixth seal has been opened, the great signs preceding the second advent of Christ have appeared—the great earthquake, the dark day, and the falling of the stars. Now the angels are restraining the angry nations, waiting till the sealing on this day of Judgment is accomplished. For further details on this last Reformation see on Revelation 14 and 18:1-4, pages 88-89, 102-103.

THE SEVENTH SEAL: When Jesus appears in the clouds of heaven the cry goes up, "Who shall be able to stand?" The wicked flee to the rocks and mountains. As Jesus comes nearer to earth on the great white cloud of angels, every voice is hushed, for even the faces of the righteous gather paleness before His exceeding glory. Without sin, the living saints stand in His presence, and upon receiving their welcome by the Saviour, the silence is rent by scenes of great rejoicing.

THE SEVEN TRUMPETS



The priest ministering before the golden altar of incense in the first apartment of the earthly sanctuary.

As with the churches and seals, the trumpets are prefaced by a description of the mediatorial work in the first apartment of the heavenly sanctuary. Then come the seven trumpets, symbolizing how God meted out to an apostate Christendom judgments for wickedness and idolatory. A prophet of old said, "My bowels, my bowels! I am pained at my very heart . . . because thou hast heard, O my soul, the sound of the trumpet, the alarm of war."[1]

TRUMPETS 1-4: The first four trumpets embrace the downfall of that great Western Roman Empire between 396 and 476 A.D. The empire was in a terrible state of decay, as one historian wrote, "a festering mass of corruption." The corruption which existed in church and state was largely the fruit of the church-state union which commenced with Constantine. Destruction must come, and it did come, by a host wild and savage—the barbarians. First came Alaric with his Goths, then Genseric with his Vandals, Attila with his Huns, and Odoacer with his Heruli. By these severe political upheavals, judgments of God (though mixed with mercy), the Western Roman Empire was swept away.

1. Jeremiah 4:19.

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

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 thunderings, and lightnings, and an earthquake.

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

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.

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.

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.

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.

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

CHAPTER 9

Locusts and Lion-headed Horses

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.

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.

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.

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.

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.

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.

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.

8 And they had hair as the hair of women, and 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.

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 over them, *which is* the angel of the bottomless pit, whose name in the Hē′brew tongue *is* Ā-băd′don, but in the Greek tongue hath *his* name Ā-pŏl′lў-ŏn.

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



Mohammed



Mohammed II

TRUMPETS 5-6: The fifth and sixth trumpets describe the ravages of the Saracens and Turks. These were the instruments that God used to scourge an apostate Christendom. Under the name of the prophet Mohammed, the fanatical hordes from the desert wastes rose like a cloud of locusts to sweep away the Eastern Roman Empire, and to press sorely upon much of Europe. Gibbon, the historian of Rome, records how that on one occasion the myriads of Turkish hosemen overspread "a frontier of six hundred miles from Tauros to Eryeroum; and how that "the blood of 130,000 Christians was a grateful sacrifice to the Arabian prophet." Time and time again when the Papacy was preparing to launch a vicious attack to destroy the Reformation, the Turks were nearly at the gates of Rome and the Papacy was forced to desist from her evil designs.

These trumpets are also symbolic of the seven last plagues[1] that will soon fall upon an apostate Christendom which is about to unite church and state again, and rise up to crush God's last Reformation movement.[2] In the seven last plagues these judgments will be greatly intensified; and falling upon an impenitent world without mercy, they will overthrow all earthly dominion in the space of "one day."[3] These climactic judgments upon a doomed world come with the sounding of the seventh trumpet (see chapter 11:15-18). But before the "great and dreadful day of the Lord," there must be a special work of preparation among God's people. Hence between the sixth and seventh trumpet there is an episode describing the rise of the great Second Advent Movement.

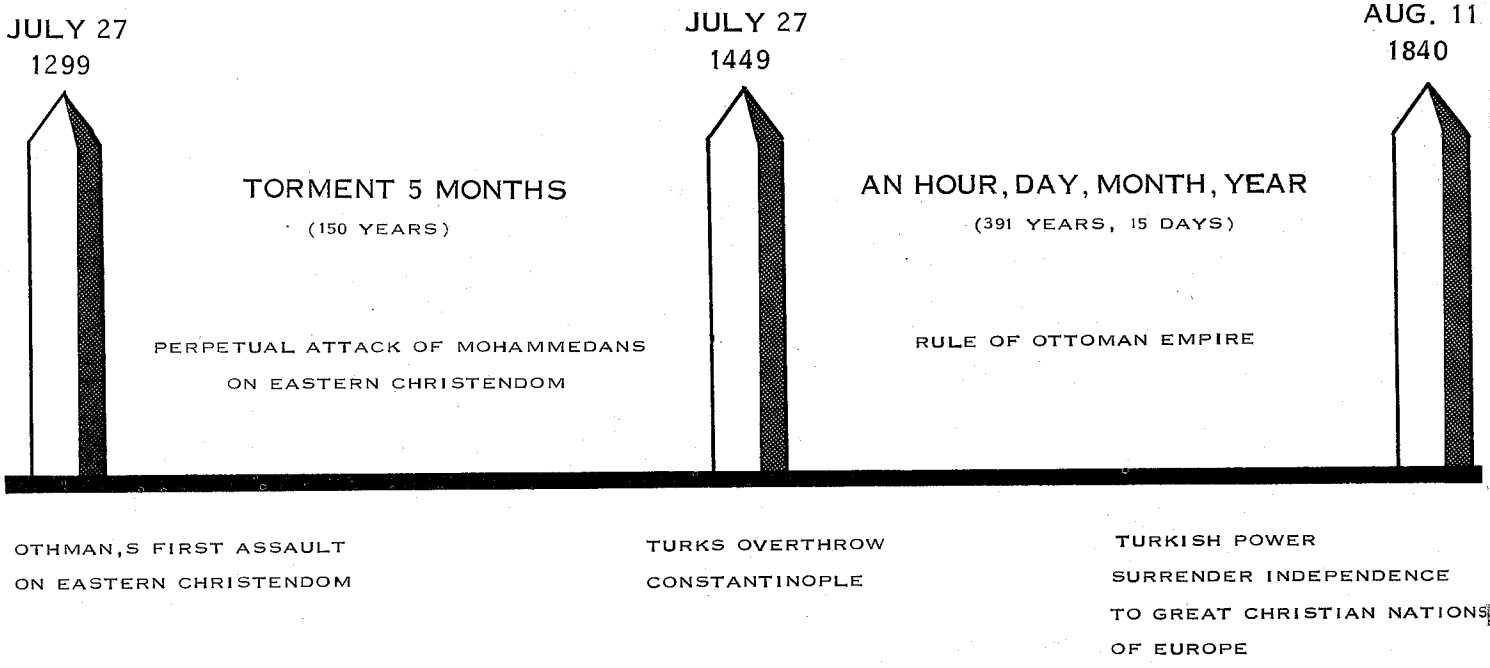
1. See chapter 16. 2. Compare the seven trumpets with the seven plagues. 3. Chapter 18:8.



BETTMANN ARCHIVE

Constantinople falls into the hands of the Turks. Copper engraving.

TIME PROPHECIES OF THE 5TH. AND 6TH. TRUMPETS



Above is illustrated the time periods mentioned under the fifth and sixth trumpets. This was first calculated before the expiration of the date, August 11, 1840. We refer to a writer who lived at this time, and who wrote concerning the fulfillment of this remarkable prophecy: "In the year 1840, another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown 'in A.D. 1840, 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.'

"At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction." [1]

river Eū-phrā'tēş.[1]

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.

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

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.

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.

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 brass, and stone, and of wood: which neither can see, nor hear, nor

1 White, E. G. "The Great Controversy," page 334-335.

1. Symbolizing the peoples of Christendom. See chapter 16:12; 17:1, 15.

walk:
21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER 10

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,
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.
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:
7 But in the days 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.
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.
11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

The Rise of the Great Second Advent Movement

The seventh trumpet is not mentioned as sounding until Revelation 11:15. There is an episode introduced as taking place between the sixth and seventh trumpets, just as the great sealing work is an episode that takes place between the opening of the sixth and seventh seal; e.g.,

Seals	1	2	3	4	5	6	Sealing Episode	7
Trumpets	1	2	3	4	5	6	Second Advent Movement Episode	7

The angel clothed with the cloud is Christ.[1] His loud cry denotes the power of His last message to the world. The placing of His feet on the land and the sea denotes the world-wide extent of the Advent movement. The unsealed book is the prophecies of Daniel which pertain to the time of the end.[2] The angel told Daniel that they were to be sealed up until after the 1260 years of Papal supremacy. The beginning of the 19th century was marked by a remarkable interest in the study of the book of Daniel. Thousands of people were stirred by the signs of Christ's second coming—the great earthquake (1755), the Dark Day (1780), and the falling of the stars (1833)—coming in the very order given by John the Revelator. These signs were to them the heralds of the morning. In studying the prophecy of the 2,300 days, they rightly calculated this period to end in 1844.[3] They believed that the cleansing of the sanctuary foretold to take place at the end of the 2,300 days in 1844 must be the second advent of Jesus. In 1838 Josiah Litch, working according to the same principles of Biblical interpretation, showed that August 1840 would bring the downfall of the power of the Ottoman Empire. To the very day his calculation was correct, and a mighty impetus was given to the advent awakening. Throughout the United States many thousands began making an earnest preparation for the return of Christ. Although the movement was particularly prominent in America, interest in the coming of Christ was world-wide.

Joyous was the expectation of those who anticipated the return of the Saviour. Mighty was the power of their witness, wonderful were the numbers of conversions among sinners, and strong was the opposition of the church organizations to the message of the soon coming Saviour. But the Advent believers were bitterly disappointed. The time passed; Christ did not come as they had confidently preached and hoped.

All this was represented by the unsealing of the little book, the eating of its contents, it sweetness to the mouth, and its bitterness to the belly.

1. See chapter 1:13-16; 5:5. 2. See Daniel 12:4-7. 3. See Daniel 8:14 and comments page 36-37.

The Disappointment Explained

VERSE 1: The minds of the disappointed Advent believers were directed to the most holy place in the following instruction: "Rise, and measure the temple of God, and the altar, and them that worship therein." God's people saw that on the Day of Atonement, the High Priest ended one phase of His ministration in the first apartment of the sanctuary, and entered upon His final work of Judgment and final atonement in the most holy place before the ark. (see verse 19). So then, instead of returning to this earth, as they had anticipated, they saw that Christ had entered the most holy place of the heavenly sanctuary for the work of "cleansing of the sanctuary." This final work which prepares the church for the coming of the Son of man is designated by the Revelator as the finishing of the mystery of God; i.e., the perfecting of the saints.[1] This work being accomplished, Christ would return to this earth to bless His waiting people with eternal life.

VERSE 2 (first part): Only those who worship God in His temple are included in the cleansing of the sanctuary. Those in the outer court whose lives are confined only to the world have no part in the closing ministry of Christ.

The War on the Bible

REVELATION 11:2-13 gives an outline of a conflict of Satanic powers against God's Word. During the period of the 1260 years, the Old and New Testaments and God's true church (the Holy City) were trodden underfoot, as was also declared by Daniel the prophet (see Daniel 8:13). During the greater part of this long period, God's two witnesses (the Old and New Testaments) prophesied in sackcloth—a state of obscurity. The Papacy did all in its power to hide the Scriptures from the people. Many lost their lives for the sole crime of possessing a copy of the Holy Bible. A knowledge of God's Word and His prophecies was nearly blotted from the earth.

Yet God had promised that at the end of the 1260 years (i.e., 1798 A.D.), knowledge concerning His Word would be increased (see Daniel 12:4-7), and that the way would be prepared for earth's final Reformation. The adversary, seeing that this promise was about to be fulfilled, redoubled his efforts to destroy the Word. Revelation says, "And when they [the two witnesses] 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." Satan had worked through the Papacy for centuries to make war on God's truth, but here is brought to view a new manifestation of Satanic power. It would make an open war on the Bible. Rome had kept the Scriptures locked away in an unknown tongue, hidden from the people on pretence of reverence for the oracles of God. Not so with this power. It would make an open war on the Word of God. The Revelator continues: "And their dead bodies shall lie in the street of that great city, which spiritually is called Sodom and Egypt, where our Lord was crucified." Sodom was a city of licentiousness. Egypt stands forth in the Scriptures as the kingdom of atheism. Pharaoh of old openly defied the existence of the living God, saying: "Who is Jehovah, that I should obey His voice . . ."[2]

Accordingly, some power would arise around 1798 to make an open war on the Bible. It was to be an atheistic power denying the existence of God, manifesting the terrible licentiousness of ancient Sodom. This

1. See Chapter 10:7; Colossians 1:27. 2. Exodus 5:2.

CHAPTER 11

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 Gĕn'-tīleş: and the holy city[1] shall they tread under foot[2] forty *and* two months.[3]

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

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.[4]

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

6 These have power to shut heaven, that it rain not in the days of their prophecy:[6] and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.[7]

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 Sŏd'om and Ē'gўpt, where also our Lord was crucified.

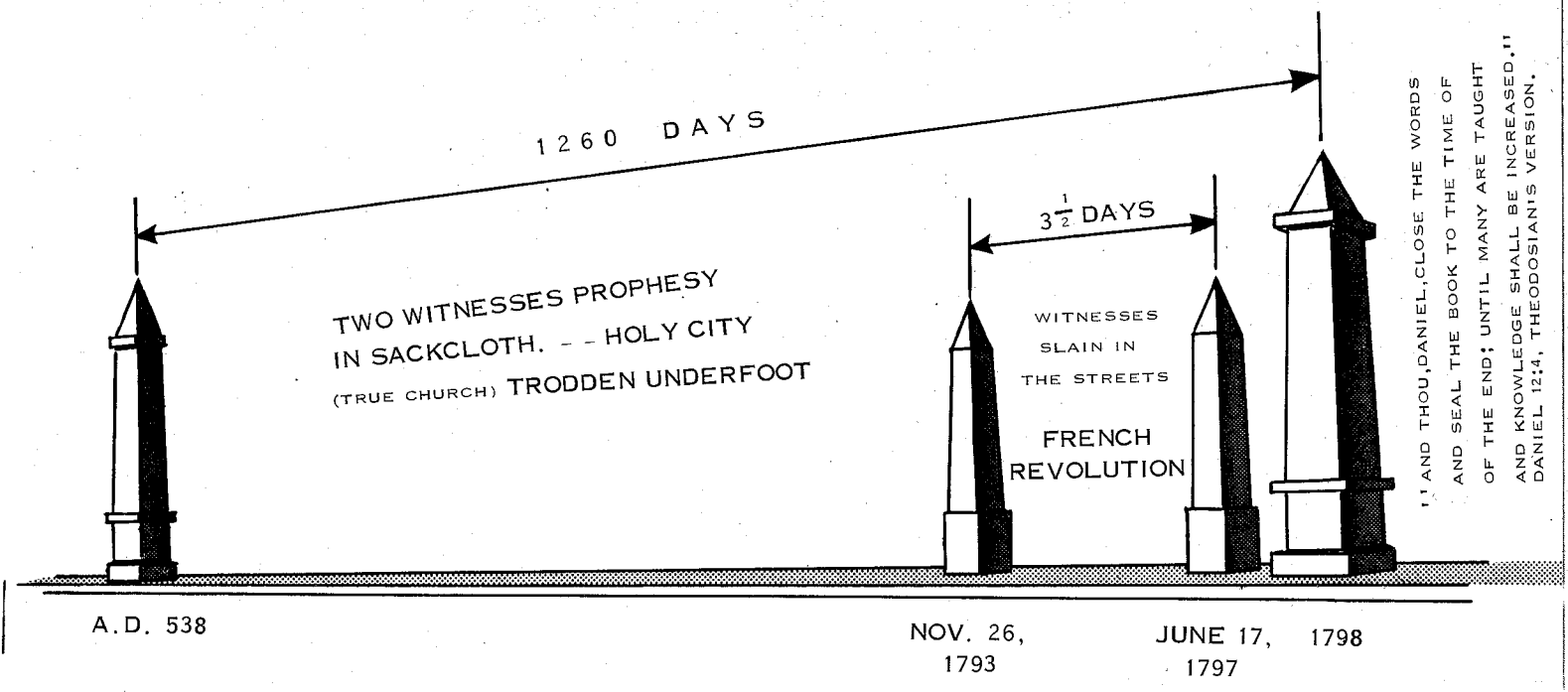
9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

1. A symbol of the true church. 2. Compare Daniel 8:11-13. 3. 1260 years of Papal supremacy. 4. Zechariah 4:1-3, 11; Psalms 119:105. 5. Jeremiah 5:14. 6. James 5:17. 7. Exodus chapters 7-10.



BETTMANN ARCHIVE

VOLTAIRE



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.

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.

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.

13 And the same hour was there a great earthquake,[1] and the tenth part of the city fell, and in the earthquake were slain of men[2] seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

1. Political, social and religious upheaval. 2. Titles of men; i.e., nobility of France.

was France during the Revolution. In 1793 "the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity."[1] The Bible was banned, fornication was legalized, and France plunged into scenes of the most licentious and bloody nature ever witnessed in Europe.

All this took place "where also our Lord was crucified." Of all nations in Europe, France had been foremost to assist the Papacy to persecute, torture, and massacre the saints. Here Christ had been crucified in the person of His disciples. The rise of atheism in France was the fruit bred by years of Papal rule. In crushing the Reformation out of France, she destroyed progress, liberty, learning and the flower of the nation's intelligence. It was Romanism which produced the social, political, and religious ills that hurried France on to ruin. Some historians rightly recognize that the excesses of the Revolution are to be charged upon the Church. Its corrupting influence on the nation brought things to such a pass that revolution was inevitable. Rome had misrepresented the character of God, and now Revolutionary France rejected both the Bible and its Author. Men like Voltaire spread their infidelity everywhere. The masses, long ground down by the iron heel of Rome, turned upon their oppressor with fury. The guillotine was set up on the very spot where Rome had set up the first stake at the opening of the Reformation. In rejecting Romanism as a deception, the people were led by the prince of evil to regard all religion as a deception.

1. Scott, Sir Walter. "Life of Napoleon Bonaparte," Vol. 1 chap. 17 (ed. 1854)



BETTMANN ARCHIVE

Worship of the goddess of Reason, a profligate woman, during the French Revolution.

The war against the Bible inaugurated the era known as the "Reign of Terror." Unhappy France was swept by a fierce tide of human passion. No one was safe. The streets of Paris flowed with blood. The Revelator says: "At the same hour was there a great earthquake." France, a tenth part of the great city of spiritual Babylon, was shaken as religion, law, social order, the state, and the church were all overthrown.

"And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet." In 1793 the Bible had been banned by the French Assembly. Exactly three and a half years later, in 1797, another resolution was passed rescinding the former decree, and granting toleration to the Scriptures.

The Birth of Communism

Before we proceed further we should observe that the French Revolution was the birth place of atheistic, materialistic Communism. Russel W. Davenport in his, "The Dignity of Man," pp 163-169, has observed the link between the Communism of the French Revolution and present day Communism. He writes: "The connection between the absolutist revolution of the eighteenth century and the Marxist movement of the next century presses for recognition . . . [It] is the direct offspring and heir to the heady eighteenth-century doctrine . . . It is a material salvation in social terms. The vision of earthly perfection . . . has given birth in our time to a religion of Atheism, which is the mainspring of the Communist power. Correctly or incorrectly, logically or illogically, Marxism has succeeded in coupling scientific ideas with the greatest political hopes that man has ever entertained, the absolute hopes that animated the French Revolution."

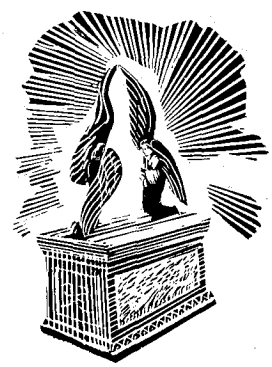
That atheistic beast from the bottomless pit is today manifested in the Communist State. The same beast brought the Revolution in France and Russia. As surely as Romanism incubated the French Revolution, the unbiased evidence of contemporary history demonstrates that the Papal lands are the breeding grounds of Communism.

Finishing the Mystery of God

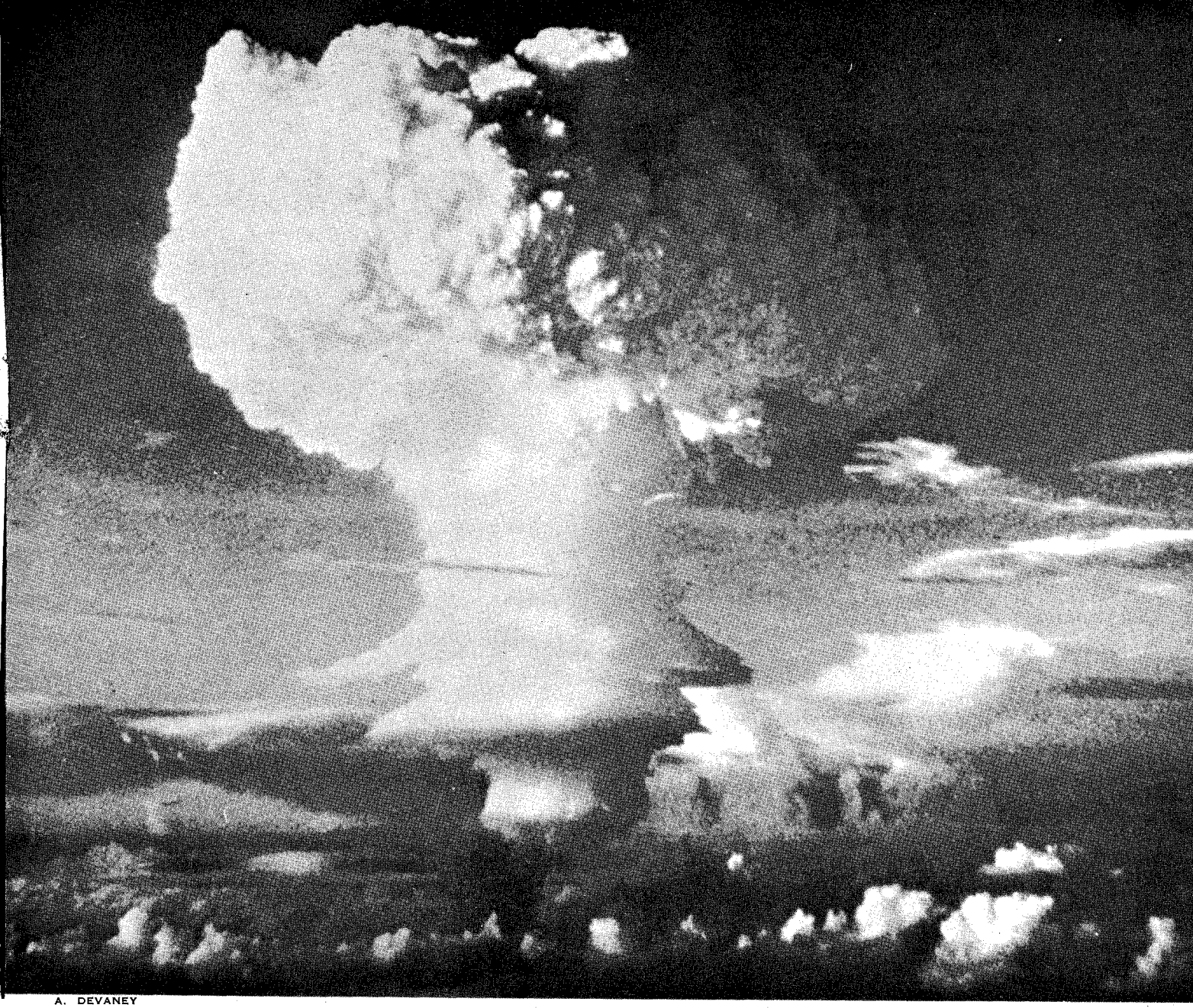
"And they heard a great voice from heaven saying unto them, Come up hither." These words describe the exaltation of the Scriptures following the French Revolution. The 19th century brought the age of Bibles, printed by the millions and scattered all over the earth in many languages. This made possible the rise of the great Second Advent Movement of prophecy, and prepared the ground for the last Reformation, which Daniel calls the cleansing of the sanctuary and which John calls the finishing of the mystery of God.

"In the days of the voice of the seventh angel when he shall begin to sound [the original reads—'when he is about to sound'] the mystery of God should be finished."[1] The first and second woes (5th and 6th trumpets) are past. "The third woe [7th trumpet] cometh quickly." But just before the last trumpet ushers in the great day of God, the mystery of God (the perfecting of the saints) must be accomplished. This is the same work that was brought to view in the sealing work of Revelation 7—the special preparation of God's people between the opening of the sixth and seventh seal. And by every evidence we are living in this hour.

14 The second woe is past; *and*, behold, the third woe cometh quickly.
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.
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.
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 above points unmistakably to the opening of the most holy place of the heavenly sanctuary in 1844, for in the earthly type, the second apartment containing the ark was only opened on the Day of Atonement (see Leviticus 16). "There was nothing in the ark save the two tables of stone [the ten commandments]." I Kings 8:9. Here is the most convincing proof that the ten commandments are still binding upon all Christians. No commandment breaker will be sealed. The purpose of Christ's saving ministry is to write this law in the hearts and minds of His people (Hebrews 10:15-16).



A. DEVANEY

Hydrogen bomb explosion in the Marshall Islands in 1952. The mushroom portion went up to 10 miles, and spread for 100 miles.

"Thy wrath is come . . . that thou shouldest destroy them which destroy the earth." ch. 11:18. God is about to rise up and punish the inhabitants of the earth who corrupt it with sin against His holy law.

The last great prophetic period ended in 1844[2] when the ministration in the second apartment of the heavenly sanctuary commenced before the "ark of His testament" (see verse 19). Here Christ now stands to perfect forever "them that are sanctified;" i.e., those who gather around the sanctuary by faith with prayer and putting away of sin.[3] The nations are angry,[4] the angels are restraining the winds of strife yet a little longer while the words of Christ echo back their final call, "There should be no more delay".[5]

THE SEVENTH TRUMPET: Then comes the climactic event—the seventh trumpet sounds: "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 forever and ever." This is the event described in Daniel 7—Christ has received His Kingdom, the number of His subjects has been made up, the work of investigative judgment and cleansing the sanctuary has been completed. The High Priest closes His ministration in the sanctuary, and puts on His Kingly robes preparatory to His return to earth as King of kings and Lord of lords.

1. Revelation 10:7. 2. See Daniel 8:14 pages 35-36. 3. Joel 2:15-17; Hebrews 10:1-3, 14-23. 4. Compare verse 18 and ch. 7:1. 5. Ch. 10:7 Revised Standard Version.

THE GREAT WAR BETWEEN CHRIST AND SATAN

An Introductory Outline of the War

We now enter upon a study of the last and most thrilling section of Revelation—a panorama of the age-long conflict between Christ and Satan. Most of this is devoted to a detailed presentation of the closing events. But Chapter 12 provides an introductory outline by sketching the war in four stages, as follows:

1. WAR IN HEAVEN: See verses 3-4, 9-10. Satan was cast out of heaven as a sinner. "Sin is the transgression of the law."[1] He rebelled against the eternal law of Jehovah, the law which is a transcript of God's character and an expression of His infinite love. One third of the angels of heaven were involved in the apostasy.

2. WAR WITH JESUS: See verses 1-5, 10. Satan was cast out into the earth where he deceived the human race. But to the holy woman—the church of Christ of all ages—was given the promise of the coming of Christ to destroy the works of the devil.[2] But Satan was waiting to destroy the incarnate Son of God. The great red dragon, in a secondary sense, symbolizes the Pagan Roman Empire, the one ruling power when Christ was born. Satan worked through Rome to destroy Jesus; first as an infant when Herod was stirred to murder Christ, and then later through Pilate, who delivered Jesus to be crucified. (Interestingly enough, the red dragon and the flying eagle were the two most prominent emblems used by the Roman Empire). But the death of Christ rang the death knell of Satan for in His life He had magnified the law and made it honorable,[3] and in His self-sacrificing death He rendered the supreme demonstration of God's great law of love. At Calvary love and selfishness stood face to face—God's infinite love, Satan's murderous selfishness. Satan uprooted himself from the affections of the unfallen worlds, and as far as they were concerned, his cause was lost (see verse 10). Furthermore, Christ purchased salvation for His people, and provided for them an infinite fund of moral power so that all might become loving, obedient children of God.[4]

3. WAR WITH THE SAINTS: See verses 6, 11-16. Next is depicted the devil's war against the church during the 1260 years of persecution from 538 A.D.—1798. In the solitary places of the earth ("the wilderness"), such as the Piedmont Valleys, God provided a shelter for the saints where they kept alive the torch of truth amid the Dark Ages of relentless persecution. Indeed the true church (that holy woman) would have been overcome by the flood of persecution except that "the earth helped the woman." In the providence of God, the great American continent was opened up toward the end of the 1260 years, and hither came multitudes to seek an asylum where they could worship God according to the dictates of their own conscience.

1. 1 John 3:4. 2. Genesis 3:15. 3. Isaiah 42:21. 4. Hebrews 2:14; 9:11.

CHAPTER 12

Woman, Man-child, and Dragon

AND there appeared a great wonder in heaven; a woman[1] clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads[2] and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars 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, 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.

7 And there was war in heaven: Mī'chaĕl[3] and his angels fought against the dragon; 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 Dĕv'il, and Sā'tan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

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

1. The church of God—See Jeremiah 6:2. 2. See on Revelation 17:9-10. 3. Christ. See Jude 9; 1 Thessalonians 4:16.



not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters 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.

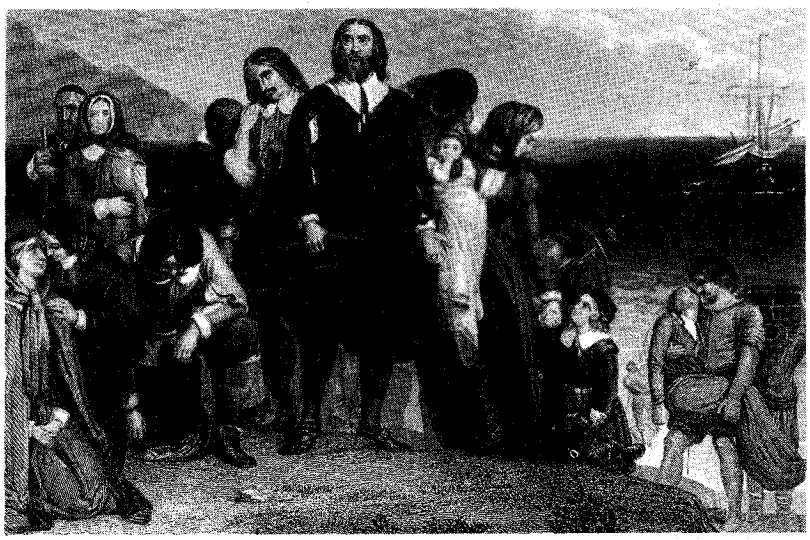
13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

14 And to the woman 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,[1] from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood[2] after the woman, that he might cause her to be carried away of the flood,

1. 3½ years or 1260 days. See verse 6. 2. Persecution. See Isaiah 8:7; Psalms 124:3-4; Jeremiah 46:8; Daniel 9:26.

The great Red Dragon, symbolizing the powers that Satan works through to make war on Christ. In the time of John it was Pagan Rome. (Compare Daniel 7:7. See page 23)



EWING GALLOWAY

Landing of Pilgrims at Plymouth, Mass.

16 And the earth[1] 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 war[2] with the remnant[3] of her seed, which keep the commandments of God,[4] and have the testimony of Jē'şus[5] Chrīst.

1. See chapter 13:11. 2. See chapter 17:14, 16:13-16; Daniel 11:44. 3. Joel 2:32. 4. Specifically the ten commandments. See chapter 11:19; 14:12; 22:12; Ecclesiastes 12:13; 1 Corinthians 7:19; 1 John 2:3-6. 5. The Spirit of Prophecy. See chapter 19:10; Joel 2:28-30; 1 Corinthians 1:7.

"The earth helped the woman . . ." God preserved America to become a mighty asylum for Protestantism. Here many came to escape religious persecution and all sorts of intolerance. Here, under the providence of God, they founded a Church without a Pope, a state without a king.

The first Thanksgiving in a new continent.

EWING GALLOWAY



4. War with Remnant

The end of the 1260 years ushered in an age of comparative peace for the true people of God—now represented as a remnant. After a little time of peace, there is one final war. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Let the reader note verse 17 with special care. With an estimated 472 professed Christian sects in the world, some are thrown into perplexity as to what may be the true church of the last days. With Revelation 12:17 in the Bible, there is no need for any confusion whatsoever. This one verse will eliminate 471 sects immediately. Note the two distinguishing characteristics of the remnant:

1. "Which keep the commandments of God." The ten commandments are specifically designated, for John actually saw the ark of His testament in heaven. See Revelation 11:19. The war between Christ and Satan is over the law of God, and it is obvious that the dragon will make war on those who keep God's law. We found from Daniel 7:25 that Rome changed the Sabbath commandment, the only one relating to time. It is the fourth commandment which contains God's seal. Rome took this out, and put her own name in the sacred decalogue. That the remnant keep all the commandment is evident, for the Scripture says: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."[1] Most sects make all sorts of excuses for failing to obey the clear commandments of God. Some will even blasphemously declare that Christ died to abolish them; as if the Saviour gave His life that men may have the privilege of transgression, thus immortalizing sin.[2] All such are only confessing that they cannot be numbered among the remnant.

2. ". . . And have the testimony of Jesus Christ." Revelation 19:10 says: "The testimony of Jesus is the Spirit of prophecy." God has promised to restore the prophetic gift to His true church in the last days.[3] How natural that this gift would be given to those who keep the commandments of God, for the Holy Spirit is only given to those who obey Him.[4]

There will be many in these last days claiming to have in their midst the gift of prophecy, but in every case, save one religious movement on earth, they will not be keeping all the commandments of God. Therefore they must be classified with those whom Jesus called "false prophets."[5]

We have seen that the 2,300 days ended in 1844, and that at that time the cleansing of the sanctuary began in heaven. Simultaneously, upon the earth, there arose a people who received the light from the heavenly sanctuary. As Jesus entered the most holy place, "the temple of God was opened in heaven, and there was seen in His temple the ark of His testament [the ten commandments]."[6] God's people discerned that the "man of sin" had made a breach in the holy law by trampling upon the seventh-day Sabbath.[7] They recognized their role in prophecy: "Thou shalt be called the repairer of the breach."[8] They began to preach "to every nation, and kindred, and tongue and people," "the everlasting gospel" of "the commandments of God and the faith of Jesus."[9] At the same time God manifested the prophetic gift through a young woman, who later became Mrs. E. G. White. Frail exceedingly, and without formal education, this woman, filled with the Holy Spirit, wrote more than 50 books of Inspired instruction to the Remnant people of God. As well as being the most prolific woman writer of all time, she led out in establishing hospitals, schools, health food factories, and missionary programs all over the world. Through this instrument, Christ gave instruction to His church in every field of Christian life and Christian service, on health, education, home, and church activity. These inspired counsels do not add to the word of God, but amplify its message, giving instruction to God's people so that they might fulfill their high destiny of working in harmony with Christ in "cleansing the sanctuary."

When this final work of Reformation has been accomplished in the lives of God's people, Christ will seal them with the final baptism of the Holy Spirit—"the latter rain." Then Moses' prayer for God's people will be answered: "Would God that all the Lord's people were prophets."[10] Joel says: "Your sons and your daughters shall prophesy."[3] To whom will this gift be given? To those who keep the commandments of God! The true Holy Spirit is given only to those who obey Him.[4] Upon such a church the dragon will make his last desperate war.

1. James 2:10. 2. Matthew 5:17-27. 3. Joel 2:28-30. 4. Acts 5:32. 5. Matthew 24:24. 6. Chapter 11:19. 7. Daniel 7:25. 8. Isaiah 58:12-13. 9. Chapter 14:6, 12. 10. Numbers 11:29.

THE PAPACY



CHAPTER 13

Beasts from Sea and Earth

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea,[1] 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:[3] 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;[2] and his deadly wound was healed:[4] 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, 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:[5] 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.

1. Denotes peoples. See chapter 17:15. 2. 1798, See verse 10 and chapter 17:9, 10. 3. See Daniel 7:4-7. 4. See chapter 17:8-12. 5. See Daniel 7:8, 20, 21, 25; 8:11, 12.

The Papacy Receives Power

Under the symbol of a composite beast from the sea, the Revelator again depicts that great religio-political power which arose among the ten kingdoms of Western Europe, blasphemed God's name, made war on the saints, and ruled for 42 months or 1260 days (538-1798 A.D.). This power is none other than the Papacy. (The reader will recognize that this description of the Papacy is almost identical to Daniel 7's description of the Papacy.) "The dragon gave him his power, and his seat, and great authority." Verse 2. In the fourth century the capital of the Roman Empire was shifted from Rome to Constantinople, and the ancient seat of the Caesars was bequeathed to the Bishop of Rome. "Out of the ruins of political Rome, arose the great moral Empire in the giant form of the Roman Church." A. C. Flick, "The Rise of the Medieval Church, (1900)," p. 150.

The Papacy Loses Power

At the end of the 1260 years, in 1798, the French General Berthier entered Rome and brought to an end the temporal power of the Papacy. Then were fulfilled the words of the prophecy: "I saw one of his heads as it were wounded to death . . . He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." Verses 3, 10.

As we have seen from Daniel 11:40 and Revelation 11:8, a new manifestation of Satanic power arose at the time of the end—the atheistic beast from the bottomless pit. The Communistic power of this century has been threatening to overthrow Romanism. (See pages 48, 49, 70-72).

The Papacy Regains Power

Prophecy is explicit that Romanism will experience a remarkable return to world dominion. Says the Revelator: "His deadly wound was healed: and all the world wondered after the beast." Verse 3.

The influence of Romanism in the countries which once acknowledged her supremacy is far from being destroyed.

"Marvelous in her shrewdness and cunning is the Roman Church. She can read what is to be . . . The Roman Catholic Church, with all its ramifications throughout the world, forms one vast organization, under the control, and designed to serve the interests, of the papal see . . .

"History testifies of her artful and persistent efforts to insinuate herself into the affairs of nations; and having gained a foothold, to further her own aims, even at the ruin of princes and people . . .

She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage-ground, and this is already being given her. We shall soon see and feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God, will thereby incur reproach and persecution."[1]

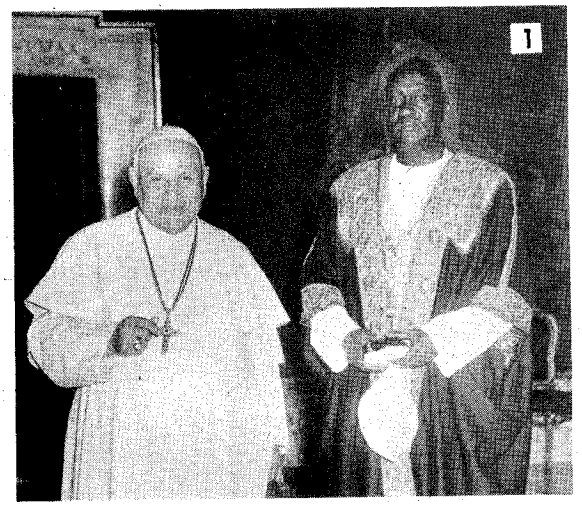
The Bible shows that two great forces will operate to restore the lost ascendency of Rome: 1. Protestant America (presented in Revelation 13:11-17—see pages 82-86). 2. The nations of Western Europe (presented in Revelation 17:8-13—see pages 96-101).

1. White, E. G., "The Great Controversy," pages 580, 581.



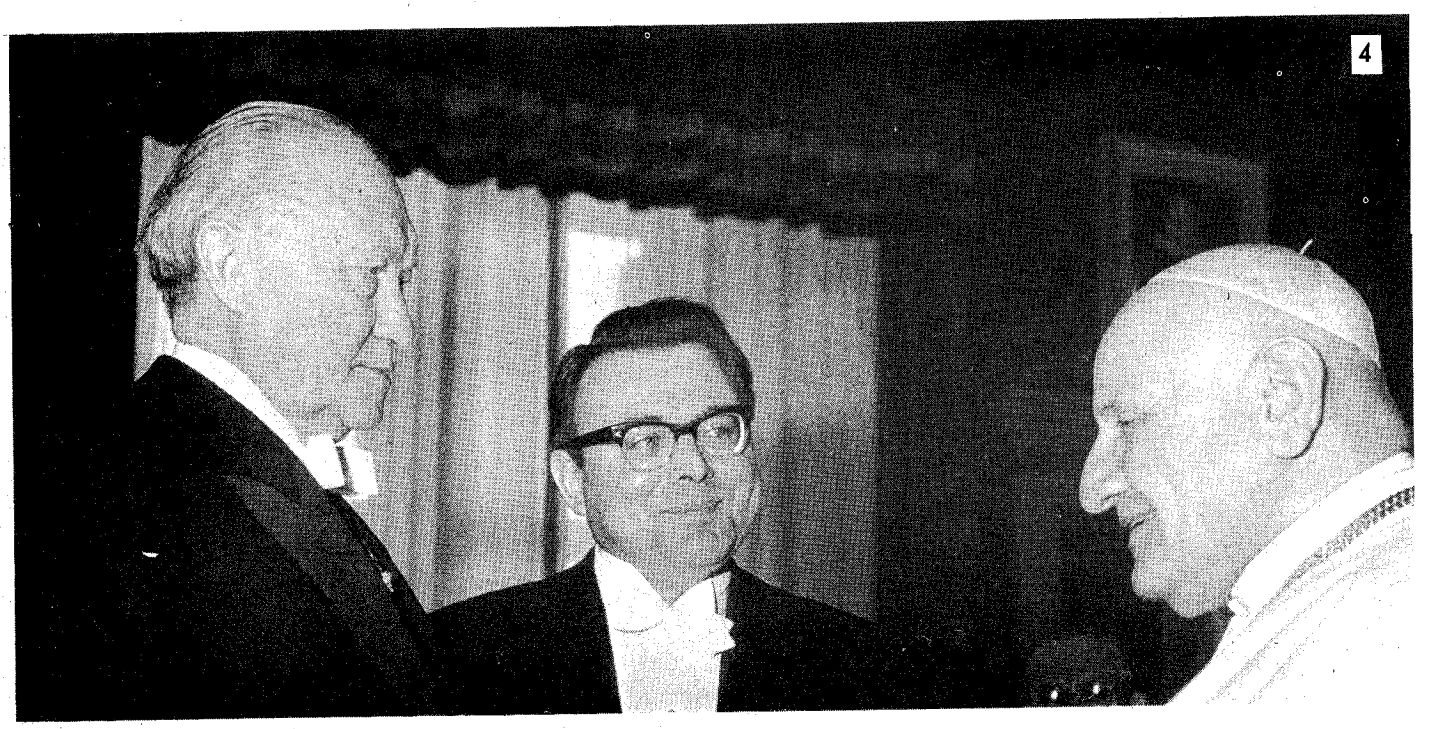
Pope Pius VI taken prisoner in 1798.

"His Deadly Wound was Healed: and all









the World Wondered after the [Papacy]."

REV. 3:3



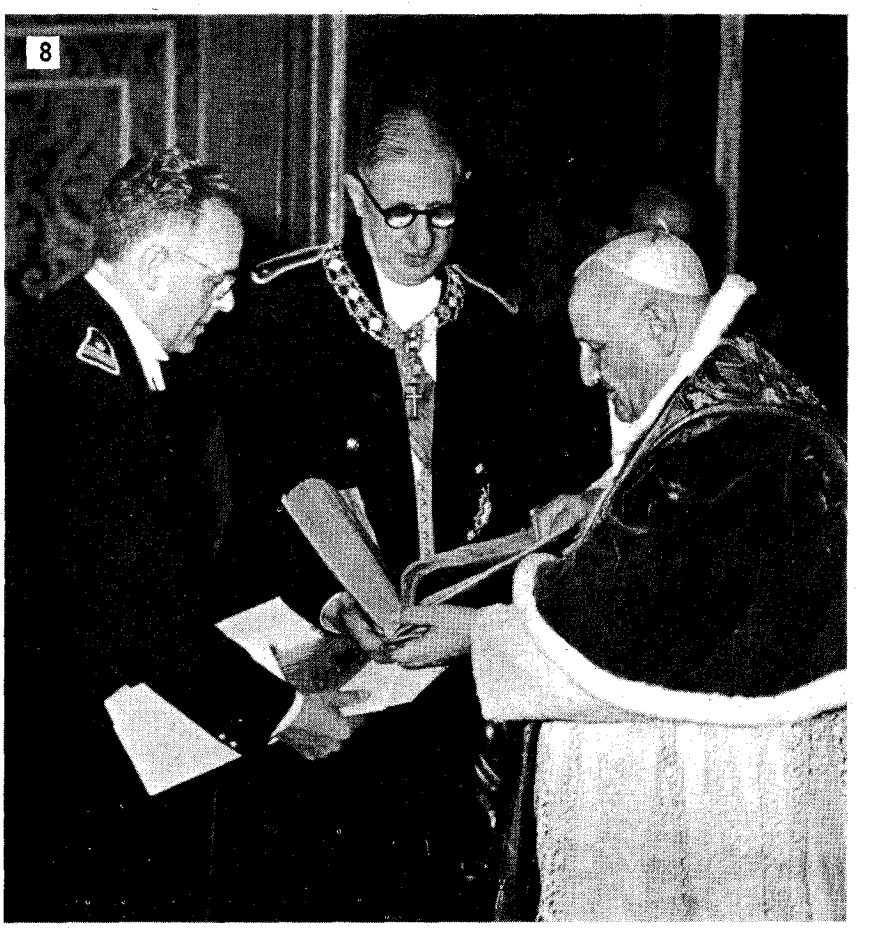


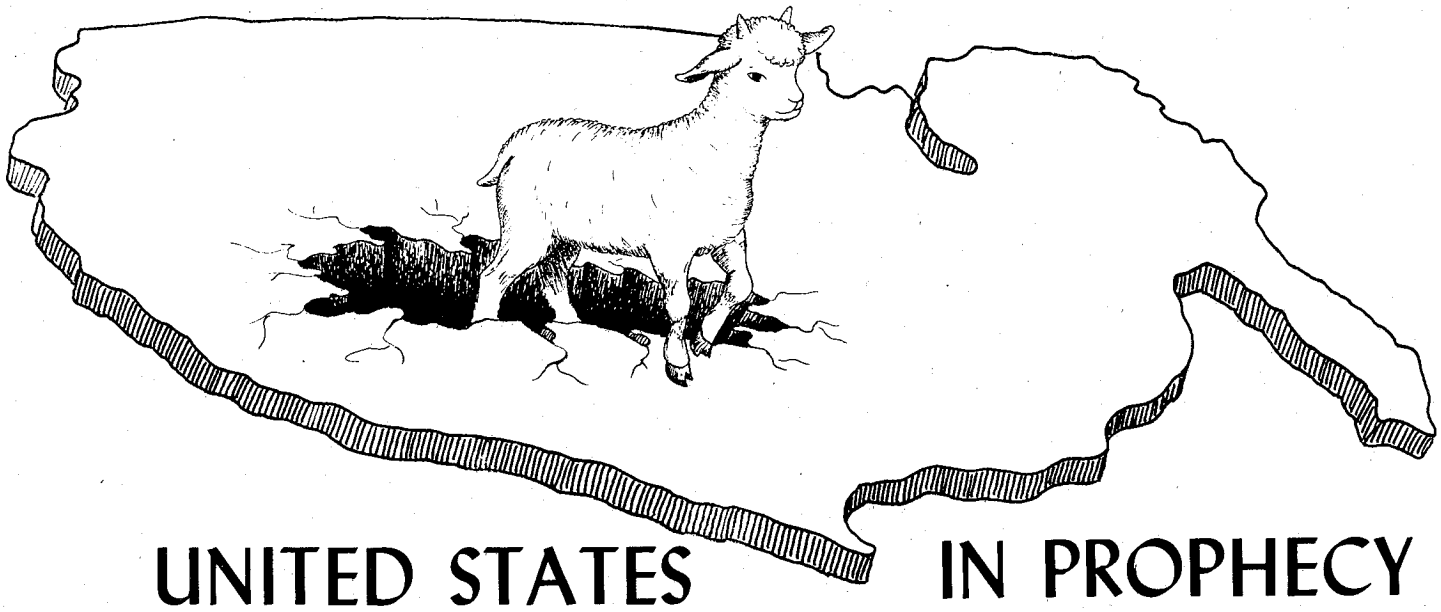
Pope audiences:

1. African King of Toro
2. British Prime Minister, Mr. Macmillan
3. President Sukarno of Indonesia
4. German Chancellor Adenauer
5. King Pumiphol of Thailand
6. Edward Kennedy, brother of U. S. President
7. King Hussein of Jordan
8. Charles De Gaulle of France

RELIGIOUS NEWS SERVICE PHOTOS







UNITED STATES IN PROPHECY

The lamb-like beast, arising out of the earth, points unmistakably to the United States of America. Notice the explicit identifications:

1. It was seen rising to strength and prominence in 1798, as the Papal beast was being led into captivity. (See verses 10, 11)

2. It arose in the New World. The Papal beast arose from the sea, a symbol of the "peoples, and multitudes, and nations"[1] of the Old World. But this new beast was seen coming up out of the earth; i.e., territory previously unoccupied, that place which "helped the woman" escape from the flood of persecution which existed in Europe.[2] See verse 11.

3. It arose peacefully. No winds strove upon the great sea as in Daniel's vision.[3] As the words "coming up" signify in the original language, this nation grew up as a plant, gradually and peacefully. The appearance of this beast denotes youthfulness, gentleness and innocence.

4. Republicanism and Protestantism are the secret of its great power and strength. These features are represented by its two horns. Notice that the horns are uncrowned (compare verse 1 and chapter 12:3). It has a government without a king, a church without a Pope. The power of its government resides with the people, for it is the people who are appealed to in order to make an image to the first beast. (See verse 14).

5. It is the leading nation on earth. (See verse 12). God has wonderfully blessed the nation that has been the great bulwark against Papal intolerance and religious persecution. Under the shield of Omnipotence, it has become the greatest nation of all time.

"He Spake as a Dragon"

Having achieved might and power, the United States speaks "as a dragon". A lamb-like beast speaking as a dragon is indeed a striking contradiction between profession and practice. The prophecy clearly predicts that U.S.A. will manifest Rome's spirit of intolerance and persecution. Says the prophet, "He . . . causeth the earth and them which dwell therein to worship the first beast." This indicates that the authority of the nation is to be exercised in enforcing some observance which shall be an act of homage to the Papacy.

1. See chapter 17:15. 2. See chapter 12:16. 3. Daniel 7:2.

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[1] 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[2] 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.

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.[3]

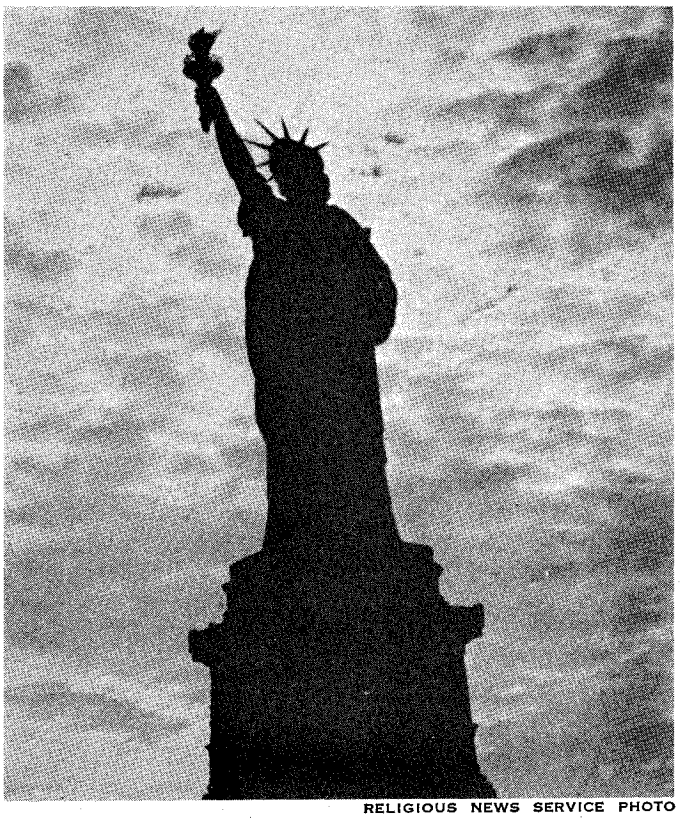
1. Matthew 3:11; Acts 2:3, 4; 2 Thessalonians 2:9, 10. 2. Chapter 16:13, 14; Matthew 24:25-26. 3. Pope's title "Vicarius Filii Dei" — 666 in Latin.

America Forms an Image to the Beast

VERSE 14: The United States is said "to make an image to the beast which had the wound by the sword and did live." An image means a replica or likeness. The first beast of Chapter 13 was a huge church-state system of government.

When the early church became corrupt through losing her purity of faith and simplicity of worship, she lost the presence and power of God. Having no power to control the masses, she sought the arm of the state. This union of church and state made the Papacy. Four hundred years ago the Protestants marched out of Rome with an open Bible and a message to proclaim. But the Reformation which they started they failed to carry to a conclusion, and today many Protestants are wondering whether the Reformation was a mistake. The Protestant bodies are now in a sad state of spiritual deterioration. Prophecy declares that Protestantism will repeat the history of the early church, and take the arm of the state. This will be an "image to the beast."

Need we pause to remind the reader of the powerful religious influences at work in this country trying to insinuate themselves into the affairs of state? They want to put God into the constitution, prayer into the schools, and men into the government who will supposedly represent the kingdom of Christ. The National Council of Churches, which has a backing of nearly 40 million people, is very prominent in trying, as they say, to put God into the government of the country. The ecumenical movement among the churches is amalgamating the largest voting force of the nation, and when the time comes for the churches to speak in a united voice, the government will not only listen, but act. It cannot be otherwise.



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Mark of the Beast

America will enforce homage to Romanism by "causing all . . . to receive a mark in their right hand, or in their foreheads." This mark is designated as the "mark of the beast." God gives men the most fearful warning against receiving it. (See chapter 14:9.)

In order to bring the meaning of the mark of the beast into sharp focus, we must remember that the final conflict is over the law of God, for the Revelator says: "The dragon . . . went to make war with the remnant which keep the commandments of God." Those who heed the warning against the worship of the beast and his image are again pointed out by the prophecy: "Here are they that keep the commandments of God, and the faith of Jesus." In God's law there is His seal (mark), the sign of His power and authority: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the SEVENTH day is the Sabbath of the Lord thy God . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the SEVENTH day: wherefore the Lord blessed the Sabbath day, and hallowed it."[1] "Moreover also I gave them My Sabbaths to be a SIGN between Me and them, that they might know that I am the Lord that sanctify them."[2] The mark of the beast is the opposite of God's sign or seal of authority. It is the sign or mark of Rome's authority. In Daniel 7:25 we saw how the Papacy thought to change times and the law by substituting Sunday worship for the seventh-day Sabbath of Jehovah (see pages 24-26). Rome makes no secret of its tampering with the only portion of the Bible which God actually wrote Himself. (See again on page 26 where Catholic authorities claim that the change of the decalogue is the sign of the power and authority of the Catholic Church.)

In reply to a letter of October 2, 1895, to Cardinal Gibbons, asking if the Catholic Church claims the change of the Sabbath as her mark, the following was received:

"Of course the Catholic Church claims that the change was her act, and the act is a mark of her ecclesiastical power and authority in religious matters."

Signed A. F. Thomas,
"Chancellor for the Cardinal"

Romanists declare that "the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church." "Plain Talk about Protestantism," page 213.

Thus the enforcement of Sunday-keeping on the part of Protestant America will be an enforcement of the worship of the Papacy. Those who, understanding the claims of God's law, choose to observe the false instead of the true Sabbath, will honor popery above God and receive the mark of the beast. This last great conflict over "the seal of God" and "the mark of the beast" is but the final struggle of the long-standing controversy which began in heaven. Upon this battle we are now entering—a battle between the commandments of God and the commandments of men.

1. Exodus 20:8-11. 2. Ezekiel 20:12.

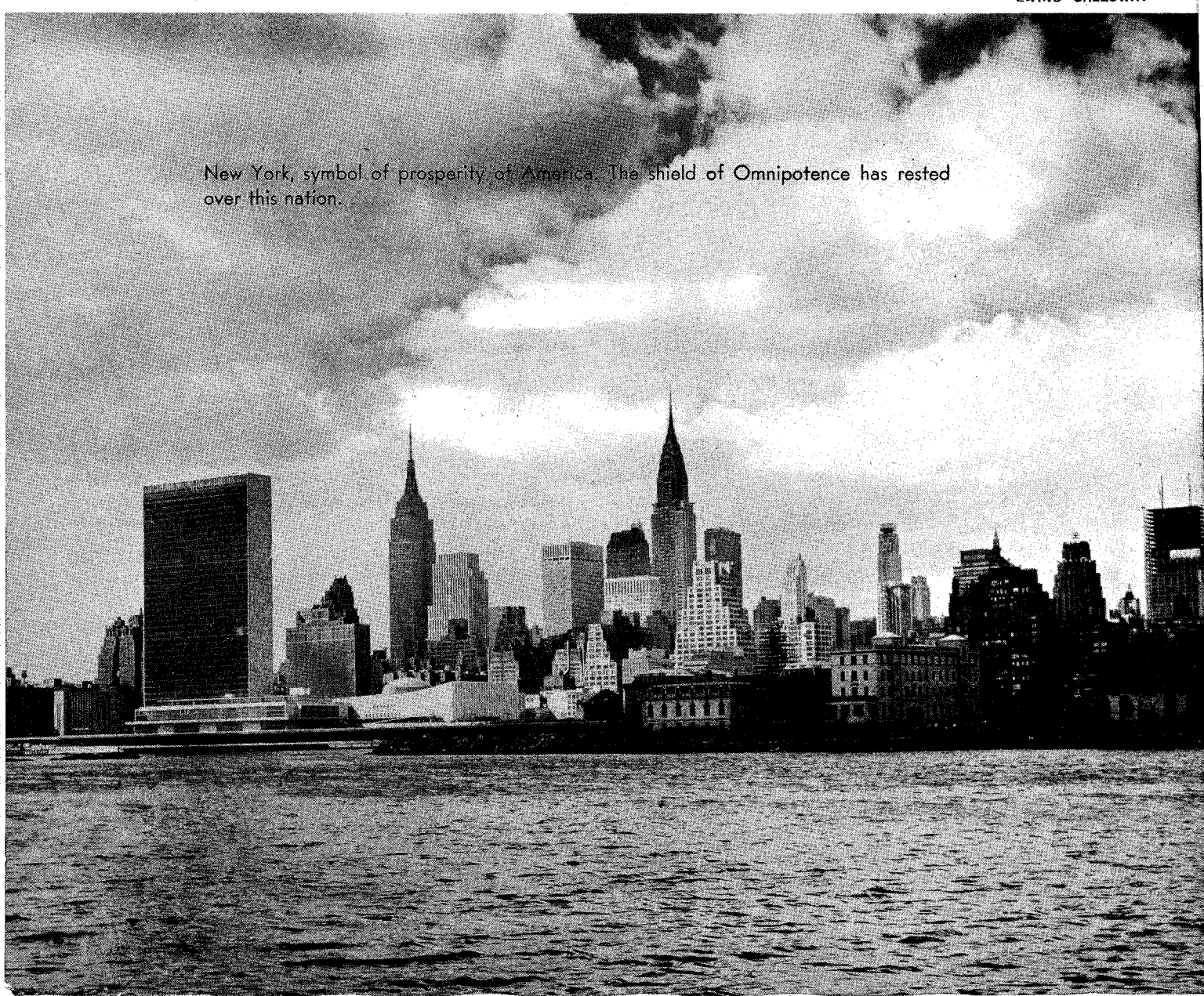
Steps to the Crisis in U.S.A.

Let us trace briefly the course of events that will lead to the crisis in the United States of America.

1. A THREE-FOLD UNION: Protestant America is depicted in the prophecy as stretching the hand of fellowship to Rome (see verse 12). More than this, the Protestants of the United States will be foremost in reaching across the abyss to clasp the hand of Spiritualism: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." (Verses 13, 14). Fire from heaven usually symbolizes the baptism of the Holy Ghost, but the fire from heaven in this instance is a false Pentecostal experience. Here is designated a tremendous religious revival energized from a satanic source. Chapter 16:14 says that it is the spirits of devils which do these miracles, causing multitudes to believe that it is the great power of God, and that God is working marvellously for the corrupt churches.

Many are unaware that whilst God has promised to send a great revival just before the coming of the Lord, Satan will counterfeit that revival, and that he will introduce his false revival just before God manifests His power in the last mighty Reformation by which the whole earth will be lighted with His glory. (Compare chapter 13:13, 14 and 18:1-4) The false latter rain comes before the true. The Scripture says that Satan will work "with all power and signs and lying wonders," "to deceive if possible, the very elect." The spirits of devils will appear as the departed dead to seduce and deceive those who believe in the doctrine of man's natural immortality. The sick will be healed, and many undeniable wonders will be performed. And as these spirits of devils, working in the guise of the Holy Spirit, will manifest respect for the institution of the church, their work will be accepted as a manifestation of divine power. Protestants, Papists, and unbelievers will accept this "form of godliness," and they will see in this union a grand movement for the conversion of the whole world and the ushering in of the millennial age. This mighty religious revival, beginning in Protestant America, will "go forth unto the kings of the earth and of the whole world to gather them" into the fold of the great delusion. Even the atheistic Communists will eventually be converted to the world sweeping revival.

EWING GALLOWAY



New York, symbol of prosperity of America. The shield of Omnipotence has rested over this nation.

2. GREAT CALAMITIES: As the Protestant bodies of this nation extend the hand of fellowship to Rome and as they embrace the power of Spiritualism, the Omnipotent shield of protection will be to a great measure withdrawn from the United States.

This fateful hour has arrived.

Bishop Corson, head of the Methodist World Council, reflects the popular trend of Protestantism today. Just back from the Ecumenical Council in Rome, he told the news conference he was "much enheartened by the spiritual lift" he received there. "The Ecumenical Council," he said, "has done Protestantism a great service . . . We enjoyed in Rome a fellowship . . . We believe there is a good chance of setting this new example of fraternization of Catholics and Protestants in the United States." *The Oregonian,* Oct. 22, 1962

Again he said: "I hope that through the new relationship that may develop, Christendom can have a united force for peace. Without his [Pope John's] personality we would not be going to Rome with these hopes of accomplishment." *The Springfield Daily News,* Oct. 6, 1962

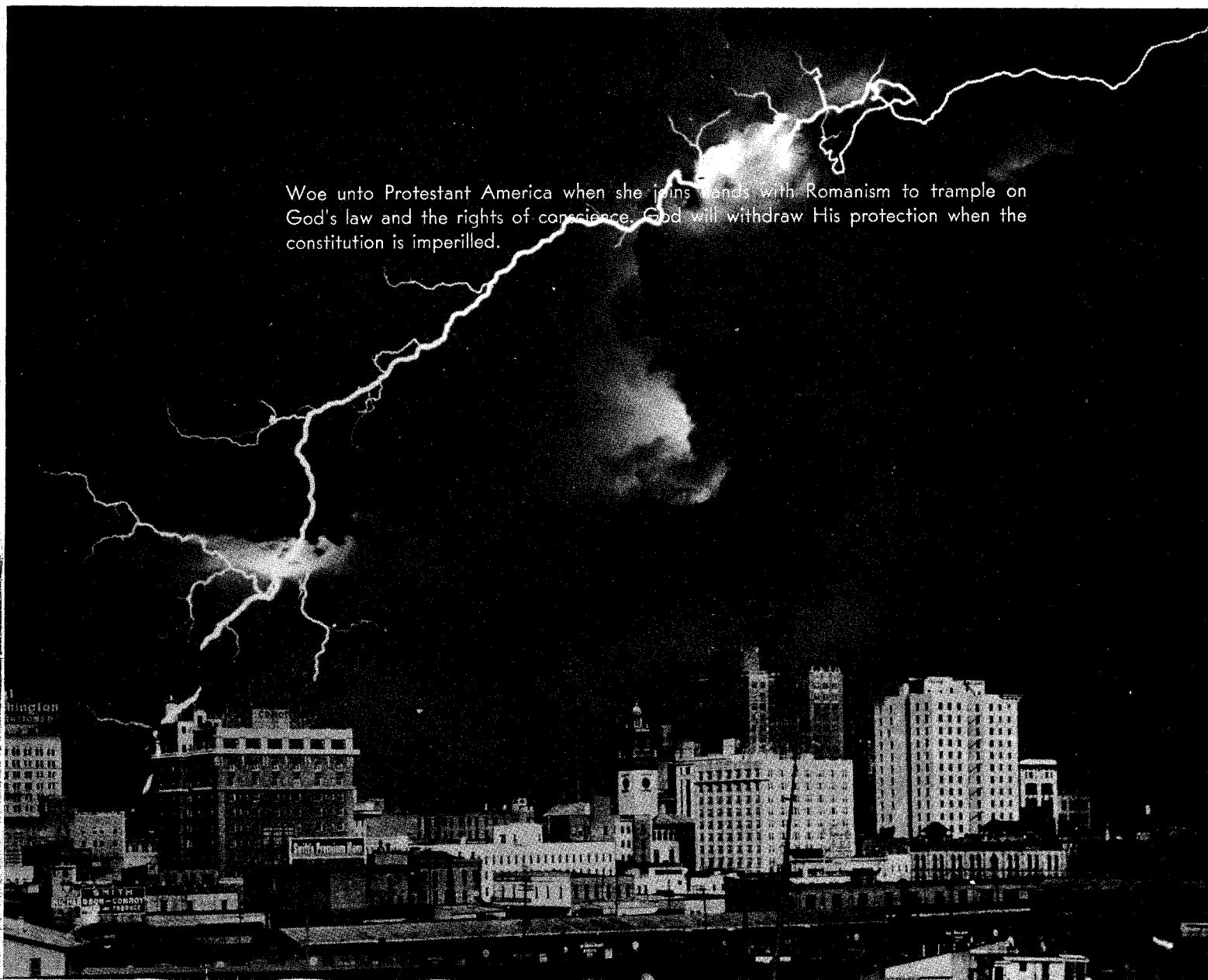
As well as joining hands with Romanism, Protestantism today is embracing Spiritualism. False Pentecostalism, which is in reality another form of Spiritualism, is becoming a great attraction throughout the Protestant churches. As this false spirit is embraced with one hand and Romanism with the other, the protection of Heaven will be in a large measure withdrawn from the nation. Satan will then exercise his destructive powers upon the land. Especially some of the large cities of the U.S.A. will be visited.

LOS ANGELES, CHICAGO, NEW YORK, SAN FRANCISCO,[1] these and other exceedingly wicked cities are not safe places for God's people to live. Destructive judgments will soon fall on many of these modern Sodoms.

God's people who read these things should hasten from the large cities to quiet rural areas. There is no time to lose. Great calamaties are about to fall in the form of fire, floods, earthquakes and hurricanes, and even wars in various places.

1. These particular cities are mentioned because they have been cited by the prophet of the remnant, Ellen G. White, in "Life Sketches," page 411; "Divine Prediction Fulfilled," 418-9. See also "Testimonies For the Church," Vol. 9, pages 12-13, 92-93; Vol. 7, page 83; "The Great Controversy," pages 589-90.

EWING GALLOWAY



3. AGITATION FOR SUNDAY OBSERVANCE: Under the influence of Spiritualism, apostate Protestantism will declare that men are offending God by the violation of the Sunday-sabbath, and that the calamities will not cease until Sunday shall be strictly enforced. Those who honour the commandments of God and observe the true Sabbath of the decalogue will be spoken against, and called troublers of society, preventing the nation's restoration to temporal prosperity. The masses, being stirred by the false Pentecostal experience and angered by the calamities, will be led on by religious leaders to agitate for enforced Sunday observance.

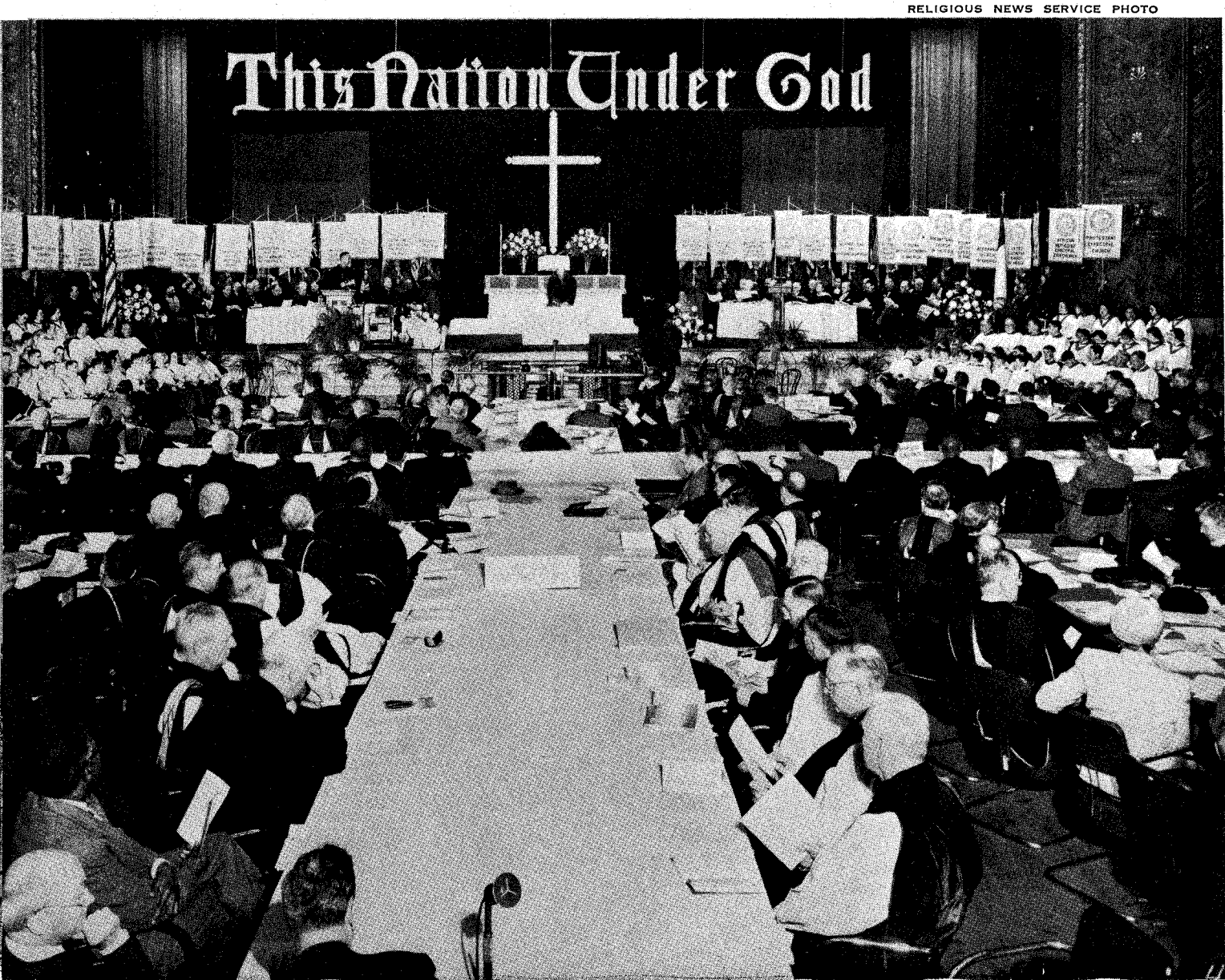
4. NATIONAL SUNDAY LAW: At last, the legislators of free America, in order to secure public favor, will yield to the popular demand for the law enforcing Sunday observance. This nation will decree "that all, both small and great, rich and poor, free and bond" should "receive a mark in their hand, or in their foreheads: 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." By this law enforcing the institution of Romanism, this nation will in this act form "an image to the beast." In compelling men to "worship the first beast," Protestant America will indeed restore the lost ascendency of the "man of sin," and lead the world in trampling upon the rights of conscience. Those who refuse to honor the sanctity of Sunday will be able neither to buy or sell.

5. NATIONAL RUIN: When America thus repudiates every principle of its constitution as a Protestant and Republican form of government, its measure of guilt will be full, and the angel of mercy will fold its wings, never to return. U.S.A. will turn to a dictatorship as national ruin speedily follows in the wake of national apostasy.

Chapter 13 ends with the grim picture of America leading out in enforced homage to the "beast and his image," threatening all who refuse to yield with starvation and death. Through the time-serving concessions of the Protestant world, all the world wonders after the beast, and all that dwell upon the earth worship him as again the cry goes up from the wanderers of earth: "Who is like unto the beast? Who is able to make war on him?" (See chapter 13:14-17, 3, 4.)

Formation of the National Council of Churches. It now has a 40 million member backing. With its tendency to parley with the governments, it is a powerful political potential that is a serious threat to the Constitution which demands absolute separation of Church and State.

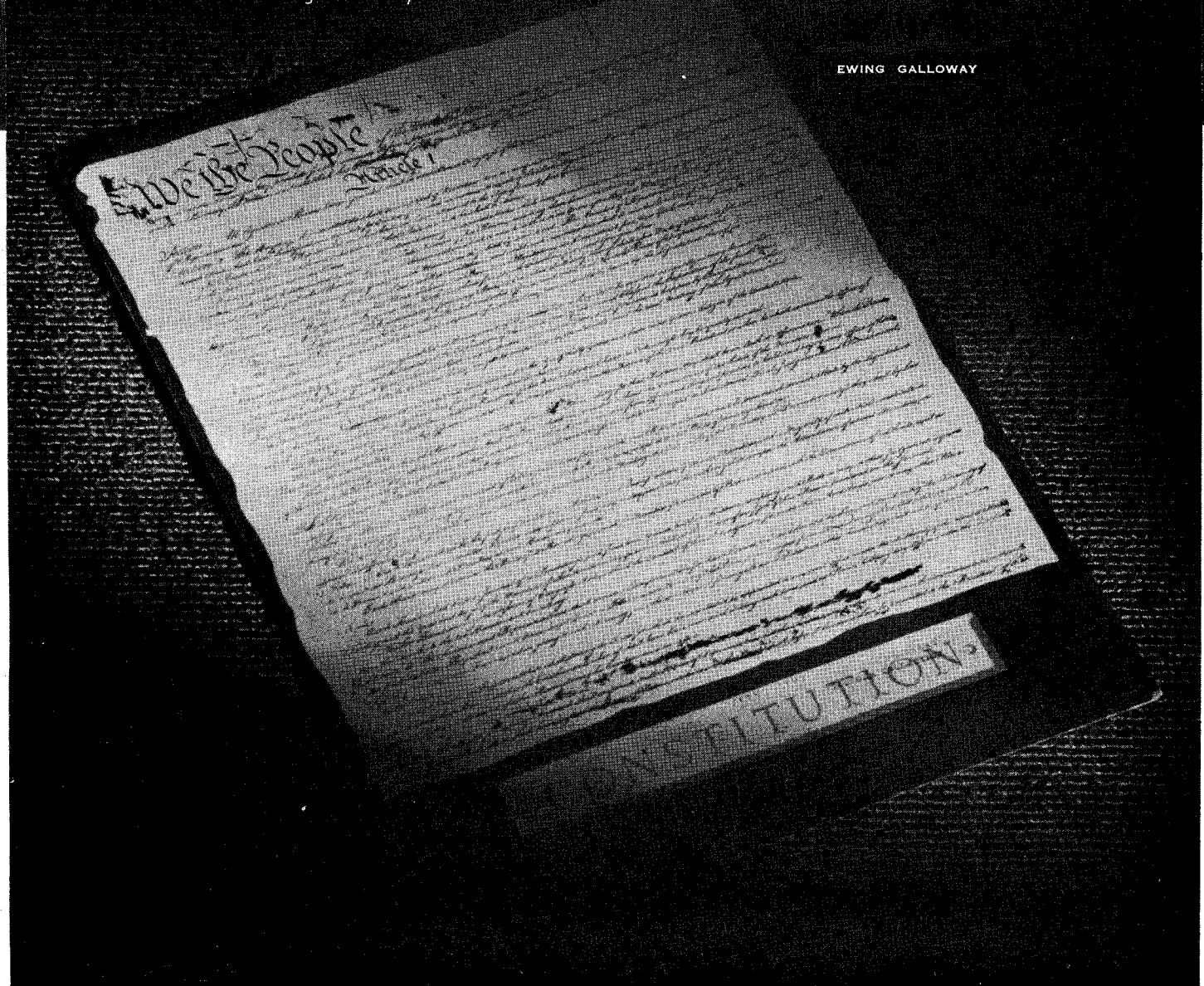
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Above: "Signing the Constitution." Below: The Constitution of the United States — that grand old document which guarantees civil and religious liberty, absolute separation of church and state. The prosperity of the United States stands as a lesson to all nations of the blessings that attend any nation that will build on the principles of civil and religious liberty.

EWING GALLOWAY



CAN PROTESTANTISM BE SAVED?

Chapter 13 presents a startling picture of the course that Protestantism is now taking. Can it be saved? Since Satan is to work through apostate Protestantism ("the false prophet"[1]) to counterfeit the work of the Holy Spirit, and since this religious guise will be of a most deceptive nature, what shield of protection may those have who wish to escape the snare?

Chapter 14 has the answer clear and decided. Here is no guess work. After depicting the company who will be victorious over the beast and his image, the chapter returns to present the three-fold message which is God's counter to the three fold union of apostate Protestantism, Romanism, and Spiritualism (Chapter 13:12-14). Here is God's last call for a great work of final Reformation. Protestantism faces her terrible crisis of a return to Romanism because she has failed to complete the work of Reformation commenced in the 16th century. Her only hope now is that complete and perfect Reformation which will answer to Daniel's description of "the cleansing of the sanctuary." (See Daniel 8:14 and comments pages 34-43). Truth is to be rescued from the rubbish of Papal error, long standing errors that were introduced during the great apostasy of the early church are to be discarded, the people of God are to return to the state of pristine purity and primitive godliness in obedience to the proclamation of "the everlasting gospel."

THE JUDGMENT: The first angel announces: "The hour of His judgment is come." Verse 7 (See Daniel 8:14, pages 34-43). To be saved, Protestantism must respond to the call to judgment. "The time is come that judgment must begin at the house of God."[2] This is the anti-typical Day of Atonement. As the children of Israel gathered around the sanctuary with prayer and deep searching of heart on the Day of Atonement, so the people of God are called to present themselves by faith to the judgment bar of God. While the solemn work of "cleansing the sanctuary" is going forward in heaven, the people of God must engage in a special work of putting away of sin, of humiliation of heart, of sanctification of soul. This special work is clearly described in Joel 2:12-17 as preceding the baptism of the "latter rain" which will come from the presence of the Lord.

HEALTH REFORM: This tremendous call for entire consecration of life in preparation for eternal judgment and the personal appearance of Christ includes body as well as soul. The message is: "Give glory to Him, for the hour of His judgment is come." Paul writes: "Whether therefore ye eat, or drink . . . do all to the glory of God."[3] "Present your bodies a living sacrifice, holy, acceptable to God."[4] "What! know ye not that your body is the temple of the Holy Ghost? . . . If any man defile the temple of God, him shall God destroy."[5] In Protestantism, which today countenances tobacco, liquor, unclean foods, intemperance, health-destroying indulgences, God calls for a thorough Reformation of life.

CREATIONISM: The first angel adds, "And worship Him that made heaven and earth. . . " With the foundation of Protestantism eaten out with evolutionary theories, this message is timely. No true Bible Christian can accept evolution. In this hour of judgment God must be worshipped as Creator of heaven and earth. The same power exercised to create the world is now exercised in "the everlasting gospel" to re-create souls dead in trespasses and sin in preparation to stand in the judgment.

SABBATH REFORM: "Worship Him that made heaven and earth, and the sea, and the fountains of waters" (verse 7). This is a direct quote from the Sabbath commandment of the decalogue (See Exodus 20:8-11). The Sabbath is the foundation of all true worship, and God commands His people to rest on His seventh-day Sabbath. If the true Sabbath of creation had always been observed there never would have been an atheist or an infidel. The work of Sabbath reform is linked with the judgment hour message.[6] It is God's great sign of righteousness by faith;[7] for he who truly remembers the Sabbath knows that the Christ who created the universe fulfills the law in his heart by the power of the Holy Ghost.[8]

1. See chapter 19:20. 2. 1 Peter 4:17. 3. 1 Corinthians 10:31. 4. Romans 12.1. 5. 1 Corinthians 6:19, 3:17. 6. See Isaiah 58:12-13. 7. Ezekiel 20.12; Hebrews 4.10. 8. Hebrews 8.10.

CHAPTER 14

The Lamb on Mount Sion

AND I looked, and, lo, a Lamb stood on the mount Sĭ'ŏn, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.[1]

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[2] but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women;[3] for they are virgins.[4] 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.

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:[5] and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Băb'ў-lon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

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

1. Compare Chapter 7, See pages 64-65. 2. Compare Chapter 13:17. 3. Corrupt churches. 4. Symbolizing purity of faith and life. 5. Commenced in 1844. See Daniel 8:14.

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:[1]

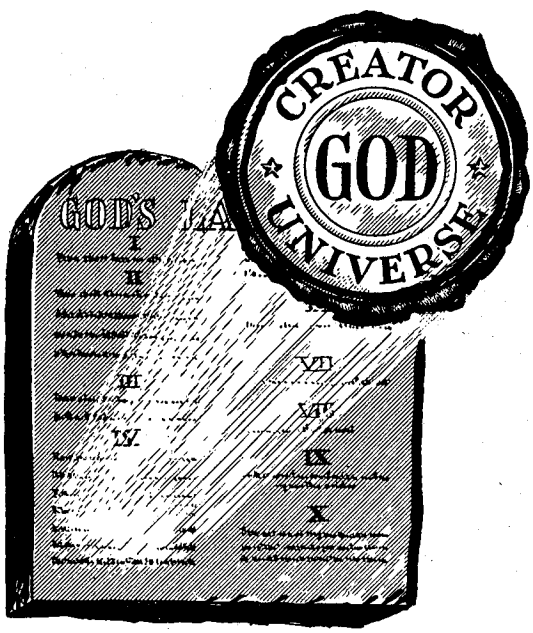
11 And the smoke of their torment ascendeth up for ever and ever:[2] and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jē'şus.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth:[3] 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.

1. Referring to wrath of God in the 7 last plagues. See Chapter 16; Zechariah 14:12. 2. An expression not necessarily denoting eternity, unless referring to God or Christ. If applied to man it means as long as he lives. See Exodus 12:17; Exodus 21:6; 1 Samuel 1:22; Jonah 2:6; Philemon 15. In this case, the wicked will suffer the plagues as long as their life continues. The Bible elsewhere plainly teaches the complete annihilation of the wicked. See Ezekiel 18:4; Romans 6:23; Psalms 37:20; Malachi 4:1; Chapter 21:8. 3. Daniel 12:12.



THE SEAL OF GOD IS FOUND IN THE SEVENTH-DAY SABBATH OF THE DECALOGUE. THIS COMMANDMENT CONTAINS THE NAME, TITLE AND AUTHORITY OF GOD.

BABYLON FALLEN: The second angel announces the moral fall of Babylon. "Babylon" not only applies to the mother church of Christendom, (see chapter 17), but to her "daughters"—churches that have the wine of Rome's false doctrines, and that have become corrupt. The term "Babylon," meaning confusion, may be appropriately applied to these religious bodies who are divided into almost innumerable sects of conflicting creeds and theories.

Babylon's wine, among other things, is the doctrine of Sunday sacredness and man's natural immortality.[1] The first forms Protestantism's bond with Romanism, and the second provides the link with Spiritualism. Through these two great errors, Satan will yet sweep the whole world into his last great deception.

THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS: The third angel's message not only gives a fearful warning against paying homage to Romanism, especially through observance of the false Sabbath, but presents before the world the most concise and perfect definition of "the everlasting gospel"—"the commandments of God, and the faith of Jesus." (Verses 9-14) The faith of Jesus is not a clever substitute for obedience. Christ did not die to sanction and immortalize the transgression of His Father's commandments. How deceived can man be to imagine that Christ made an infinite sacrifice in order to abolish His Father's law, the transcript of His own will and character?[2] Christ died to abolish sin, which the Bible says "is transgression of the law."[3] Why did the sinless Son of God die? Why could not the Father spare His own Son from infinite suffering? Because, as the sin-bearer, Christ was suffering the penalty of a broken law. Thus Calvary testifies to the immutability of God's law, and declares what dreadful punishment must fall on the transgressor.

A true view of Calvary will lead the soul to love and reverence the law of heaven. He will discern the wickedness of his own heart which "is enmity against God," and which "is not subject to the law of God, neither indeed can be."[4] Renouncing all disobedience, and confessing the depravity of his nature, he will take hold of Christ in living faith as His "wisdom, and righteousness, and sanctification and redemption."[5] This faith of Jesus will make the believer a partaker "of the divine nature, having escaped the corruption that is in the world through lust."[6] This faith in Jesus will cleanse and sanctify his life. This faith from Jesus will lead him to surrender to the presence of the Holy Spirit, Who will write the law in his heart, and finally seal it in his mind forever.[7] This is "righteousness by faith," the very righteousness of God received into the life and carried out in loving obedience to all the commandments of God.

To produce this perfected people is the very purpose of the third angel's message. And only when such a community of saints represents God in this earth will glory be fully given to God (see verse 7), His law of love exonerated, His character vindicated, and thus His sanctuary be "cleansed."

This Reformatory movement has been going forward since the commencement of the cleansing of the sanctuary in 1844. When the final crisis of "the beast and his image" develops, these three messages

1. The first sermon on the immortality of the soul was given by Satan in the Garden of Eden. In declaring to Eve, "Ye shall not surely die," he proclaimed his first lie to the human family. (See Genesis 3:1-4). This false doctrine is the basis of every form of Spiritualism. Rome borrowed this doctrine from Paganism. Martin Luther said it belonged to the "monstrous fables that form part of the Roman dunghill of decretals." Petavel, E. "The Problem of Immortality," p. 255, (ed. 1892). Those who profess to have communication with the departed dead are in communion with "the spirits of devils"—the legions of evil angels (spirits) who have joined Satan in rebellion against the law of God. (See Numbers 25:1-3; Psalms 106:20; 1 Corinthians 10:20; Revelation 16:4; Leviticus 19:31, 20:27; Isaiah 8:19, 20; Mark 5:9; 7:26-30.) The Bible explicity declares that "the dead know not anything" (Ecclesiastes 9:5); that death is an unconscious sleep(Psalms 146:4; John 11:1; 11-14; Psalms 104:29; Ecclesiastes 12:7); that the righteous dead, with the exception of Moses and those specially resurrected with Christ, are still in their graves awaiting the call of the Life-giver (Acts 2:29, 34; John 5:28, 29; 6:39, 40; Hebrews 11:13, 39, 40; 1 Thessalonians 4:16; Psalms 17:15); that "the soul that sinneth it shall die" (Ezekiel 18:4); that the wicked will perish in annihilation, eternal death (Romans 6:33; 2 Thessalonians 1:9; Matthew 10:28; Luke 13:3; 2 Peter 2:12; Psalms 37:10, 20; Malachi 4:1, Obadiah 16, Revelation 20:9, 14); that "God only hath immortality" (1 Timothy 6:16); that man is mortal (Job 4:17); that we should seek for immortality which is found alone in Christ (2 Timothy 1:10; Romans 2:7); and that this gift of immortality will be bestowed upon the righteous at the second advent of Christ when the resurrection of the righteous takes place. (1 Corinthians 15:53-54). 2. Matthew 5:17-20. 3. 1 John 3:4. 4. Romans 8:7. 5. 1 Corinthians 1:30. 6. 2 Peter 2:4. 7. Hebrews 10:14-16; chapter 7:2-4; Isaiah 8:16.

will be repeated to all the world with such distinct utterance that the whole earth will be brought to take its stand for the seal of God or the mark of the beast. At that time the judgment of the living will have come, Babylon will have fully fallen, and those who honor the false Sabbath will receive the mark of the beast. (See chapter 18:1-4, pages 101-103)

"Thrust in the sickle, and reap, for the time is come for thee to reap; for the harvest of the earth is ripe." When the character of Christ is perfectly reproduced in His people, He will come to claim them as His own. At that time the character of Satan will be fully reproduced in those who have rejected God's last message of mercy.

EWING GALLOWAY



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.

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 horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAPTER 15

Angels Bearing Vials of Wrath

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 Mō′şeş 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:

1. The ten commandments. See Exodus 34:29; chapter 11:19.

THE SEVEN LAST PLAGUES

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.

CHAPTER 16

Three Unclean Spirits

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.

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.

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.

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.

Revelation 15 and 16 describe the seven last plagues which will speedily overthrow all earthly dominion. They are prefaced by a view of the close of Christ's priestly ministry in the heavenly sanctuary. When the saints are all numbered and sealed, Christ throws down the censer with which He has been offering incense before the Father.[1] The temple is then full of the smoke of God's glory, and man must live in the presence of a holy God without a Mediator.[2] The ministry of mercy having ceased, the ministry of wrath now commences in the seven last plagues. The mystery of God being finished,[3] the four angels of Revelation 7 let loose the winds of strife[4] as the seventh trumpet sounds,[5] and the whole world is plunged into scenes of most indescribable trouble. Satan has full control of the wicked, but God's people, being sealed, find a shelter from the burning wrath of God.[6] In the seven plagues, wrath is poured upon the wicked without mercy. Those who have worshipped the beast and his image, and who have received the mark of the beast, "have no rest day or night."[7] Yet the plagues will be so intense and devastating that they will bring the downfall of Babylon in "one day," "one hour"[8]—signifying a very brief moment of time.

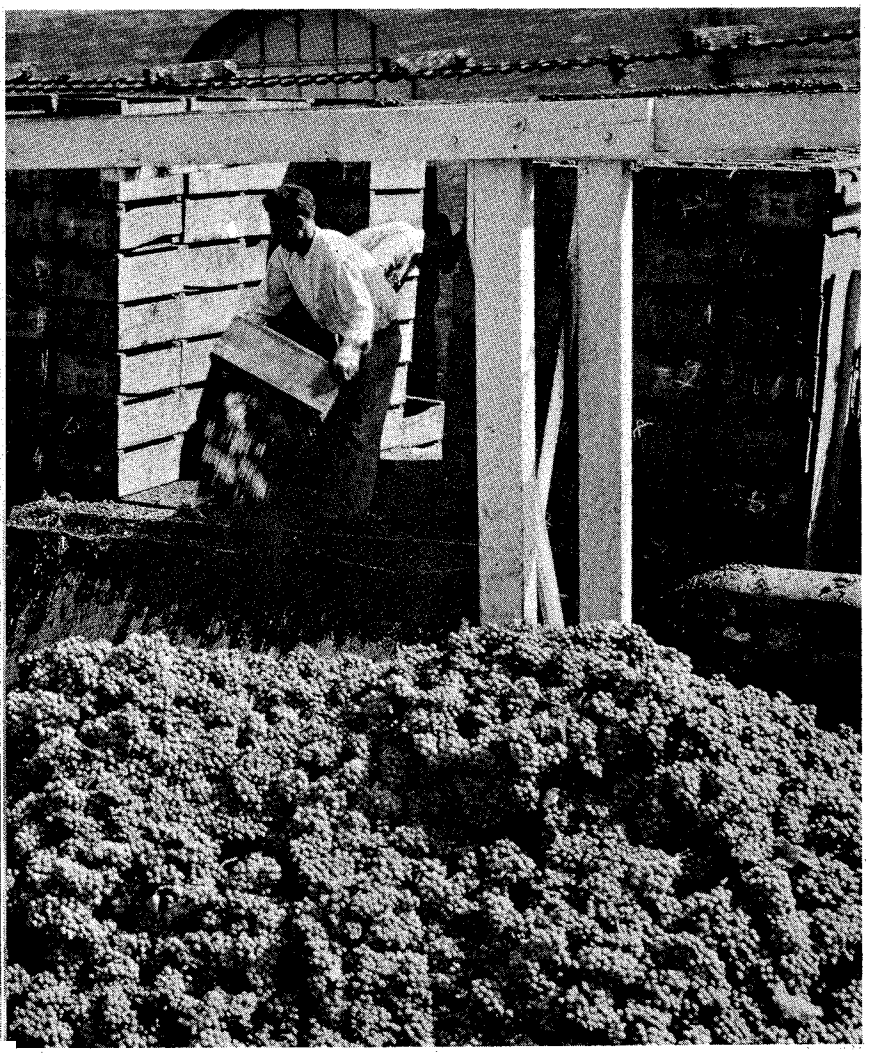
Whilst Christ still ministers in the sanctuary, the anger of nations against the saints is restrained,[9] but with the arrival of the plagues, they will rise up with one accord to rid the earth of those whom they suppose to be the cause of the calamities. The Persian extermination decree against the Jews in the time of Esther is a type of the decree that will be issued to exterminate those who have the seal of God.[10] That is the reason why in the third plague the wicked are given blood to drink; for in passing the death decree upon those who will not worship the beast and his image or receive his mark, they are adjudged guilty of the blood of the remnant who, by the reception of the latter rain, are not only saints but prophets.[11]

In the fourth plague the Sunday worshippers are smitten with the sun; for inasmuch as from ancient times Sunday was the day dedicated to the worship of the sun, God adjudges the worshippers of the beast and his image as the worst of idolaters.

In the fifth plague, an intense darkness like unto the darkness with which God blanketed ancient Egypt,[12] will cover the whole kingdom of Babylon; i.e., the whole world. This will prevent the execution of the extermination decree against the saints.[13]

The sixth plague brings about the drying up of Babylon's river—the Euphrates. Inasmuch as it is clearly symbolic Babylon that is being dealt with here, and inasmuch as all the plagues are directed against this symbolic Babylon, the river is just as certainly used in a symbolic sense. Jeremiah 51:13, Revelation 17:1, 15 show us that this river represents the "peoples and multitudes, and nations, and tongues" who give their strength and support to the great apostate system of religion. Verses 13 and 14 recapitulate by reminding us how the kings of the earth and of the whole world were deceived into gathering together to support Babylon.[14] They were gathered by the great world-sweeping, false religious revival which was engineered by "the spirits of devils." Babylon had promised great good to those who would drink "the wine of her fornication"—false doctrine that leads to union of church and state. But the Scripture says: "The nations have drunken of her wine; therefore the nations are mad."[15] In gathering together to support Babylon's lust to drink the blood of the saints (thinking that they are doing God service[16]), they have in reality gathered "to the battle of the great day of God Almighty." They have been deceived into joining Satan in His incorrigible rebellion against the law of God. But through the outpouring

1. Chapter 8:3-4. 2. Isaiah 59:16. 3. Chapter 10:7. 4. Chapter 7:1, 5. Chapter 11:15. 6. Isaiah 4:4-6; Psalms 91:10. 7. Chapter 14:10, 11. 8. Chapter 18:8-10. 9. Chapter 11:18; 7:1. 10. Esther 3. 11. Joel 2:30. 12. Exodus 10:21. 13. Job 34:20. 14. Chapter 13:13, 14, 14. 15. Jeremiah 51:7. 16. John 16:2,



WIDE WORLD PHOTOS

"Gather the clusters of the vine of the earth, for her grapes are fully ripe . . . and cast into the winepress of the wrath of God." Revelation 14:18-19. When the nations of earth make void God's law they will be ripe for God's wrath in the seven last plagues.

of God's wrath, by the time of the sixth plague these "peoples, and multitudes, and nations, and tongues" are brought to the place where they realize that Babylon's trinity of deception has deceived them into fighting against God's law. When they no longer support this vast system of religious deception, Babylon finds that her "river" of support is "dried up." Just as Cyrus the Great, king from the east, dried up the literal river of literal Babylon, then overthrew the city and delivered God's people,[1] so Jesus, the great King of the East[2], dries up mystical Babylon's river; and then in the seventh plague of terrible hail and earthquake overthrows the city, and with the kings and priests of heaven,[3] rides forth to this earth to deliver His people from the hands of the oppressor.

(The drying up of this "river" is enlarged upon in the next chapter, verse 16.)

1. Isaiah 41:2; 46:11; Jeremiah 50:38, 41; Isaiah 45:1, 27. 2. Chapter 19:11-20; Numbers 24:17, Matthew 2:2. 3. Chapter 4:4; 5:9, 10.

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.

12 And the sixth angel poured out his vial upon the great river Eŭphrā'tēş; 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.[1]

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 Hē'brew tongue Ar-ma-gĕd'don.[2]

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 Băb'y-lon 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.

1. For a further description of the battle see Chapter 19:11-21. 2. An allusion to both Megiddo and the mountain of Zion, scenes of many ancient conflicts. Used here symbolically. See Judges 5:19; Daniel 11:45; Joel 2 and 3; Ezekiel 38-39.

THE TRUE AND FALSE CHURCH

Revelation clearly identifies two churches—the true and the false. They are represented by women, the pure woman representing a pure church, the impure woman representing an impure church.[1] We present them here as given by God's Word, and the reader may identify them himself.

The True Church

1. IT KEEPS THE COMMANDMENTS OF GOD: Chapter 12:17
2. IT HAS THE GIFT OF PROPHECY IN ITS MIDST: Chapter 12:17; 19:10
3. IT PREACHES THAT THE HOUR OF HIS JUDGMENT IS COME: Chapter 14:7
4. IT ACKNOWLEDGES GOD AS THE CREATOR: i.e., It renounces the evolutionary theories that have poisoned the churches of Christendom. Chapter 14:7
5. IT IS ENGAGED IN A WORK OF SABBATH REFORM: Compare chapter 14:7, last part with Exodus 20:8-11; Isaiah 58:12, 13.
6. IT CALLS FOR A SEPARATION FROM BABYLON—mother and daughters: Chapter 14:8; 18:4. It renounces the wine of Babylon's false doctrines.
7. IT WARNS AGAINST PAYING HOMAGE TO ROMANISM BY THE OBSERVANCE OF THE FALSE SUNDAY SABBATH: Chapter 14:9
8. IT IS A WORLD-WIDE MOVEMENT, PREACHING IN EVERY COUNTRY: Chapter 14:6
9. IT IS CALLED A REMNANT; i.e., not large compared with Babylon. Chapter 12:17
10. IT IS RESTORING THE GREAT SANCTUARY TRUTH that was destroyed by "the man of sin," and is engaged in the work called "the cleansing of the sanctuary"—a work of reformation in doctrine and life that will prepare a people for the coming of the Lord. (Daniel 8:14; Chapter 11:1, 19) In short, it has the faith of Jesus. Chapter 14:12.

Great False Church

(See the Scripture for these identifications next page—All ten specifications given in Revelation 17)

1. A WOMAN—a church. Verse 1
2. A CORRUPT CHURCH—"the great whore . . ." filthiness. Verse 4
3. A POLITICAL CHURCH—"with whom the kings of the earth have committed fornication." Verse 2
4. A WORLD-WIDE CHURCH—"sitteth on . . . peoples, and multitudes, and nations, and tongues." Verse 15
5. A RULING CHURCH—"reigneth over the kings of the earth." Verse 18
6. A MOTHER CHURCH—"Babylon the Great, the mother of harlots." Verse 5
7. A PERSECUTING CHURCH—"drunken with the blood of the saints." Verse 6
8. A WEALTHY CHURCH—"decked with gold and precious stones and pearls." Verse 4
9. AN OSTENTATIOUS CHURCH—"arrayed in purple and scarlet." Verse 4
10. A GREAT CITY—"the woman is that great city, which reigneth over the kings of the earth." (It is even a seven-hilled city.) Verses 9, 18.

The reader may realize why it was that in the days of this church's power, people were burned alive if found in possession of the Scriptures.

The above identification marks are so explicit that any soul in this world who honestly desires to understand may do so, and to use the words of Isaiah, "The wayfaring men, though fools, shall not err therein."

1. Jeremiah 6:2; Isaiah 54:6; Hosea 2:19, 20; 2 Corinthians 11:2; Jeremiah 3:1, 8; Ezekiel 16:26-29; Isaiah 50:1.

FINAL
TRIUMPH AND OVERTHROW OF ROME

Revelation 17 follows on from Revelation 16, showing the events which lead to the destruction of Babylon. In doing so, it presents an amazing account of how the nations of Western Europe will re-unite in a common purpose to restore the great Papal system just before its final destruction. First there are some symbols that we must understand.

THE WOMAN: Down through the ages the devil has had a "bride"—a false system of religion—to corrupt the nations of earth, and to persecute the people of God. This "woman" has one unmistakable earmark—the union of her religion with the state. She is always carried by some civil power, as the prophecy says: "The seven heads are seven mountains on which the woman sitteth." (Verse 9) But it was in that Mother Church of Christendom that the devil's masterpiece of deception, corruption, and persecution was perfected. That is why the symbolism of the woman in Revelation 17 fits the Roman Church so remarkably. But we must not suppose that the apostate church so accurately described in this chapter is the only manifestation of "Babylon the Great," for when she is finally slain, the Revelator says: "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." (See chapter 18:24.)

THE BEAST: The woman is said to "sit upon a scarlet colored beast, full of the names of blasphemy, having seven heads, and ten horns." (Verse 3) This is the same beast as brought to view in Chapter 13:1: "having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy." This being so, this beast must be identified with the Papal power which ruled in Europe for 1260 years. Yet just as the woman includes more than the Catholic Church, and embraces the religion of Satan down through the ages, so the beast embraces more than the civil power of the Papacy, and embraces the civil powers that the devil has used down through the ages to carry the woman.

THE SEVEN HEADS: These great civil powers which Satan has worked through to carry his bride are represented by the "seven heads" of the beast. Just as the city of Rome sat on seven hills (or mountains), so the woman sits on seven governmental systems. These are also called seven kings, meaning kingdoms.[1]

1. "Kings" means kingdoms. See Daniel 7:17, 24.

CHAPTER 17

The Woman on the Seven Hills

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:[1]

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.[2]

3 So he carried me away in the spirit into the wilderness:[3] and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.[4]

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, BĂB'YLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

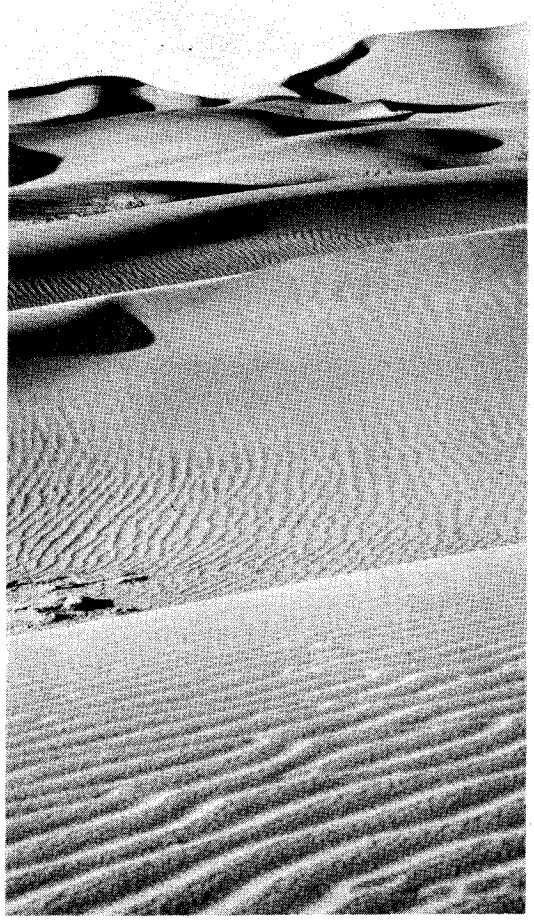
6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jē'şus:[5] and when I saw her,[6] I wondered with great admiration.

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.

1. Symbol of peoples and nations. See verse 15. 2. Her doctrine leads to church-state union. 3. State of desolation. The church has lost the support of the nations of Western Europe. It identifies the vision as belonging this side of 1798. Compare chapter 12:6, 14; 13:3, 10. 4. Compare chapter 13:1. 5. Compare Daniel 7:21, 25; 11:33; chapter 13:7. 6. Woman is not drinking blood of saints but has drunken, showing she has lost state power to persecute—hence vision belongs this side of 1798. See Daniel 7:25 etc.

"He carried me away in the spirit into the wilderness." In 1798 the "woman" lost its power to persecute as it did during the 1260 years of Papal supremacy. The religio-political kingdom of Satan was placed in a state of obscurity.

WIDE WORLD PHOTOS



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.[1]

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:[2] five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

1. Original says "yet is coming." 2. "Mountains, "heads," "kings" are used synonymously. Seven great civil powers are here designated.

How can we identify the seven kingdoms? Simply by identifying the seven beasts of Daniel and Revelation, for a beast symbolizes a kingdom.

1. The lion (Daniel 7:4)—Babylon
2. The bear (Daniel 7:5)—Medo-Persia
3. The leopard (Daniel 7:6)—Grecia
4. The 10 horned non-descript (Daniel 7:7) or the 10 horned red dragon (Revelation 12:3)—Imperial Rome.
5. The 10 horned composite beast (Revelation 13:1)—The civil power of Papal Rome ("The Holy Roman Empire")
6. The beast from the bottomless pit (Revelation 11:8)—The Atheist State (i.e., The Communist State)
7. The lamb-like beast when it speaks as a dragon (Revelation 13:11-17)—The United States of America

"FIVE ARE FALLEN": These are obviously Babylon, Medo-Persia, Grecia, Imperial Rome, and the civil power of Papal Rome. The fifth head received "the deadly wound" in 1798 (See Revelation 13:3). John sees the great anti-Christ system in the wilderness (verse 3)—a state of obscurity and eclipse. The Papacy, having lost the support of the nations of Europe (note that there are no crowns on the ten horns as in Revelation 13:1), has lost its power to persecute God's people.

"ONE IS;" i.e., THE SIXTH KINGDOM: This is "the beast that ascendeth out of the bottomless pit" (Chapter 11:8), that atheistic power which arose in Revolutionary France at the end of the 1260 years of Papal supremacy, and which is designated in Daniel 11:40 as the King of the South. (See pages 48-49, 70-72). This atheistic power now finds its expression in the Communist State. This leads us to ask some very significant questions.

QUESTION: How can the Communist State be represented as carrying "the woman" today?

ANSWER: The form of atheism that finds its expression in Communism is just as much a religion as the Paganism of ancient Rome or the Catholicism of Papal Rome. Man was created to worship, and worship he must. The dialectic materialism of the Communist system has millions of zealous worshippers. Furthermore, as with the false religion of all ages, it is supported and propagated by the State.

QUESTION: Since the one woman sits on all seven heads, how can it be said that the woman who sat on the nations of Europe is the same woman who sits on the Communist State today?

ANSWER: This is indeed the information God wants us to know. Catholicism is anti-Christ; Atheism is anti-God. What is the difference? The first is simply a religion wherein the carnal man covers over his worship of self with a Christian garb; the second is simply a religion wherein the carnal man worships himself with no Christian garb. In Revelation 11:8 the "great city which reigneth over the kings of the earth" is called "Egypt [Atheism] where also our Lord was crucified"—in the person of His saints. In Revelation 17:6 the same city is called "Babylon [Catholicism] drunken with the blood of the saints." Thus God's Word in Revelation shows that Atheism and Catholicism are the one "woman," the "one city," the one religion, only in a different garb. This fact should not surprise the student of prophecy, for Daniel clearly showed us that the religion of the Papacy was only the religion of Paganism dressed in Christian garb. Furthermore, Daniel 11 shows that the King of the North and the King of the South are only divisions of the one kingdom. (See pages 45-49).

Many are led to suppose that Catholicism and Communism are diametrically opposed systems. But a close analysis will prove the accuracy of the Bible. A few years ago, Paul Blanchard wrote:

"But cannot the Church which made a concordat with Hitler, and kept it until he destroyed himself, compromise also with Moscow—at a price? That speculation seems idle now, but it should not be banished altogether from serious discussions of Vatican policy. There is so much kinship between the doctrinal absolutism of the Vatican and that of the Kremlin that the possibility of ultimate collaboration on a basis of mutual self-interest cannot be dismissed as unthinkable. Both organizations believe in censorship and reject democracy as a form of government for themselves. Both are seeking to extend their authority by developing groups of loyal followers within other jurisdictions. The distorted communism of the Kremlin is a fanatical religion, with commissars instead of priests, and Stalin as Pope. Communists and Catholics, as Reinhold Niebuhr has said, are 'rival absolutists.' It is not too difficult for men to pass from one absolutism to another. 'If we are to judge by the writings of the outspoken apologists of Catholicism in Europe and America,' says Professor Sidney Hook, 'they are just as ready, if necessity arises, to baptize Marx as they once baptized Aristotle.'

"The kinship between Catholic and communist political policy has been noted by Europe's leading Protestant theologian, Karl Barth, in an acid comment that he made to a Jesuit journalist in 1948: 'To be honest,' he said, 'I see some connection between them (Roman Catholicism and Communism). Both are totalitarian; both claim man as a whole. Communism uses about the same method of organization [learned from the Jesuits]. Both lay great stress on all that is visible. But Roman Catholicism is the more dangerous of the two for Protestantism. Communism will pass; Roman Catholicism is lasting.' " [1]

QUESTION: Since Catholicism is to enjoy a revival to world supremacy, this must be that the Communist State, in carrying the woman, is advancing the cause of Catholicism. How can this be?

ANSWER: Just as Catholicism bred the atheistic French Revolution, and just as it has manifestly bred Communism,[1] it will just as certainly be proven that Communism will breed Catholicism. Be it known that everywhere the Communist State carries its system, it is carrying "the woman," and when it suits that great strategist, the devil himself, the "Egyptian" garb will be readily converted for the "Babylonian" one. As Blanchard aptly observed, "It is not too difficult for men to pass from one absolutism to another."

Catholicism has done the "impossible" before, and with incredible speed. One moment she was fighting for her very life against Paganism, and the next moment Paganism was baptized with its great patron Constantine, and the whole empire of Rome was Catholic. Later she was struggling for her very existence against the barbarians, and almost overnight Clovis was baptized into the faith as a mighty warrior for Rome. Prophecy shows that the Papacy, who has been fighting for her very life against Communism, will suddenly baptize Marx as readily as she baptized Aristotle, and sweep in the whole world.

Meanwhile, the anti-Communist atmosphere in the West is driving Christendom forward in that great ecumenical movement in the United States and Western Europe which will result in both the formation of the seventh "head" and the re-formation of the fifth.

1 "American Freedom and Catholic Power," pages 243-4

"THE OTHER IS NOT YET COME;" i.e., THE SEVENTH KINGDOM: The last power in the line of beasts that will tread down the saints is the United States. When Protestant America forms "an image to the beast [Rome] which had the wound by a sword and did live," the seventh head is formed, and the woman in the form of apostate Protestantism will rule for "a short space" (verse 10) through the United States.

(For detail see Chapter 13:11-17 and comments, pages 82-87)

THE EIGHTH: The Papal head, when healed (Chapter 13:3) makes the eighth kingdom, yet it "is of the seven," for it is merely the fifth one revived. This is clearly stated: "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit . . . he is the eighth [king] and is of the seven . . ." (verses 8 to 11). Once more the nations of Western Europe will support the old mother church, and "the woman" will rule through these nations. When does this take place? Clearly as Protestant America is forming the "image to the beast," because Revelation 13 clearly says that the lamb-like beast "causeth the earth and them which dwell therein to worship the first beast [Papacy] whose deadly wound was healed," and that he says "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." Protestant America will evidently be impressed with what takes place regarding the revival of the Papacy in Europe, and will be led on by the "spirits of devils" to form in America "an image" (a replica, likeness) of the Papal system. That the United States (7th king) and the revived power of the Papacy (8th king) rule together is evident from the third angel's message: "If any man worship the beast and his image."[2] But the Papacy will take the lead, and under its head all the world will unite to oppose God in the person of His witnesses. The Scripture says: "All the world wondered after the beast."[3] "And they that dwell on the earth shall wonder, . . . when they behold the beast that was, and is not, and yet is [coming]."

1. See pages 49-50, 72. 2. Chapter 14:9. 3. Chapter 13:3.



WIDE WORLD PHOTOS

Walter Hallstein, President European Economic Community.

11 And the beast that was, and is not, even he is the eighth,[1] and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet;[2] but receive power as kings one hour 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,[3] 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.

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.[4]

17 For God hath put in their hearts to fulfil 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.

1. Eighth king. 2. Not yet regained what was lost in 1798. 3. See Daniel 11:44; Chapter 12:17. 4. See Chapter 16:12.

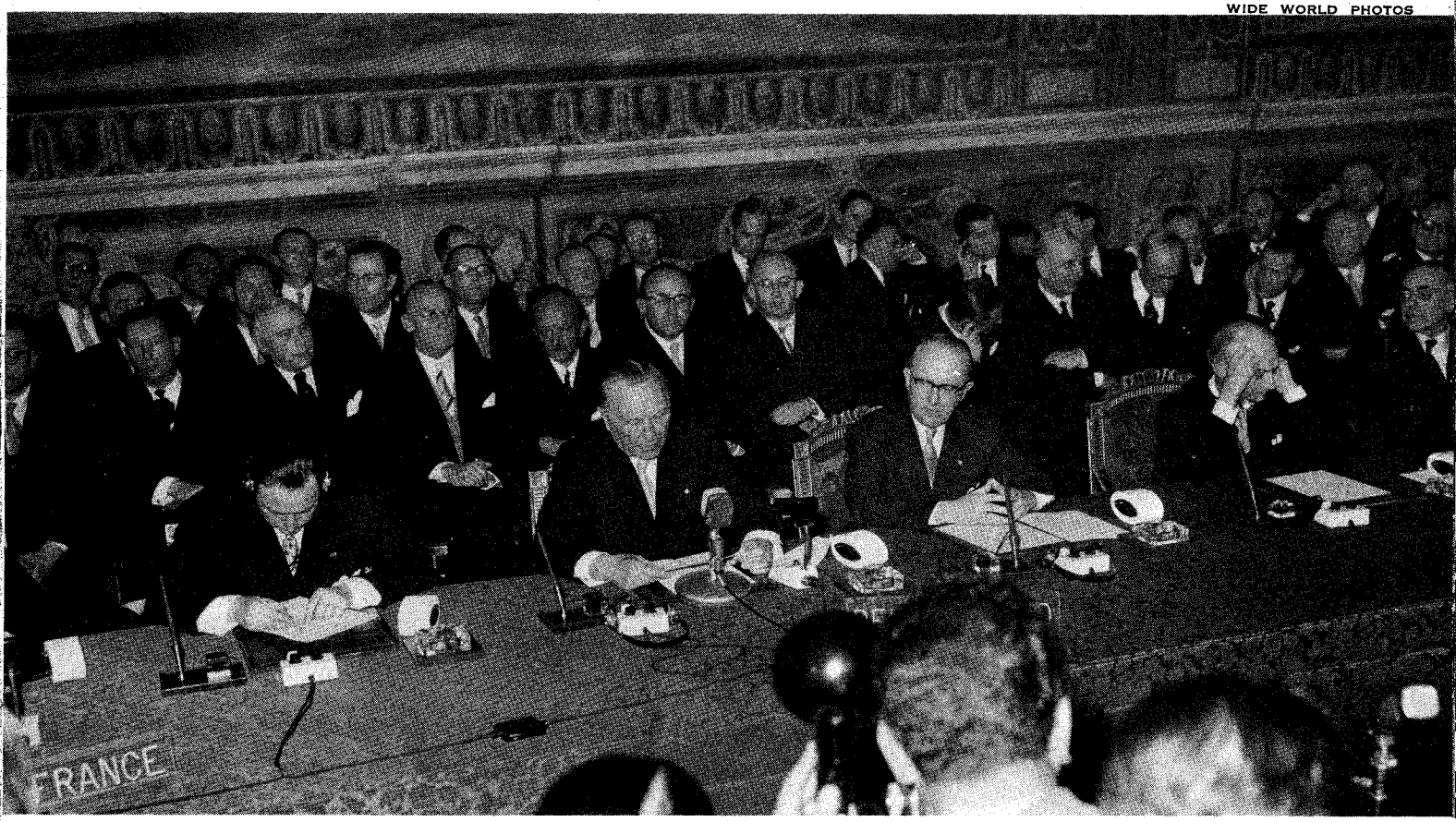
The Common Market

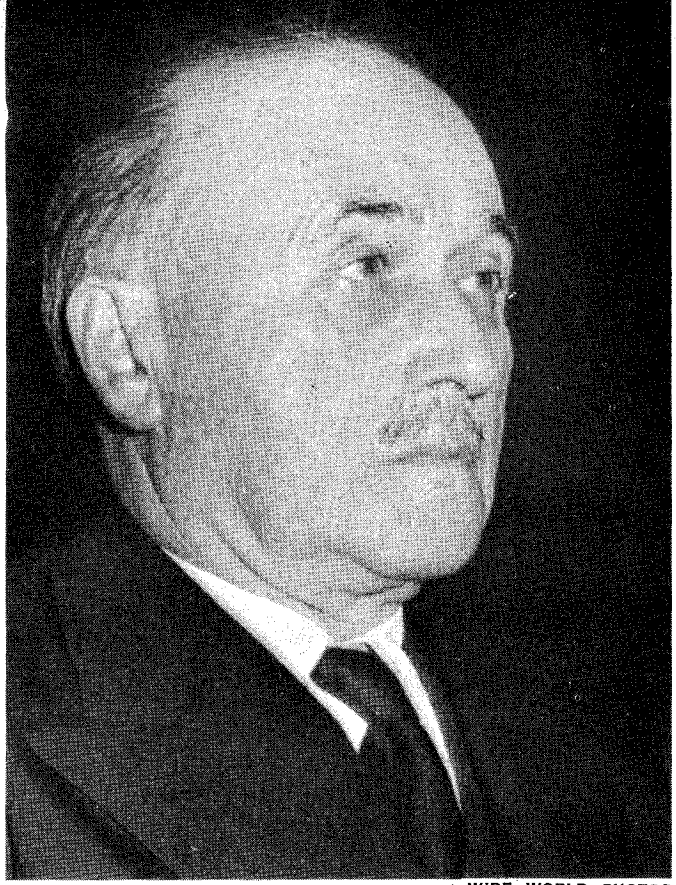
Revelation 17 plainly shows how the Papacy will be revived in the Old World. "And the ten horns which thou sawest are ten kings which have received no kingdom as yet, but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast." As we have seen from Daniel 2 and 7, these ten horns are the nations of Europe. During the 1260 years they gave their strength and support to the Catholic Church, especially as they united in that institution called "The Holy Roman Empire." But by 1798 this whole system had disintegrated, and there was not one nation in Europe who would support the Papacy. That is why John saw the beast in the wilderness with no crowns on the ten horns. But it is destined to return again: "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit." This would mean that the nations of Europe would again unite in a common purpose to restore the beast—the political power of the Papacy. Says the prophecy: "These have one mind, and shall give their power and strength unto the beast."

This development is already quickly materializing in the Common Market, the most grandiose economic and political venture to unite Europe since the days of the Holy Roman Empire. Here is what has been taking place:

Signing the Treaty of Rome to form the European Common Market.

WIDE WORLD PHOTOS





WIDE WORLD PHOTOS

Jean Monnet, French Economist, leading founder and promoter of the European Economic Community.

In 1948 three nations of Europe—Belgium, Luxemburg, and Holland—united in an economic trade alliance known as Benelux.

In 1950 Western Germany and France united in a venture to cooperate in the steel and coal industries of the two countries.

In 1952 the idea was enlarged to embrace Benelux, France, Western Germany, and Italy. This was known as the European Coal and Steel Community.

By 1955, the leading economist and engineer of European unity, Jean Monnet, was pushing for a grand European Economic Community.

In 1957 the Common Market of these six nations was ratified in the Treaty of Rome, and observes Time (Oct. 6, 1961), "No one missed the memories of past unity which the name of that city still evoked in Europe." The headquarters of the Common Market is a nine-man European Commission at Brussels known as Euromart—already called the New Capital of Europe. In addition to this, the Common Market has a 142-man Parliament that meets periodically at Strasbourg and a seven-man Court of Justice. A new university of Europe has opened under the auspices of the enterprise.

Economically the experiment has prospered amazingly. In September, 1961, Britain was economically compelled to seek admittance as the seventh nation to the Common Market. Observers predict that other nations will follow the British move. The population of the Common Market already amounts to 172 million, and if Britain joins it, this federation will have an industrial output that will dwarf the U.S.S.R. The political implications of this development are very evident. The Common Market is openly planning political union of the nations of Europe. The vision and the spirit of a United States of Europe is catching on at an almost unbelievable rate. Time, (Oct. 6, 1961) says:

"Everywhere the quarrelsome Continent is caught up in a quiet revolution of co-operation . . . The men who run the Common Market seldom forget their ultimate purpose. 'Make no mistake about it,' says the European Commission's president, German Economist Walter Hallstein, 'We are in politics. We are building the United States of Europe! . . ,

"The other Common Market countries recognize the wisdom of Jean Monnet's prophecy: 'Once a Common Market interest has been established, the political union will come naturally . . .

"Since 1955 he [Jean Monnet] has been working full time as the apostle of European Unity, at the head of his own private lobby called the Action Committee for a United States of Europe—one of the most potent political groups ever established.

"Like many revolutionary ideas, united Europe is not a new notion but an old one revived. The dream of order and unity once embodied in the Rome of the Caesars lived on through the Middle Ages, not only in the Roman Catholic Church, but that embattled but strangely viable anachronism, the Holy Roman Empire."

Today this European venture is moving ahead at an almost unbelievable speed. U. S. President Kennedy remarked that the Common Market has progressed "with such success and momentum that it has surpassed its original time table, convinced those initially skeptical, and there is now no turning back." In these last three years the rate of economic growth of the European Economic Community has far outstripped the rate of growth in Britain and U.S.A. But in the same period the economic growth of some of the Communist satellite countries of Europe has slipped back considerably. This European venture has taken the initiative in the West's battle against Communism, and today, with the full backing of the American President, it is forging ahead to form a trade monopoly that will make it a most powerful political tool in the world.

It is generally known that the Common Market is a political venture, but few have yet realized that it is a Catholic inspired and Catholic dominated alliance to achieve the Papacy's long cherished desire to rule the world again.

Yet a number of news sources such as *Time* have pointed out that it is not a new idea, but a revival of "The Holy Roman Empire" concept of the past. The Common Market is the biggest business deal in history for Catholic Europe. And as the President of the European Economic Community has said, "We have reached the point of no return."

Assuredly! The point of no return in the fulfillment of that prophecy: "These have one mind, and shall give their power and strength unto the beast." The beast is about to ascend out of the bottomless pit with the woman riding upon its head in full view of the world. And all the world "shall wonder [worship]" "when they behold the beast that was and is not, and yet is [coming]." And the great harlot church will triumphantly exclaim, "I sit a queen, and am no widow, and shall see no sorrow."

Then altogether, with Protestant America as the false prophet to work the miracles in the sight of the beast,[1] the whole vanguard of Satanic alliance, drunk with the wine of Babylon, will "make war with the Lamb" in the person of the remnant who keep the commandments of God and have the faith of Jesus.[2] How glorious is the promise that "the Lamb shall overcome them."[3]

How long will the union of the nations with the church last? "One hour;"[4] i.e., a short instant of time. What will happen when the nations thus "receive power as kings one hour with the beast."[4] Daniel, speaking of this time says: "A stone was cut out without hands, which smote the image upon his feet that were of iron and clay [state-church union], and break them to pieces . . . In the days of these kings [during the hour when they receive power as kings one hour with the beast] shall the God of heaven set up a kingdom, which shall never be destroyed."[5]

VERSES 15-16 are an enlargement of Revelation 16:12—the drying up of the river Euphrates. Having been swept into the ranks of the delusion by the great world sweeping revival which is led by Protestantism in America and Catholicism in Europe, the kings of the earth, with the multitudes, nations and tongues, will awake to the deception, and in so doing will "hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." The terrible scenes of the French Revolution will be repeated when the whole world, with maddened fury, turns upon that great apostate system of religion. "Woe be unto the pastors that destroy and scatter the sheep of My pasture . . . Behold I will visit upon you the evil of your doings." "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principals of the flock: for your day for slaughter and your dispersions are accomplished; . . . and the shepherds shall have no way to flee, nor the principal of the flock to escape."[6] Thus the work of destruction begins amongst those who have professed to be spiritual guardians of the people.

As for "the people . . . that have fought against Jerusalem [the true church],"[7] and the nations that have gathered "to the battle of the great day of God Almighty,"[8] the Scripture says: "A great tumult of the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor."[9] From one end of the earth to the other, the earth will be one vast scene of unprecedented carnage. "The earth also shall disclose her blood, and shall no more cover her slain."[10] "They shall not be lamented, neither gathered, nor buried."[11]

1. Chapter 13:13, 14. 2. Chapter 17:14; 12:17; 13: 14-17. 3. Chapter 17:14. 4. See Chapter 17:12. 5. Daniel 2:34, 44. 6. Jeremiah 23:1, 2; 25:34, 35. 7. Zechariah 14:12. 8. Chapter 16:14. 9. Zechariah 14:13. 10. Isaiah 26:21. 11. Jeremiah 25:33.

"They shall not be lamented neither gathered, nor buried." Jeremiah 25:33.

WIDE WORLD PHOTOS



Most Powerful Land May Not Be U.S

COLUMBIA BASIN NEWS—3
Tuesday, November 20, 1962

BOOMING WORLD OF WESTERN EUROPE:

EDITOR'SNOTE — By 1970 the world's most powerful land may not be the United States nor the Soviet Union but a country that doesn't even exist yet, the United States of Europe. Already in a few years the nations of Western Europe have begun dropping the trade walls that separated them In the first of a four-part series on Western Europe today, an experienced writer on Europe describes its surge for political unity and what it portends for the world.

* * *

By RICHARD O'REGAN
Chief, AP German Bureau

BRUSSELS (AP) — It took a bloody revolution to make the United States of America. A silent revolution may create a United States of Europe.

A great many European leaders believe the day is not far off perhaps 5 years, perhaps 10 or 15. Others are not so optimistic-

(Continued from Page 1)

and steel authority, even has the power to levy taxes.

With such steps, the European Community has become the world's bgigest exporter and buyer of raw materials.

If Britain, Denmark, Norway and Ireland join soon, the community would then be the world's largest coal and steel producers. It would be handling some 40 per cent of the international trade of the non-Soviet world, its exports twice those of the United States.

NEW YORK POST, WEDNESDAY, AUGUST 22, 1962

THE OREGONIAN, MONDAY, OCTOBER 15, 1962

U.S. Took 'Giant Step' As Nation When Congess Okayed Trade Act

In late September 1962, the United States reached turning point in its life as a nation. It came to the histor decision to take a giant step toward a commercial-f nancial partnership with a united European communit and rejected a giant step backward toward economic is lationism and thus the status of a second-rate econom power.

Powerful Partnership

The Atlantic partnership exists. The groundwork firmly laid for a new interdependence between the tw most powerful entities on the globe—the free United State and the free United Europe.

ROSCOE DRUMMOND

A Big Gain in the Cold War

to b

was being "dead."

The report I make is that afte taking a firsthand look at the dy namism of Western Europe, ther is an economic and political forc in the European Common Marke capable of changing the whol face of the Cold War.

We have had our eyes so rivet ed upon the crises from Laos t Berlin which the Communists hav been manufacturing that we hav failed to measure the vast an galvanic enterprise of this Euro pean community of nations.

The sweet of this developmen is breathtaking in its significance

IT MEANS that, instead of th Western alliance's falling apart coming to

Press Cuttings on Common Market

Still Jackson Martindell capitulates before the mystery and concedes that the Church is the "only effective organization on the face of the earth that will have any lasting influence on this century."

"Either communism will rule the world or the Catholics will prevent it. Who established the Common Market? For my money, the Catholics."

By NATE WHITE
Business and Financial Editor of
The Christian Science Monitor

What has been forged under the Treaty of Rome in the Common Market is a tightly knit, tightly centralized, tightly directed, tightly controlled new bureaucracy, largely subject to France and Belgium, which is obviously attempting to restore the economic structure of the Holy Roman Empire to Europe.

This system is attempting to extend its control to Africa, Latin America and Southeast Asia

VANCOUVER SUN: Thur., Aug. 9, 1962

Catholic leaders cannot but regard the drawing together of Catholic France, Italy and Western Germany as a historic fulfilment of the mission of Pax Romana, the unity of the Holy Roman

LOOK

® PAT. OFF. ... COLLIER'S

FOR JULY 17, 1962

The Common Market has progressed "with such success and momentum," says President Kennedy, "that it has surpassed its original timetable, convinced those initially skeptical that there is now no turning back, and laid the groundwork for a radical alteration of the economics of the Atlantic Alliance."

It has created such a trend toward unity in Western Europe that go-getters in Milan, Brussels, Strasbourg and Luxembourg are bidding strenuously to make their town the capital city of the "United States of Europe." Each wants to start putting up the buildings now!

But the Common Market means even more than that to Jean Monnet. "What we are doing in Europe today," he told LOOK, "is not only economic and political. It is also *moral*."

For Monnet, this is the ultimate point. The

POLITICAL UNITY: Discussion Continues

UNIFICATION WITH EUROPE AIM ... Spain

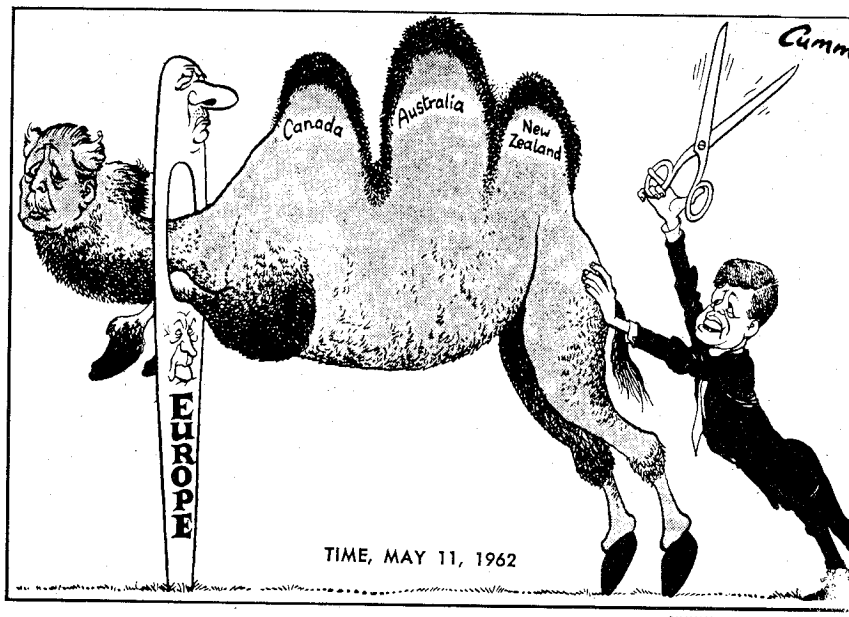
Or Russia

THE WALL STREET JOURNAL,

FRIDAY, AUGUST 17, 1962

... there is more than economics in the disagreement. There is also a kind of mutual distrust. On the continent there is a suspicion that Great Britain will drag its feet on any close European association. In Britain there is a feeling that General de Gaulle prefers a European union without Great Britain as a possible counterweight to French leadership, to say nothing of a certain distrust of too close association with a combination of continental Catholic powers.

So, while Europe is on its way, there is still much uncertainty as to whether Great Britain will find a place in this Europe - just what the final rules of admissio...



CUMMINGS—LONDON DAILY

"HARD FOR A CAMEL TO PASS THROUGH THE EYE OF A NEEDLE, INDEED! WHY, HAROLD, ALL YOU HAVE TO DO IS CHANGE YOUR SPECIES!"

TULSA DAILY WORLD, WEDNESDAY, AUGUST 22, 1962

Catholic Church Called Best to Oppose Reds

NEW YORK, Aug. 21 (AP)—The head of a management study organization said Tuesday "no organization in the world is better equipped to fight communism than the Catholic church."

"Either communism will rule the world or the church will prevent it," said Jackson Martindell, unsalaried chairman of the board of the American Institute of Management and a Texas-born Episcopalian.

Martindell credits the church "for the minds behind" the European Common Market and said the market was the greatest contribution the church had made in the fight against communism.

KHRUSHCHEV ATTACKS COMMON MARKET

The Soviet Union's Premier Nikita Khrushchev has sharply attacked the Common Market in several recent meetings and press conferences.



FARBMAN—LIFE

Dream of Order. Like many revolutionary ideas, united Europe is not a new notion but an old one revived. The dream of order and unity once embodied in the Rome of the Caesars lived on through the Middle Ages, not only in the Roman Catholic Church but in that embattled but strangely viable anachronism, the Holy Roman Empire. Even after it disintegrated, and the last remnants of feudal internationalism gave way to popular nationalism, the European idea remained; and even if Europeans themselves at times forgot it, the rest of the world could not. For most of 2,000 years the culture, commerce and conquests of the peoples of Western Europe shaped the world's destinies. European traders and explorers knit the world, European armies subdued it, European adventurers settled it, European lawgivers pacified it, European artists and philosophers remade its esthetic norms. European artisans launched the Industrial Revolution, and European capital carried it to the ends of the earth.

But as Europe's influence grew, so did the scale of its conflicts, and at the end of the second World War, Europe lay ... marched in a cold ... before the ... ed the car... Communist ... will con...

TIME, OCTOBER 6, 1961

COMMON MARKET

Toward Ten

Several members of the Norwegian Parliament received scrawled notes threatening death if they voted to join the Common Market; religious extremists railed against the possibility of a Catholic influx from Western Europe into Lutheran Norway. But after four days of sober debate, ending in a solid 113-37 vote of approval, Norway last week formally applied for full membership in the thriving six-nation economic community.

As in the case of Denmark and Ireland, who have also asked to join, the major hitch to Norway's application is the outcome of Britain's complicated negotiations with the Six. If London's bid falls ... bership in the economic community counting the countries clamoring fo sociate membership, notably Austria other neutrals (*see below*). Within years or less the Six will be Ten, str ing from the Arctic Circle to the iterranean, from the Alps to the Atl

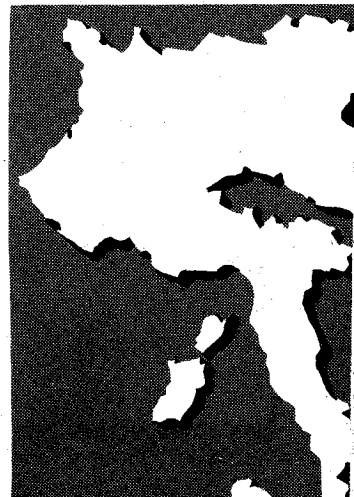
* * *

As for British membership, many that Britain cannot become a "Europ power without sacrificing its Com wealth relations, a dilemma memo described by Cartoonist Cummings *cut*). But the founding father of Eu an unity, France's Jean Monnet, last assured Britain that Market member eager for it to join. The farsighted net, 73, gazed even beyond the day continental Europe and Britain will m predicted that European unity "will a vital part in creating conditions lea to real peace between East and W Said Monnet: "When the partnershi America and a united Europe mak plain to all that the West may ch from within but that others ca change it by outside pressures, the ditions will exist for a lasting settle between the Soviet Union and the V I don't think we shall have to wait for this change."

* Bishop of Prague, who was massacred in 997 while on missionary expedition among the pagan Prussians. His body was ransomed by the Polish duke, Boleslaw the Brave, and buried in Gniezno. Adalbert was canonized about 999.

His ... European monetary reserve fund, leading eventually to a common, single European currency.

Ahead is an even greater dream—an Atlantic Community in which the U.S. and Europe will be full partners. No one realizes better than Monnet the meaning of such an Atlantic union for the fractious, fragmenting world, chaos-riven as it is from the East River to Elisabethville, from Berlin to Namone. "Union is not an end in itself," says Monnet. "It is the beginning on the road to the more orderly world we must have in order to escape destruction. The partnership of Europe and the United States should create a new force for peace."



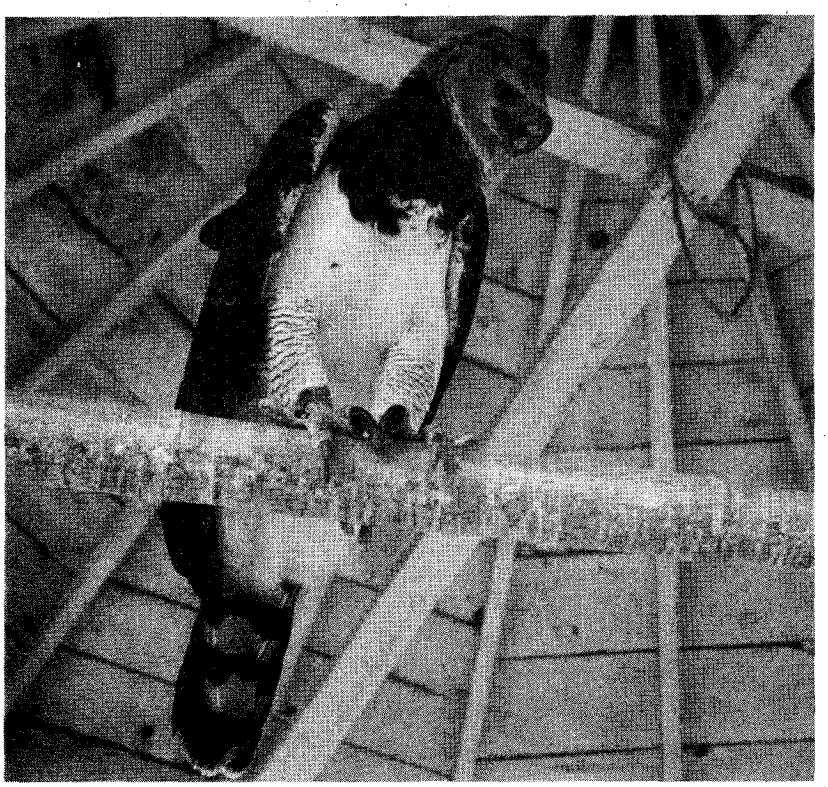
GOD'S LAST REFORMATION

VERSES 1-4 show how the great Reformation message of Revelation 14 is repeated to the world with distinct utterance under the power of the latter rain outpouring of the Holy Spirit. The message is given when the union of the church with the world is fully accomplished throughout Christendom, when "all nations have drunk of the wine of the wrath of her fornication." (Verse 3.) It is sounded just before probation closes, before the wrath of God in the seven last plagues falls upon the doomed churches.

What a terrible condition of the fallen churches is here presented. The message points to the time when the religious bodies, through their acceptance of the Spiritualistic religious revival,[1] will have become "the habitation of devils." Under the influence of Satan they will have influenced the state to enforce the sanctity of Sunday by most oppressive laws.[2]

It is at such a time that the Reformation movement of Revelation 14 swells to a loud cry,[3] and the whole earth is lightened with the glory of God. Heretofore this movement has been regarded by some as unworthy of notice, and its prophetic message has been looked upon as remotely impossible. But by the sanctifying truths of the third angel's message, God has been preparing and disciplining a people to be the nucleus of the greatest Reformation movement seen upon earth. Right at the time when church and state unite to make void God's law,[4] and to

1. See chapter 13:13, 14:16:13, 14; 2 Thessalonians 2.9, 10. 2. See chapter 13.15-17. 3. Chapter 14:9. 4. Psalms 119:126.



EWING GALLOWAY

"A cage of every unclean and hateful bird"—a symbol of the apostate churches.

CHAPTER 18

Fall of the Mystic Babylon

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.[1]

2 And he cried mightily with a strong voice, saying, Băb'ў-lon the great is fallen,[2] 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.

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.

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 Băb'ў-lon, that mighty city! for in one hour 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:

1. See chapter 14:7; Isaiah 60:1-3; Ezekiel 43:1-2. 2. See chapter 14:8.

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 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.

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.

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 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 is she made desolate.

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 Băb'ў-lon 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;

enforce the mark of the beast, the three-fold message of Revelation 14 becomes present tense in every sense of the word. Here is God's answer to the challenge of the beast, his image, and his mark. The time of the remnant's extremity is God's opportunity. With its ranks purged by the ordeal of the test of derision, insult, threatened imprisonment and death, the remnant who keep the commandments of God are sealed by the mighty baptism of the Holy Spirit.[1] By such a manifestation of divine grace does the judgment endorse the tried, tempted, yet faithful people of God—those who have gathered by faith to the sanctuary in accordance with the requirements of the great antitypical Day of Atonement.[2] This is what Joel more than 2,500 years ago described as the "latter rain,"[1] the crowning act of redeeming grace. All the prophets saw afar off this climactic experience of the true church, and catching the inspiration of this hour, wrote with enraptured pen of the glory of this last mighty Reformation.

Jesus will again be glorified in the person of His disciples. The message will present more fully before the world the uplifted Saviour, the sacrifice for the sins of the whole world. The knowledge of God's character of love as revealed in His down-trodden law will be diffused throughout the world. Voices will be heard everywhere proclaiming: "Here are they that keep the commandments of God, and the faith of Jesus."[3]

Clothed with the armour of light and righteousness, men of God's appointment will boldy denounce the union of church and state, and will call upon God's people everywhere to flee out of the doomed churches as Lot hurried out of Sodom before its destruction.[4] They will declare that Babylon's cup of iniquity is full, that God is about to rise up and destroy her.

Clearly will the issue be set before men. The false Sabbath will be exposed for what it is—the mark of the beast.[5] The contest will be between the laws of men, and the commandments of Jehovah. Quickly the inhabitants of the earth will be brought to the point of decision. When the last soul has accepted in the Sabbath the token of allegiance to divine authority, thereby being sealed, probation will close, and the wrath of God in the seven last plagues will fall upon the world-wide religious deception.

VERSES 5-24 describe the physical fall of Babylon due to the plagues of God. Note from verses 7-8 that her destruction comes at what appears to be her zenith of glory,[6] just as she begins to chant the song of her "marriage" to the nations.

1. Ephesians 4:30. Chapter 7:2-4; Ezekiel 9:4; Acts 3:19; Joel 2:18-30. 2. Joel 2:15-17; Zephaniah 2:1-3; Leviticus 23:27-32. 3. Chapter 14:12. 4. Genesis 19:14-17. 5. Chapter 14:9. 6. Chapter 18:8,



WIDE WORLD PHOTOS

"And the merchants of the earth shall weep and mourn over her . . . and [they] cried when they saw the smoke of her burning."

"HIS BRIDE HAS MADE HERSELF READY"

As the harlot "woman," "that great city which reigneth over the kings of the earth" chants her song of "marriage" to the nations of earth, another marriage brings unparalleled rejoicing in heaven. This is the marriage of Christ's bride, that city which has foundations whose Builder and Maker is God,[1] to the heavenly Bridegroom. Of that "marriage" of church and state, God's Word says: "They shall not cleave one to another."[2] Of this marriage of Christ and His triumphant church, God's Word says: "It shall stand forever."[3]

The climax of eternity's greatest love story is expressed in the words, "His bride has made herself ready."[4] This is the focal point of Christ's triumph, for His church at last so fully responds to His love that the marriage is consummated.

Look back over the drama of Daniel and Revelation. There was the bride-elect sent off to Babylonian exile because of unfaithfulness. Here she was chastened, then delivered by her divine Lover. See her in apostolic times as the chaste virgin, espoused to Christ.[5] Then see her persecuted, torn by heresies, led astray by ambitious church leaders, plunged into the Dark Ages, trodden underfoot by the Gentiles.[6] See her revived by the 16th century Reformation, lapsing back into a state of formalism after the death of the Reformers, then brought to a state of

1. Hebrews 11:10; Galations 4:26; Chapter 21:9, 10. 2. Daniel 2.43. 3. Daniel 2.44. 4. Verse 7, Revised Standard Version. 5. 2 Corinthians 11:2. 6. Chapter 11:2.



EWING GALLOWAY

"His bride has made herself ready."

23 And the light of a candle shall shine no more at all in 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.

CHAPTER 19

The Word of God in Battle

AND after these things I heard a great voice of much people in heaven, saying, Ăl-le-lū'iă; 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, Ăl-le-lū'iă. And her smoke rose up for ever and ever.
4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Ā-mĕn'; Ăl-le-lū'iă.
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, Ăl-le-lū'-iă: 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.
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 fellowservant, and

of thy brethren that have the testimony of Jē'şus: worship God: for the testimony of Jē'şus is the spirit of prophecy.

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; 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;

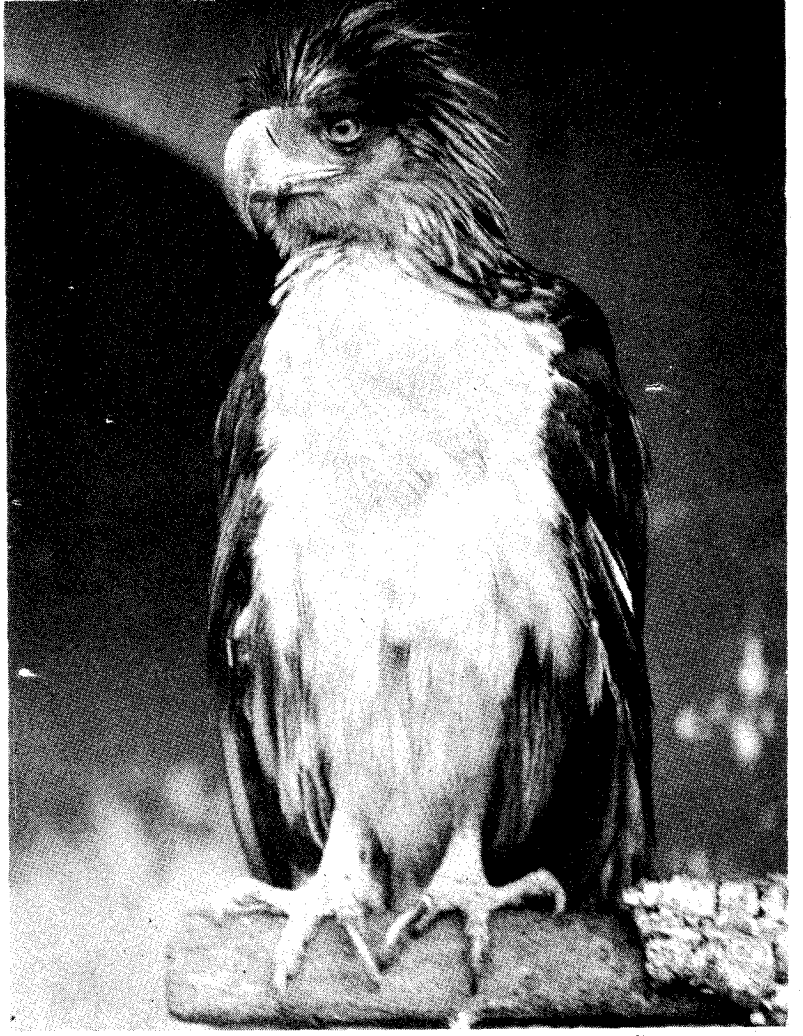
18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great.

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,[1] and with him the false prophet[2] 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 horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

1. Chapter 13:1-10. 2. Chapter 13:11-14.



EWING GALLOWAY

"He cried . . . to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of mighty men . . . and all the fowls were filled with their flesh."

sweet love and anticipation for her Lord in the Advent awakening of the 19th century.[1] See her lapsing again into a nauseating state of wretched lukewarmness in the hour of her judgment, being reproved, counselled, and entreated.[2] Finally she meets the onslaught of the ages as all the hosts of hell are arrayed against her. See her now with tears and deep repentance at the sanctuary[3] as she finds her Lord in the most holy place. As Queen Esther put on her royal apparel when the decree went forth to destroy the Jews, and went into the inner court of the king to plead for her life and for the life of her people before her husband-king,[4] so the church of Christ, in her hour of overwhelming extremity puts on her royal apparel[5] and enters by faith into the inner apartment of the heavenly sanctuary to plead before her Judge and King for final atonement (at-one-ment).[6] Her request is granted, and by the anointing of the Holy Spirit,[7] the marriage of the Lamb is consummated. The bride is now made perfect in love, and upon her forehead can be seen her new name, "The Lord our Righteousness."[8]

The two marriages (the harlot with the nations, the true church with Christ) are followed by two suppers. Jesus comes in the clouds of heaven with power and great glory to smite His foes, and to take His bride home to His Father's house and to the marriage supper of the Lamb. The nations, having been destroyed "by the brightness of His coming,"[9] and all the wicked having been blotted from the face of the earth, an angel summons the birds to the marriage supper of the nations.

1. Chapter 3:7. 2. Chapter 3:14-21. 3. Joel 2:12-17; Leviticus 16. 4. Esther 3 and 4. 5. Chapter 3:18. 6. Hebrews 10:19-23; Leviticus 16:27. 7. Joel 2:8-13; Acts 3:19; Isaiah 60:1-3. 8. Chapter 3:12; Jeremiah 23:6. 9. 2 Thessalonians 2:8.

THE MILLENIUM

Chapter 20 follows the events of chapter 19. In order to understand the millenium we must understand what will take place at the second advent of Jesus Christ.

1. DESTRUCTION OF WICKED LIVING: As we have just seen from the last chapter, these are blotted from the face of the earth by "the brightness of His coming." This is the repeated emphasis of Revelation. There will be no 1000 years of peace upon this earth as many suppose. This present world will be destroyed, not by man-made weapons, but by Christ Himself. This has been emphasized in chapters 11:18; 14:14-20; 16:11-21 and 19. Concerning this terrible day of destruction, the prophets of old have said:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned."[1]

"I beheld the earth, and, lo, it was without form, and void, and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger."[2]

2. RESURRECTION OF THE RIGHTEOUS DEAD: This is what the Revelator calls the first resurrection. See verses 4-6. The apostle Paul says: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first."[3]

3. TRANSLATION OF RIGHTEOUS LIVING: Concerning the righteous living, the apostle Paul says: "Then we which are alive and remain shall be caught up together with them [the resurrected righteous] in the air: and so shall we ever be with the Lord." "We shall not all sleep [rest in the grave], but we shall all be changed."[4] Note that they are "caught up" to meet the Lord in the air. They do not yet reign with Christ on the earth.

4. SATAN BOUND: This chapter shows us that Satan will be bound for a 1000 years. Upon this desolate earth, without human occupant, the old serpent will find his living hell in beholding the dreary fruits of his rebellion against God's law.[5] He can "deceive the nations no more until the 1000 years are finished." Verse 3. The earth in the desolate state is the place prefigured by the wilderness to which the scapegoat was banished after the high priest had cleansed the sanctuary on Israel's Day of Atonement.[6] Satan is now the scapegoat, and he is declared responsible for all the sins that he has tempted God's people to commit.

Where are the righteous during this period? They are certainly not with the devil on the desolate earth! "I saw thrones, and they sat upon them, and judgment was given them." Verse 4. With the Saviour in heaven, they judge the wicked dead, and Satan and his evil angels. Paul said: "The saints shall judge the world . . . know ye not that ye shall judge angels."[7] This work of judging the dead was brought to view in chapter 11:18. After the wrath of God destroys those who corrupt the earth, the record speaks of "the time of the dead, that they should be judged."

1. Isaiah 24:1, 3, 5, 6. 2. Jeremiah 4:23-26. 3. 1 Thessalonians 4:16. See also 1 Corinthians 15:51-56; John 6:40. 4. 1 Thessalonians 4:17; 1 Corinthians 15:51. 5. Isaiah 14:18-20. 6. Leviticus 16:20-23. 7. 1 Corinthians 6:2, 3.

CHAPTER 20

The Millennial Reign

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 Dĕv'il, and Sā'tan, 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.

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 Jē'şus, 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.[1] This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on 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.

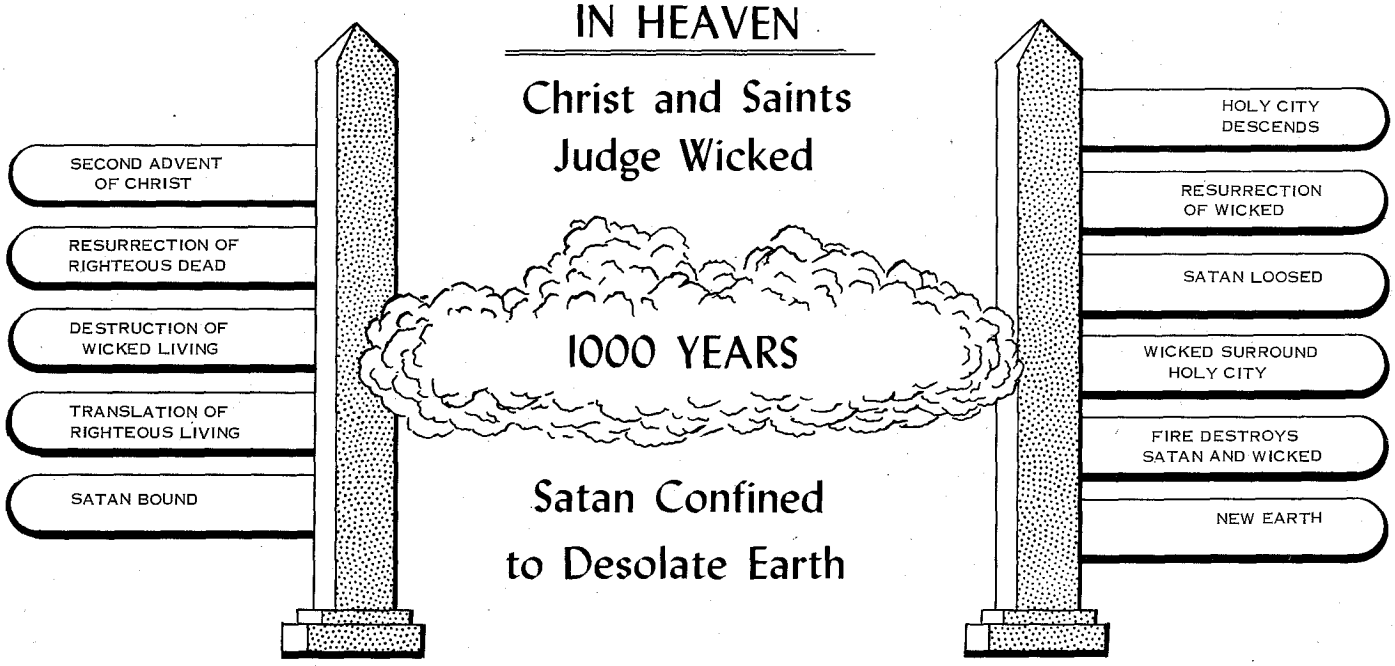
7 And when the thousand years are expired, Sā'tan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gŏg and Mā'gŏg, 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 brim-

1. This sentence is actually in parenthesis.



stone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.[1]

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.

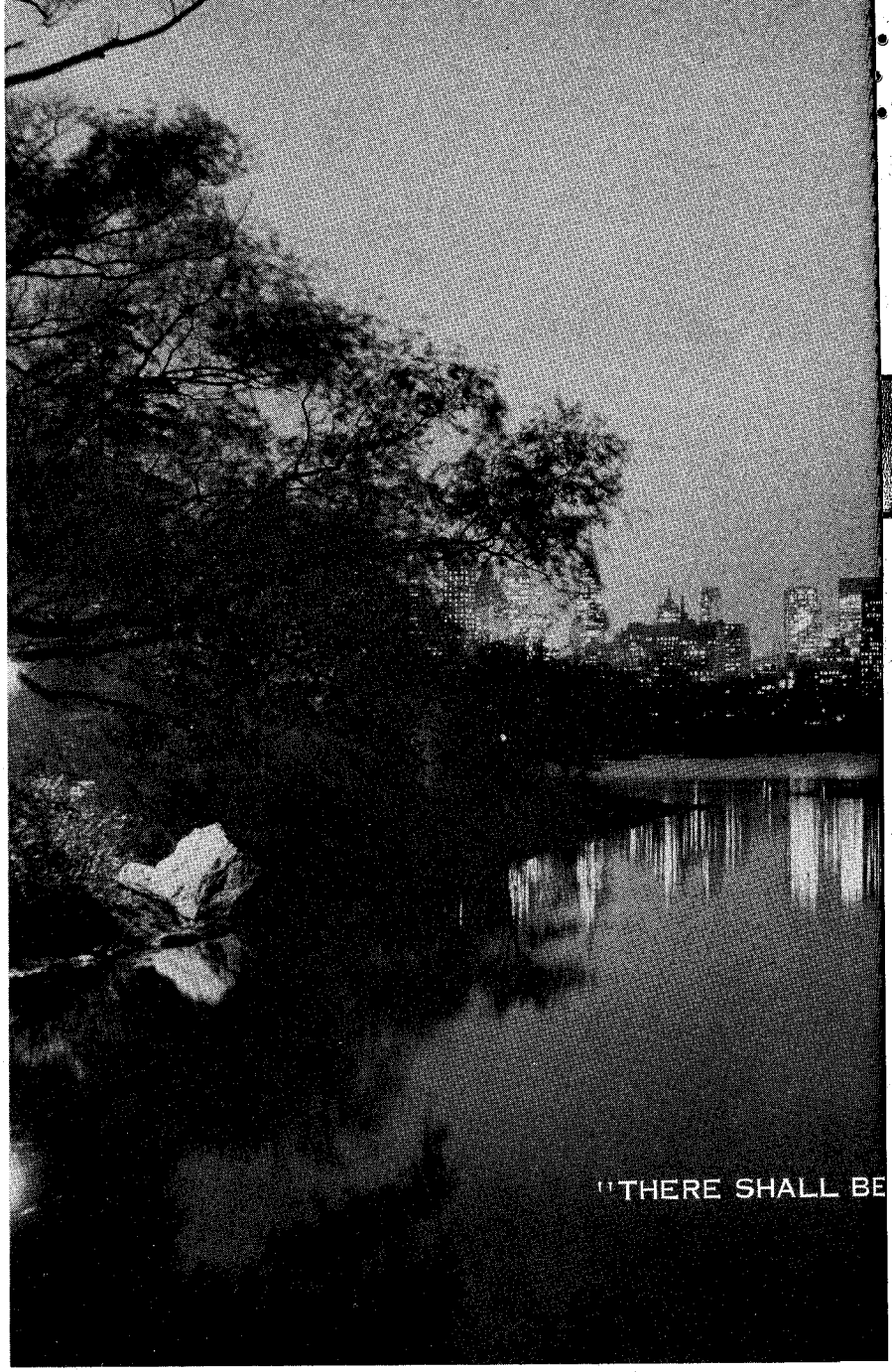
1. i.e. Satan and wicked will suffer as long as life shall be granted them. See on Chapter 14:10-11, page 89.

Study the chart above along with the Scriptures on this page. At the close of the millenium the Holy City, New Jerusalem, comes down from God out of heaven to this earth (See chapter 21:2).[1] In company with the saints, Christ descends to this earth to execute judgment upon the wicked. These are called forth from their graves in "the resurrection of damnation."[2] Each will come up as he went into the grave—in rebellion against God and His law. It is now that Satan is "loosed a little season" (verse 3). Once again he deceives the wicked, a vast company of all ages, and leads them into an attack on the Holy City. (See verse 9). Now they meet their final fate. Christ rises to execute judgment. As the lost are told of their fate, and each shown the righteousness of God and the punishment they deserve,[3] all bow (including Satan) to confess that Christ is Lord to the glory of the Father.[4] Fire then rains from heaven to consume the wicked. Each is punished according to his deeds. In the cleansing fires[5] all sin and results of sin are forever eradicated. Sinners are destroyed—both body and soul in the fires of hell.[6] "They shall be as though they had not been."[7] They die eternally in this "second death" (verse 14).

After the eternal destruction of all sin and sinners, God makes all things new. Here is the "new heavens and new earth wherein dwelleth righteousness."[8] The earth is restored to its Edenic beauty, and with God and the Lamb, the saints will possess the Kingdom for ever and ever."[9] Any further comments on the closing chapters of Revelation would be gilding the lily. That the reader, along with the publishers of this magazine, will be accounted worthy to share in the glory of the inheritance of the saints is our prayer.

1. See Zechariah 14:4. 2. John 5:29. 3. Chapter 15:3. 4. Phillipians 2:10. 5. 2 Peter 3:7-10. 6. Matthew 10:28. See page 89 on annihilation of the wicked. 7. Obadiah 16. 8. 2 Peter 3:13, 9. Daniel 7:18.

The New Earth



CHAPTER 21

The New Heaven and Earth

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.

2 And I Jŏhn saw the holy city, new Jĕ-rụ'să-lĕm, 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.

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 Ăl'phȧ and Ō-mē'gȧ, 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 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.

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 Jĕ-rụ'să-lĕm, 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;

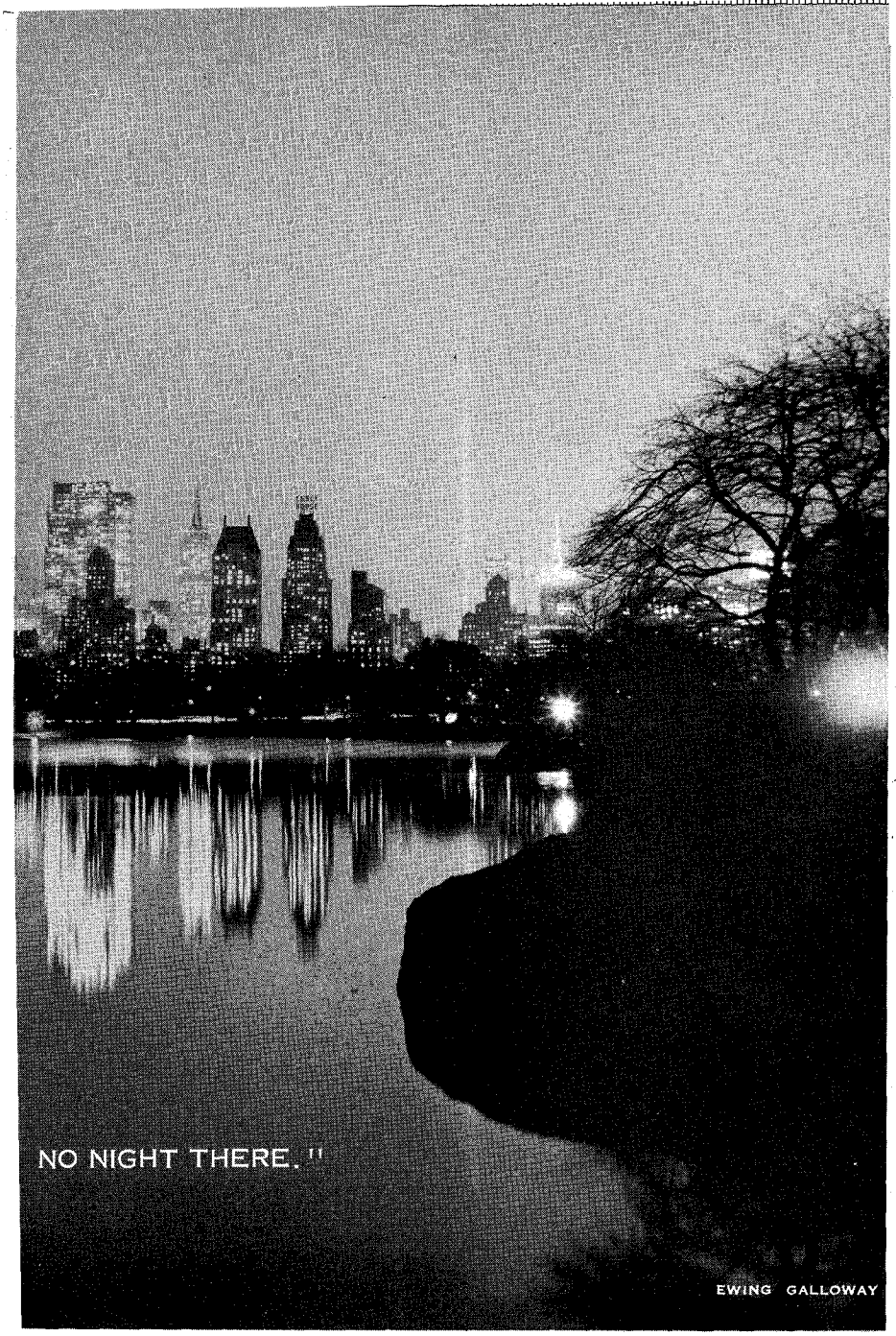
12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Ĭs'ra-el:

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.

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 foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand fur-



longs. 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.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

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.

22 And I saw no temple therein: for 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.

CHAPTER 22

Final Warning and Invitation

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.

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:

4 And they shall see his face; and his name *shall be* in their foreheads.

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 Jŏhn 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 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.

13 I am Ăl'phȧ and Ō-mē'gȧ, 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.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jē'şus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of Dā'vid, *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.

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 the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Ā-mĕn'. Even so, come, Lord Jē'şus.

21 The grace of our Lord Jē'şus Chrīst *be* with you all. Ā-mĕn'.

"WHOSOVER WILL,
LET HIM TAKE
THE WATER OF LIFE
FREELY."

WIDE WORLD PHOTOS



SPECIAL OFFER!

We recommend for further reading

"The Great Controversy"

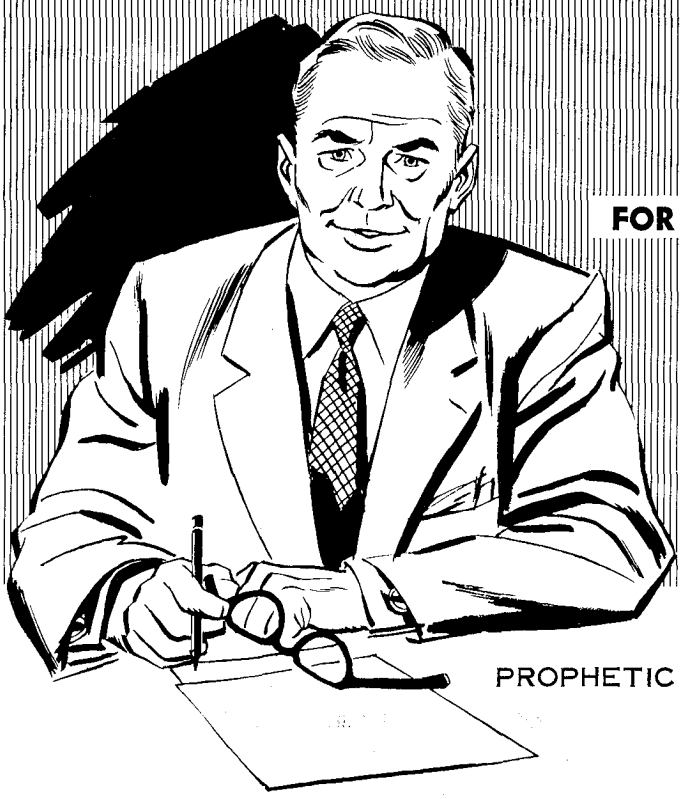
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