



WHAT IS COMING?

An earnest discussion of the future in the light of
Bible prophecy, the divinely inspired
Chart of history.

(formerly "Bible Prophecies Unfolding")

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Foreword

All civilization is asking as they apprehensively watch the unfolding of prophetic events revealed in the headlines of their newspapers and T.V. newscasts – the violence, the disasters, the immorality so prevalent everywhere in our world is frightening – the questioning mind asks, “Is this the end of the world, as prophesied in the Word of God?” These troublesome times demand an explanation.

Strange, paradoxical movements in the international, social and religious world – the religious and Christian coalition attempt to solve the worlds corruptions, violence, and immorality by legislation brings concern to those who value our religious freedom.

The economic, financial spheres, the industrial pollution of the atmosphere calls for explanation as world leaders grope for solutions to drug trafficking, disease, A.I.D.S., over population, feeding the hungry and the homeless, terrorism, abortion of millions of babies, wars and rumours of wars. Everywhere the world is captured by the uncontrolled crisis that is overwhelming the governments of our world. Total chaos hangs over the horizon of our world, and the world cries out, “What is coming?!”

Men of renown are bewildered by the overwhelming tide of events. Discordant and insistent voices cry out, clamouring for a hearing. Speculative philosophies are vocal over the present meanings of the coming chaos – but are notoriously undependable.

These human reasonings, as government grope for solutions, create only disappointments – none are adequate on conclusions.

The United Nations stand deadlocked over crisis after crisis.

But God has a solution of all of these problems, revealed in Bible prophecy. There is a sure word of prophecy that can and will satisfy the seeker for truth. The gripping portions of the world of God in the prophecies picturing our day and the events of tomorrow, will bring peace to the inquiring soul and the question, ‘What is coming?’ will be answered by the Word of God.

The prophecies will lead us out of the shadows of darkness and despair into the marvellous light, the promises of God and the hope of our final deliverance from this violent filled world, with its sorrow and sickness and death, to a perfect world of beauty, happiness, joy and eternal life.

So, this book, “*What is Coming?*” gives a sweeping survey of God’s plans for those who will obey His commandments and seek for the Holy Spirit’s power. Grave are the issues you will study in this book, but glorious will be the reward as you seek to know God’s will and plans for the future.

So grave are the principles and doctrines of truth revealed in this book, that as you read it, the truth of God will rise triumphant over all its foes and oppositions. Justice and righteousness clasp hands with peace and mercy and the justice which will reign eternally, not in man’s way, but in God’s way, will triumph as we surrender our will and life to His perfect way.

With our Pilot on board, Jesus, by the Holy Spirits power, He will be our compass heavenward.

Let us now embark on our search, our voyage, bound for the post of understanding, and the harbour of eternal security, asking our Pilot, who inspired the sacred writings of the prophecies, to make the meanings and solutions to the impending crisis clear to our understanding.

May God guide us and help us to see His truth as we proceed. - THE PUBLISHERS

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Chapter One

A NEW ORDER OF THINGS

WE are in the grip of stupendous events. Since the beginning of the great war in Europe the world has been staggering through the blackest and most terrible age of all its long history since the Deluge. The old order of things has passed away, and we have entered a new era in the history of the human race. A new page has been turned, a page which will never be turned back. We can never return to the conditions which prevailed before the war.

Today we are facing a new order of things. And we do not yet know what it will be. There are possibilities in each new day that re appalling. Tremendous movements are now taking place overnight which heretofore have been stretched over generations. A new world is in the making.

Nothing is sure or certain as far as human wisdom can discern. Nothing is substantial. That upon which we have built our civilization may be swept away overnight. We may expect anything and be certain of nothing.

Beneath the shifting shadows forecast by events to come, many an anxious watcher stands, peering into the gloom-curtained future, seeking to penetrate its mists.

A vague impression has taken hold of men everywhere that some great event lies just in the future, whether for good or ill they do not know. And all the anticipations of men are gilded or clouded by this impression of coming good or ill. We hear voices on every side each proclaiming its own views of the future in tones poetic, oracular, prophetic, sublime, or ridiculous.

Various Expectations

An unparalleled era of feverish preparation for war is expected by many, resulting in a cataclysm far surpassing all wars which have ever been known before. Many others however, are proclaiming that the end of war for all time has been reached, and that an era of permanent peace is beginning.

And among those who are hoping for lasting peace, there is great difference of opinion as to how this peace is to be secured and maintained. Some look for the doom of monarchies and the end of kings, and for a rebirth of nations in socialistic swaddling clothes.

Still others are looking for an age of law and arbitration to succeed the days of strife, and for the establishment of a great international supreme court. A disbanding of armies and dismantling of navies is coming, in the opinion of many, as a result of world-wide acceptance of the principles of the gospel of Christ.

There are others who believe with William Jennings Bryan that a time is coming when *"the nations will place their trust in love, the weapon for which there is no shield; in love, that suffereth long and is kind; in love, that is not easily provoked, that beareth all things, believeth all things, endureth all things; in love, which, though despised as weakness by the worshipers of Mars, abideth when all else fails."*

Others look for an age of federation, and above all for the great Federation of the World, with its police force consisting of the federated armies and navies of the world.

A Chart of the Future

Amid this tumultuous babble of ten thousand foretelling tongues, it is well for us to go to an Authority which can make known the end from the beginning. While the immediate future may look dark and forbidding, it is known to God. *“He knoweth what is in the darkness, and the light dwelleth with Him.”*

And *“He revealeth the deep and secret things.”* The God of truth has spoken, and spoken on this very subject of the future. By inspiration of the mighty God His servants have been given knowledge and understanding. The veil of the future has been drawn aside and its secrets revealed by men who have spoken as *“they were moved by the Holy Ghost.”*

To the Christian pilgrims who are journeying through this world to reach the kingdom of God it is comforting to know that God has charted the future, and that by the study of this divine chart they may become acquainted with all the great world movements which are yet to come to pass. God has not left His faithful servants in darkness with regard to those things which are coming upon the earth, nor of those things which are even now taking place in heaven. In the prophecies of the Bible He has outlined the rise and fall, not only of the nations of the past, but also of the nations of the present, and has plainly foretold their ultimate destiny.

At the same time God has made it plain in the prophecies of His Word that just as in this present generation we are witnessing on earth some of the mightiest movements of all history, so in heaven there is taking place today the most important events in all the history of God’s dealings with the human family. And these great events in heaven are preparatory to the *“kingdoms of this world”* becoming *“the kingdom of our Lord and of His Christ.”*

What then is coming? The restless tumult which today is shaking the world is only the climax of the ceaseless din of war, commotion, and strife, out of which for centuries past nations have risen, lingered out a more or less brief existence, and passed away only to give place to others.

Human Hopes Have Failed

Through all time ship after ship of state has gone forth, freighted with human hopes, only to eaten by worms, stranded on sandbars, foundered in gales, broken on reefs, or sunk in collisions, until the shore of time is strewn with their shattered hulks.

Much as men have desired peace and prosperity, their desires have not been fulfilled. Human projects have failed, human hopes have proved phantoms, human promises have turned out falsehoods. All that wisdom, genius, education, civilisation, and philanthropy have accomplished still leaves the whole head faint and the whole heart sick. And the ten thousand panaceas of men have brought no relief.

Again, what is coming? Are we to go on, and on, and on, in this ceaseless course of human failure and woe? Is the sound of war and strife to be perpetual? Will the discord never end? Shall earth never find rest? What is the destiny of the world and of the human race?

A Revolt Against Divine Government

How big these questions are with importance! Compressed within them is the world-wide anxiety of six thousand years. Why all this long-continued struggle? Why this never-ceasing tumult and confusion?

The answer is brief, simple, and truthful, and is found in the statement: *“The Lord hath a controversy with the nations.” Jeremiah 25:31.*

And we are not left to vague conjecture and speculation regarding the reason for this controversy. It is a controversy between right and wrong. The prophet Hosea thus states it: *“Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.” Hosea 4:1, 2.*

Sin, then, is the cause of the controversy between God and man. The transgression which first interrupted the harmony which existed between the Creator and his creatures brought a curse upon this revolted province of the divine dominions, and a curse upon the rebellious race. And that curse has continued, and has been the cause of all the woe, the unrest, and the death, both of nations and of men.

From the beginning until now, as a result of sin, men have sat in darkness; not because it was necessary, but because they willed it so. Light has come into the world, but men loved darkness rather than light.

True, men have advanced, but not toward God. They have progressed, but not in righteousness. They have become wise, but in their own conceits.

Not only individuals, but nations, have been rebellious. And as a result of sin, there is *“distress of nations, with perplexity; men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” Luke 21: 25, 26.*

But God Himself has spoken concerning the future of the earth. What he has said is contained in the great lines of prophecy which are explained in this book. And what He has said is true.

Chapter Two

PROPHETIC SYMBOLS

DURING recent years the educational world has discovered that one of the very best methods of imparting information and giving instruction is that of teaching by object lessons, and this method has now been adopted very widely in the public school system in the United States and other countries. Thousands of years ago God knew the value and benefits of this method and used it largely in the writing of the Bible, especially its prophetic parts.

It is this method which is employed by the Lord in the prophecy which follows:

“In the first year of Belshazzar king of Babylon Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. 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 to stand upon the feet as a man, and a man’s heart was given to it.” Daniel 7:1-4

It is just such prophecies as this which bring perplexity to the heart of many Bible students. As they read, they say to themselves, “*What a strange dream; what can it possibly mean?*” And they decide that the Bible is one of the most peculiar and most difficult books in the world. Many, coming face to face with such a prophecy for the first time, and not finding an explanation at once, give up trying to understand its meaning. Many conclude it has no meaning, and was never intended to be understood. And when they read through the Bible again they avoid going over these prophecies which are so rich in instruction and wisdom for the people of God today. Undoubtedly the two most neglected books in the Bible are those of Daniel and the Revelation, the books which are filled with prophetic symbols of beasts, horns, wings, many-headed monsters and their strange doings.

The Use of Symbols

But when the same persons pick up the daily paper and see similar things portrayed there in the form of cartoons, they have no difficulty in understanding the meaning. We are accustomed to seeing in the daily press a method of representation similar to that which we find in the above verses, so accustomed indeed that we grasp the meaning by a mere glance.

A modern cartoon in which a lion is portrayed in a certain relation to an eagle would be understood at once by all who saw it. They would understand that the lion represents Great Britain and the eagle represents the United States. A bear in the cartoons of the day would be understood to represent Russia; a great yellow dragon would be recognised as the symbol of China; a donkey, as the symbol of the Democratic party; an elephant, of the Republican party; and so on through a long list of symbols. Very few would have any difficulty in grasping the meaning of this symbolism. Its use is wide-spread throughout the world today.

Of Great Value

And consider the value of this method. The writer can remember the cartoons of the war between Russian and Japan. Russia was represented by a great shaggy bear, and oftentimes Japan was represented by a little bull-dog. And the little bull-dog led the bear a stern and wearing chase through those cartoons. Very often one could get a better idea of the actual situation in the war between these two powers by a mere glance at the front-page cartoon, than he could by reading columns of the details of battles. Thus this method conveys in an instant what other methods would take a much longer time to convey.

This is evidently the reason why the Lord employs this method in the prophecies. By it He can impart to men a great amount of truth in a very small compass. If all who study the Bible could get this thought clearly in their minds it would make plain many things which they have considered unaccountable in these prophecies, and they would find the prophetic parts of the Bible rich and fruitful fields of study in which they would take the keenest delight.

In the chapter from which we have quoted, the seventh chapter of Daniel, God has told the whole history of the world from the time of Daniel to the end of time, in eight verses. In these verses He has covered the history of the four great empires of the world, history which human historians take whole libraries to tell, and God has told it so well in these pictures that He has left out on important thing.

History in Advance

And, it must be remembered, this is history in advance. God described, in these prophecies, the course of these empires before some of them existed. Here is outlined the origin, the work, and the fall of the world's great empires before these empires existed. Surely, if this is done correctly, all must confess that only the One who knows the end from the beginning could possibly have caused these prophecies to be written. Jehovah, the God of heaven, to whose glance all the future is as open as the past, caused these things to pass before the mind of Daniel in holy vision, and they were written for our comfort and learning who, in this age of the world, are to see their complete fulfilment.

The Bible Its Own Best Commentator

That which is hidden and mysterious in one part of the Bible is sure to be explained in another part. Let us notice the meaning of the symbols used in the passage which has been quoted, and notice also how completely the Bible is its own best commentator, how fully it explains itself.

In the above passage we have five symbols: the winds, the sea, the beasts, the lion, and the wings.

Wind, in symbolic prophecy, represents war, strife, commotion, bloodshed. This could be gathered from the following verse:

“Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth.” Jeremiah 25:32, 33.

Here bloodshed and death are said to be caused by “*a great whirlwind,*” or a great war, for the thirty-first verse of the chapter says that those who are thus slain are given “*to the sword.*” That wind represents wars is again evident from the fact that in this chapter, the seventh of Daniel, four great kingdoms arise as the result of winds beating upon the sea;

and those who have read history know that it is as a consequence of war that most of the nations of the earth have arisen. Wind, then, in prophecy, is a symbol of war.

The sea, or water, is a symbol of the people, nations, and multitudes of the earth. This is clearly stated in the Bible as follows:

“And he saith unto me, The waters which thou sawest, . . . are peoples, and multitudes, and nations, and tongues.” Revelation 17:15.

Four Great Kingdoms

The four great beasts which Daniel saw in the vision represent four great nations, or kingdoms, which were to come into existence in the world. It is thus stated by the angel who explains the vision to the prophet:

“I saw in my vision by night, and behold, as a result of great wars among the people and nations of the earth, four great kingdoms arose, different one from another.”

Babylon the Lion

The first of these kingdoms is represented by the symbol of a lion. By a study of other passages which mention this same symbol we shall arrive at its meaning. Thus we read in Jeremiah:

“The lion is coming up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and they cities shall be laid waster, without an inhabitant.” Jeremiah 4:7.

Here the lion is called “*the destroyer of the Gentiles.*” The land of the kingdom of Judah was to be made desolate by this destroyer, and its cities laid waste, and their inhabitants removed. Speaking again of this same power, Jeremiah says:

“For thus saith the Lord; Behold, he shall fly as an eagle, and shall spread his wings over Moab.” Jeremiah 48:40.

This lion, then, which is to destroy the cities of Judah, is to fly as an eagle, or have eagle’s wings. Obviously this is the very lion which Daniel saw in vision. And now Jeremiah, speaking again of his flying as an eagle, gives us the name of this lion:

“Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: . . . Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadnezzar king of Babylon shall smite.” Etc. Jeremiah 49:22, 28.

From these passages it is plain that the lion is a symbol of Babylon, especially under Nebuchadnezzar. This is the power which was the destroyer of the Gentiles, which made desolate the land of Judah and laid waste its cities, including Jerusalem, and took the Jews into captivity. In fact Daniel was one of these captives at the very time he was given this prophecy. The eagle’s wings represent the rapidity with which Babylon conquered its enemies, the nations which fought against it. It spread its wings over them all until all the kingdoms of the ancient world were brought under subjection to Babylon.

In the vision Daniel saw a change come over the lion. Its wings were plucked. That is, the time came in its history when it no longer flew over the nations in conquest. It was lifted up from the earth, and made to stand on its feet as a man, and a man’s heart was given to it. After the death of Nebuchadnezzar the kingdom became decadent. Its lionheartedness disappeared and it was given the timid and fearful heart of a man. In the story of

Belshazzar's feast we see an indication of the luxury and vice that presaged the overthrow of the nation.

Medo-Persia the Bear

“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.” Daniel 7:5.

Babylon fell in 538 B.C., and it was succeeded by its conqueror. The bear represents this empire, the empire of Medo-Perisa. The two elements of this kingdom, the Medes and the Perisians, are represented by the bear raising itself up on one side, showing that one element was higher than the other. This was true, the Persian element predominating. The three ribs in its mouth undoubtedly refer to the three kingdoms of Babylon, Lydia and Egypt, which were the principle conquests of the Persian monarchs.

Greece the Leopard

“After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl: and the beast had also four heads; and dominion was given to it.” Verse 6.

Medo-Persia was overthrown in three great battles, by Alexander the great, the battles of Granicus in 334 B.C., of Issus in 333 B.C., and Arbela in 331 B.C. The leopard represents Greece; the wings on its back represent the unparalleled rapidity with which Greece made its conquests under Alexander, who marched his armies fifty-one hundred miles in eight years, and brought all the kingdoms of the ancient world under his sway. In 323 B.C., not long after his conquest of the great empire of Medo-Persia, Alexander died at Babylon in a drunken debauch. His kingdom maintained its unity but a short time after his death, and by 301 B.C., it was divided among his four leading generals, Cassander, Lysimachus, Seleucus, and Ptolemy. These divisions are represented by the four heads of the leopard beast. Cassander ruled over the kingdom of the west, comprising Greece and Macedon; Lysimachus over the kingdom of the north, comprising Thrace and some provinces in Asia Minor; Seleucus over the kingdom of the east, comprising Syria and the provinces of the east of Palestine; and Ptolemy over the kingdom of the south, comprising Egypt, Libya, Arabia, and Palestine.

Rome the Terrible Beast

“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 break 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.” Verse 7.

The divisions of Greece, noted above, were all overthrown and absorbed by Rome. The terrible ten-horned beast fitly represents Rome, for this empire above all others, was dreadful, terrible, and exceedingly strong.

The Ten Kingdoms

The ten horns of this beast are said by the angel in verse twenty-four to represent ten kingdoms. Ten kingdoms were to come out of Rome. This was fulfilled in the establishment on the territory of Western Rome between the years 351 A.D. and 476 A.D., of the kingdoms of the Allermanni, the Franks, the Suevi, The Burgundians, The Vandals, the AngloSaxons, the Visigoths, The Ostrogoths, the Huns, and the Lombards. And from that time until now this tenfold division has persistently dominated the history of the

territory once occupied by Western Rome. Changes, it is true there have been, resulting from war and from the more or less temporary alliances which have been formed through the centuries; but through all the changes of the past this tenfold division has persisted, even to the outcome of the recent war.

Another Horn

“I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.” Verse 8.

Another power was to arise in the territory of Rome, causing the fall of three of the ten kingdoms. By the angel this is explained as follows:

“And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. 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. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.” Verses 24-26.

Nearly all Protestant commentators are agreed that this little horn symbol can refer only to the development in Rome of the great ecclesiastical power of the papacy, or Roman Catholic Church. If it be true, and can be shown, that all the specifications of this passage of Scripture are met only in the growth and work of the papal power, no other conclusion is tenable.

In the church of Rome, as in all churches, there are to be found many noble, God-fearing, sincere Christians, to the best of their knowledge and ability walking in the light they have received. Their love for truth will, we trust, lead them with us to careful and prayerful consideration of the facts here set forth.

God has here in His prophetic word presented a picture of a great power, opposing His people and His truth. He has told us when and where it would appear, how long it would continue, and has given us many other details of the work it would do. Not with bitterness, but only in the spirit of candour, do we here compare this forecast with the indisputable facts of history regarding the papal power.

The Time of Appearance

“The ten horns,” as we have seen, are *“ten kings that shall arise.”* The power represented by the little horn is to arise *“after them,”* and the overthrow of three of these kingdoms is to follow. We must therefore look for its rise this side of 476 A.D.

In 483 A.D. the celebrated Justinian became the emperor of Eastern Rome. He endeavoured to bring the entire empire, both east and west, under his own dominion, and in executing this purpose he sent his armies against the Heruli, the Vandals, and the Ostrogoths. The Heruli fell in 493, the Vandals in 534, and the Ostrogoths were compelled to withdraw in defeat from Rome in 538, and later were entirely overwhelmed.

In connection with Justinian’s attempt to unite the whole empire under himself, he also declared it to be his purpose to unite all men in one common faith, and subject them to the bishop of Rome. This purpose he set forth in a flattering letter to the pope in 533, which was clothed with all the authority of an official decree, in which the pope was styled, *“head of all the holy churches.”* Out of this decree, and a former decree which had preceded it by

thirty years, developed all the power which in later years was wielded with such terrible effect by the papacy.

This former decree was passed by an ecclesiastical council in 503, and this claimed for the bishop of Rome the office, title, and the power of “vicar of God,” declaring that as such he could not be judged by a human tribunal. This decree received apparent confirmation in the military victory of Clovis, with his hosts of Franks, in 508. At this point begins the 1290 year prophecy referred to in Daniel 12:11, which ended at the same time as the 1260 year prophecy of Daniel 7:25.

In the same manner the decree of Justinian of 533, which went beyond the decree of 503, inasmuch as this really involved a recognition on the part of the state of the claim which had been advanced by the church, was given apparent confirmation in the victory of the armies of the empire in 538 when the Ostrogoths were compelled to withdraw defeated from Rome. And from this point begins the 1260 year period during which the power of the papacy, growing out of these two decrees, was to increase until it became supreme, and then diminish until an apparent death stroke was administered to it in 1798.

Having thus gained the support of the empire to its pretensions and claims, the stage was fully set, and we behold the papacy riding forth in triumph to the pace ascribed to her in the prophecy.

Thus history shows the authority of the papacy to have become established as a result of the ecclesiastical decree of 503 and the governmental decree of 533, both of which were followed by military victory, the first in 508, the second in 538, from which latter date we are warranted in dating the 1260 year period of papal supremacy.

Location of the Horn

The “little horn” came out of the fourth beast, and among the ten horns. So its prototype must be an outgrowth of Rome, and arise among the ten kingdoms. The very name by which the papacy is known to the world today, - the Roman Catholic Church, is her own testimony to the fact that her power is a perpetuation of the power of the old Roman empire. The seat of the government of Rome is her capital. The language of Rome is official language of her ritual. The very title of the pope, Pontifex Maximus, is a perpetuation of the title of the old Roman emperors, who combined in their person supreme authority, in matters both civil and ecclesiastic. The papacy, and no other power than that of the papacy, is left of the once vast power wielded by Rome, symbolised in the fourth beast.

“Diverse from the First”

The papacy was diverse from the first ten kingdoms, in that it was a religious power claiming dominion over both temporal and spiritual affairs of all kingdoms. It was a union of church and state with the church supreme.

“Great Words Against the Most High”

The very essence of the papal claim is that the pope is the vicar of Christ on earth, is representative, vested with the same power and authority that Christ Himself would manifest were He here in person, and that the priesthood of that church have the very power of Christ. This claim is clearly and repeatedly made by Catholics. One write thus declares:

“As bishops and priests are as certain interpreters and heralds of God, who in His name teach men the divine law and the precepts of life, and are the representatives on earth of God Himself, it is clear that their function is such that none greater can be conceived; wherefore they are justly called not only ‘angels’ (Mal. 2:7), but also ‘gods’ (Ps. 82:6), holding as they do amongst us the power and authority of the immortal God. But although they at all times held a most exalted dignity, yet the priests of the new testament far excel all the others in honour; for the power of consecrating and offering the body and blood of our Lord, and of remitting sins, which has been conferred on them, transcends human reasoning and intelligence: still less can there be found on earth anything equal and like to it.” - Catechism of the Council of Trent,” Dublin, page 275.

By the papal system mortal men are placed as mediators in the place of Christ, who is declared by Scripture to be the only mediator between God and man (1 Timothy 2:5); the divine prerogative of forgiving sins is assumed by men, themselves sinful and needing forgiveness; the claim to infallibility in matters of conscience and doctrine is claimed by erring men.

Now it is evident that either these alleged powers must be truly, as all devout Catholics believe, by divine appointment, or else these words and claims, instead of being voiced by Jehovah, are falsely put forth by men, and thereby constitute “great words against the Most High.” This alternative is thus stated by the great writer, John Henry Newman, who declares that if these claims are unwarranted, -

“Here is an association which professes to take his (Christ’s) place without warrant. It comes forward instead of Christ and for Him, it speaks for Him, it develops His words, it suspends His appointments; it grants dispensation in matters of positive duty; it professes to minister grace; it absolves from sin; and all this of its own authority. Is it not henceforth according to the very force of the world ‘Antichrist’? He who speaks for Christ must either be His true ambassador or Antichrist. . . . There is no medium between a Vice-Christ and Antichrist.” - British Critic and Quarterly Theological Review, Oct. 1840, pages 430-432.

The fact that the popes of Rome have assumed titles and prerogatives of Deity, is easily verified by reading their own statements. Innocent III (in a passage which forms part of the Roman Canon law) says:

“The pope represents not a mere man, but a true God on earth.”

And Cardinal Bellarmine, the great Catholic theologian declares,

“All the names which are attributed to Christ in Scripture, implying his supremacy over the church are also attributed to the pope.”

Such bold assumptions, made by none other than the papacy, again point to that power as the fulfilment of the little horn “that spake very great things.” Daniel 7:20

“Shall Wear Out the Saints”

That the papacy has opposed and persecuted even unto the death of those whom she termed heretics, is a fact so well known that it needs hardly more than passing mention. In doing thus, this alleged representative has departed far from her great Exemplar who said, “My kingdom is not of this world,” and who declared of His mission to earth, “If any man hear my words, and believe not, I judge him not.” John 18:36; 12:47.

In its attempt to rise to power, the papacy made war against every opposing agency, whether political or ecclesiastical. In the period of its supremacy tens of thousands of the

followers of Christ were put to death, often for no greater crime than the reading of the blessed Bible. One writer thus describes these persecutions:

“Under these bloody maxims, those persecutions were on, from the eleventh and twelfth centuries almost to the present day, which stand out on the page of history. After the signal of open martyrdom had been given in the canons of Orleans, there followed the extirpation of the Albigenes under the form of a crusade, the establishment of the Inquisition, the cruel attempts to extinguish the Waldenses, the martyrdoms of the Lollards, the cruel wars to exterminate the Bohemians, the burning of Huss and Jerome, and multitudes of other confessors, before the Reformation; and afterwards, the ferocious cruelties practised in the Netherlands, the martyrdoms of Queen Mary’s reign, the extinction by fire and sword of the Reformation in Spain and Italy, by fraud and open persecution in Poland, the massacre of Bartholomew, the persecution of the Huguenots by the League, the extirpation of the Vaudois, and all the cruelties and prejudices connected with the revocation of the edict of Nantes. These are the more open and conspicuous facts which explain the prophecy, besides the slow and secret wonders of the holy tribunal of the Inquisition.” - *The First Two Visions of Daniel*, by T.R. Birks, M.A. London, 1845, pages 248, 249.

It is sometimes urged in defence of the Catholic church that she should not be held responsible for these persecutions, as it was the spirit of those unenlightened times, and that others, when they had it in their power, persecuted the Catholics in their turn. There is, indeed, some truth to this. Other religious bodies have persecuted, but with this vital difference, that these churches today disavow, condemn, and detest their former action; while the papacy alone makes the persecution of heretics a part of her doctrine. In an editorial of one of the leading Catholic journals in this country, occur the following plain admissions:

“The church has persecuted. Only a tyro in church history will deny that. . . . One hundred and fifty years after Constantine the Donatists were persecuted, and sometimes put to death. . . . Protestants were persecuted in France and Spain with the full approval of the church authorities. We have always defended the persecution of the Huguenots, and the Spanish Inquisition. Wherever and whenever there is honest Catholicity there will be a clear distinction drawn between truth and error, and Catholicity and all forms of error. When she thinks it good to use physical force, she will use it.” *The Western Watchman* (Roman Catholic), St. Louis, Dec. 24, 1908.

Attempted to Change the Law

The papacy has attempted “*to change times and laws.*” This points directly to the attempted change of the Sabbath. The testimony to prove this, and the confession of the Roman Church, will be found presented in detail in the author’s work, “*The Christian Sabbath; Is it Saturday or Sunday?*” The change which this Roman power was to attempt in the law of God was with reference to time. The prophecy is that he will “think to change times and laws,” or the time in the law. There is but one reference to time in the law of God, and that is contained in the fourth commandment, the Sabbath commandment.

And just this has been attempted by the Roman Church. Notice again the statement of the prophecy, “*And think to change times and laws.*” The papacy was to make the attempt to change the Sabbath, “*think*” to change it; but the change has not actually been made. The Sabbath has not really been changed. The seventh day is just as much the Sabbath today as it ever was. What has been changed is the observance of the people who have turned away from the Sabbath of Jehovah to the Sabbath of the papacy.

It was the Roman Church which substituted the observance of Sunday for the observance of the Sabbath of the Lord, which is the seventh day. The first day has now taken the place of the seventh day in the minds of the majority of Christians, but the only authority for the observance of the first day is the authority of the Roman Catholic Church. It has no

sanction at all in the Bible. God never commanded the first day to be kept, Christ never commanded it, inspired men never commanded it. Jesus never observed the first day, and His apostles never observed it. They observed the Sabbath of the Lord, the seventh day of the week. The change was brought about by the Roman Catholic Church and has been handed down through the centuries, and therefore the Sunday institution has no connection with Christianity, but was originated in that system which is dealt with in the prophecy we are now studying. This substitution for the true Sabbath, Sunday observance, should be discarded today by every follower of the Lord Jesus; and the Sabbath of the Lord, the seventh day of the week, observed instead.

The 1260 Years

The time during which the papacy would have power to work its will with the saints, the times, and the law of God is next pointed out in the prophecy. "And they shall be given into his hand until a time and times and the dividing of time." In other prophecies regarding the papacy this period of time is spoken of in the following ways:

"A time, and times, and half a time." Revelation 12:14.

"Power was given unto him to continue forty and two months." Revelation 13:5. See also Revelation 11:2.

"A thousand two hundred and threescore days." Revelation 12:6.

A "time" in prophecy is the same as a year. (See Daniel 11:13, margin, and Revised Version). "*Time and times and the dividing of time*" would be three years and a half. Three years and a half would be forty-two months, the same period mentioned in Revelation 13:5. In prophetic reckoning the old calendar year, the ecclesiastic year of the Jews, or twelve months of thirty days each, is used. Forty-two months of thirty days each is 1260 days, and three and one-half years of 360 days each is 1260 days. As each day represents a year (Ezekiel 4:6), this long period, the end of which was to mark the limit of the time of the supremacy of the papacy over the saints, the times, and the law of God would therefore be 1260 Years.

\The beginning of this time is marked by a series of events, beginning with the decree of 503, including the decree of 533, by which the pope was recognized as "*head of all the holy churches,*" and closing with the defeat of the Ostrogoths in 538. From this year the long period of papal supremacy reaching to the end of the 1260 years, begins. Adding 1260 years to this date, 538, we are brought to 1798 as the terminal period of papal supremacy, and the end of the 1260 years.

The close of this period is marked by events stretching from 1793, when France renounced the Roman Church, and turned its back on religion, and culminating in 1798, when a French army, under Berthier, entered Rome, a Roman republic was proclaimed, the pope was made a prisoner and exiled into France, where he died the following year. Just as the power of the papacy grew out of the events of 503 to 508, and 533 to 538, so the diminishing of the papacy beginning with the Protestant Reformation, was given great impetus by the establishment of the American republic, and culminated in the events of the French Revolution in 1798, which resulted in the overthrow of the pope in that year. Thus the prophecy has been exactly fulfilled.

It would be natural to expect tht if the papacy was to have power over the laws of God until 1798, that after that time the law of God, and especially the Sabbath, against which the papacy has chiefly worked, would again be set before the world in their true light. And this is true. There is a special message being presented to the world at this time, one of the prominent features of which is obedience to God in the matter of Sabbath reform.

Before long the dominion of the papacy will be completely taken away from it.

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

And then the dominion of the earth will be given to the people of God, and the everlasting kingdom of Christ will be set up.

“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.” Daniel 7:27.

Thus the prophecy ends with the assurance that Christ’s kingdom is near at hand. It points forward to that time when God’s people, so long without a kingdom of their own, will at last enter into the kingdom prepared for them, holding it in everlasting possession. Let the reader turn his eyes to the same period, and through the grace of Christ, by obedience, bring his life into harmony with the law of God, that he “may have right to the tree of life, and may enter in through the gates into the city.” Revelation 22:14.

Chapter Three

THE RAM, THE GOAT, AND THE LITTLE HORN

IN the eight and ninth chapters of Daniel is found a line of prophecy, once more outlining in symbols the history of the world, and bringing out further details of the great universal kingdoms, especially of Rome. In the light of what we have learned of the interpretation of the beasts of the seventh chapter, an understanding of this next line of prophecy, in which the same kingdoms are foretold, is not difficult.

This eighth chapter opens with a description of

“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. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any other that could deliver out of his hand; but he did according to his will, and became great.” Verses 3, 4.

The student of the prophecies is not left to theorise regarding the identity of the power represented by this symbol. The angel Gabriel clearly gives this information to Daniel, and it is as follows:

“The ram which thou sawest having two horns are the kings of Media and Persia>” Verse 20.

The ram represents the empire of Medo-Persia. The two horns represent the two elements in the empire, the Medes and the Persians. The Persians became the strongest element in the later history of the empire, and this fact is represented by the statement that “*the higher came up last.*” The directions in which the prophet saw the ram pushing represent the direction of its conquests, and he pushed these conquests until there was no power that could stand before him.

The Empire of Greece

Then another empire is represented to Daniel”

“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. 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. 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. 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.” Verses 5-9

This, too, was explained by the angel Gabriel:

“And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.” Verses 21, 22.

The goat is a symbol of the empire of Greece. The great horn represented Alexander the great, the first king of united Greece. Its struggle with the ram represents the war between Greece and Medo-Persia by which the latter was completely overthrown. The four horns represent the four divisions into which the empire of Greece was divided after the death of Alexander. These four divisions were the kingdom of the west, ruled by Cassander; the

kingdom of the north, ruled by Lysimachus; the kingdom of the east, ruled by Seleucus; and the kingdom of the south, ruled by Ptolomy.

Rome Pagan and Papal

And still another empire is shown to the prophet:

“and out of one of them [the four horns] came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. and it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of His sanctuary was cast down. 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.” Verses 9-12.

And of this power which was to succeed Greece, and become “exceeding great, the angel gives this explanation:

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

This power, immediately following as it does the kingdom of Grecia, can be none other than Rome. And inasmuch as the little horn is brought to view as a great power in opposition to God and His people and His truth, it must include also papal Rome, which we have seen brought to view in the preceding prophecy coming out of and following the Roman empire. This is further shown by the statement that the little horn symbol carries on its awful work until it is “*broken without hands*” – at the coming of Christ.

This marked characteristic of this power, like that of the horn on the fourth beast of Daniel seven, is its daring assumption of divine prerogatives. Not content with having “*waxed great, even to the host of heaven.*” - the people of God; and of having cast down to the ground and stamped upon “*some of the host, and of the stars,*” - leaders of God’s people; it dares to magnify itself, even to the “*Prince of the host,*” - Christ Himself.

This the empire of Rome did in its persecution of the followers of Jesus, and, through Pilate, crucifying the Son of God. And this Roman church did through their persecution of the Christians, and by putting forward the claim that the pope of Rome is the vicar of Christ, His representative in the earth, and endowed with all the power of Jesus Himself.

The height of daring, however, is foretold in the expression that this power would take away the “*daily sacrifice,*” and that it would cast down “*the place of His sanctuary.*”

The special work of Jesus, in His relation to “*sacrifice*” and to the “*sanctuary*” is in behalf of fallen men, as their great High Priest, ministering pardon and grace to the sinner. It is the privilege of every man to “*come boldly to the throne of grace, that we may obtain mercy.*”

“For we hve not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Hebrews 4:16, 17; 1 John 1:9.

The privilege of a personal and intimate relationship to Christ is the most precious heritage of His followers.

“Truly our fellowship is with the Father, and with His Son Jesus Christ.” 1 John 1:3.

What greater affront could be offered to the Son of God than to hide from men this great privilege of access to Christ, and lead them to look for pardon and grace to their fellow men? Yet this is what has been done by that system which directs its followers to confess their sins to a fellow moral, and to receive from a priest through the confessional the words, “*Ego te absolvo.*” Is not this taking away from Christ His mediation in behalf of man?

The sanctuary in which Christ ministers in behalf of men is in heaven (Hebrews 4:14; 8:1). But the ministry to which men are taught to look for salvation is altogether on earth. It is taught that

“The real presence of our divine Lord in the blessed Eucharist, makes every Catholic church a tabernacle [a sanctuary] of the Most High.” - The True Voice (Roman Catholic), Omaha, Neb., April 18, 1913.

Is not this a “casting down” to the earth of the place of Christ’s sanctuary?

Under the Pretence of Christianity

But we should not expect that Rome would openly oppose Christ and His truth. “*Through his policy he shall cause craft to prosper in his hand.*” Her opposition to the truth would be done under the pretence of Christianity. Under the cloak of teaching and defending the truth of the gospel, she would cast that truth down to the ground. Under the claim of being the true church of Christ, she would attack and persecute God’s people to the death. God calls the name of this system “*Mystery*,’ something that has a false appearance, which does not manifest its true self to the world, which pretends to be what it is not, and hides its true character under an outward appearance of great sanctity.

The Roman church meets these expectations in every particular. During the growth of this power, the pure unadulterated truth of God nearly disappeared from the earth, and in its place there appeared, claiming to be the very gospel itself, this false and spurious system. Instead of being the gospel, this was but the perpetuation, with Christian nomenclature, of the essence of the paganism of the ancient Roman empire, which in turn received the system from Babylon. In substantiation of this statement, we again give the words of the noted Catholic writer, John Henry Newman:

“We are told in various ways by Eusebius, that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own. . . The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees, incense, lamps, and candles; votive offerings on recovery from illness; holy water, asylums; holy days and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the east, images at a later date, perhaps the ecclesiastical chant, and the Kyrie eleison, are all of pagan origin, and sanctified by their adoption into the church.” - An Essay on the Development of Christian Doctrine, pages 372, 373.

And paganism from which all these practises were received into the church, was but Satan’s counterfeit of the worship of Jehovah, - for the true faith a substitution that would

satisfy the formal demand of men for worship, without changing their hearts. So in his warfare upon the church of Christ, Satan has worked through a great system which, professing to be the representative of Christ, has perpetuated this pagan counterfeit of the true gospel, adapting it to the gospel dispensation. As one writer says,

“Romanism is the same perversion of Christianity that paganism was of patriarchal truth, and its false Christ is morally identical with the false Christ of paganism.” - The False Christ, “ by J. Garnier, London, 1900, page 104.

And let it be noticed that in the doing of all this work against Christ and against His people and against His truth and His sanctuary, this power will “*prosper.*” *”His power shall be mighty . . . and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and holy people.” Verse 24.*

Now in order for such a system to prosper in the accomplishment of its purposes, it would of necessity be compelled to appear to men as in every essential feature like that of which it is a counterfeit. A counterfeit in order to “prosper” must be a good counterfeit. Therefore this counterfeit of the gospel must, at least in outward appearance, possess all the features of the gospel.

So in forming our conclusion that this little horn power refers to the Roman church, we shall not be surprised that her opposition to Christ and His truth is not open, but is covered by the claim that she is the only Christian church. Her casting down the truth to the ground will be accomplished under the cloak of teaching and defending the truth of the gospel. It is in her claim to be the church of Christ that she defends her action in persecuting Christ’s people to the death.

Chapter Four

THE TWENTY-THREE HUNDRED YEARS

AFTER the prophet Daniel had been shown the symbols of the vision which is recorded in the eighth chapter of Daniel, - the ram, which he was told represented Medo-Perisa; the goat, which he was told represented Greece; and the little horn, which we have seen represented Rom, he has then given a prophecy relating to time.

“Then I heard one saint speaking, and another 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? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:13, 14.

A Divine Rule of Reckoning

Whenever time is used in connection with symbolic prophecy the time itself is also symbolic. In prophecies of this kind we are given a divine rule for reckoning such time as is here mentioned. This rule will be found in connection with a symbolic prophecy in the book of Ezekiel:

“I have appointed thee each day for a year.” Ezekiel 4:6, last clause.

Hence every day mentioned in the long time prophecy above is a symbol of a year, twenty-three hundred days standing for twenty-three hundred years. According to this prophecy, then, some work, called the cleansing of the sanctuary, is to be done at the end of a long period of time, at the end of twenty-three hundred years. But in connection with the giving of the prophecy nothing is said as to the time when this long period begins or ends.

Gabriel Instructs Daniel

After Daniel had heard the statement of the prophecy, he says:

“And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man’s voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.” Daniel 8:15, 16.

In response to this command the angel Gabriel immediately began to instruct Daniel in the meaning of the vision. He told him first the meaning of the ram (verse 20), then of the goat with its great horn (verse 21), then of the four horns (verse 22), then of the little horn, or Roma (verse 23-25), and then he referred to the twenty-three hundred days, but did not explain them or make Daniel understand them.

“And the vision of the evening and the morning [the twenty-three hundred evenings and mornings; see margin of fourteenth verse] which was told is true: wherefore shut thou up the vision; for it shall be for many days.” Daniel 8:26.

And then this chapter closes with an explanation which throws some light on the reason why the angel did not at that time make the full explanation of the vision, especially of the twenty-three hundred years, to Daniel. Daniel says:

“And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood it.” Daniel 8:27.

The 2300 Years Not Understood

What was it Daniel did not understand? He certainly understood the meaning of the ram, for he had been plainly told that it was Medo-Perisa; he understood the meaning of the goat and its great horn, for the angel told him these things represented Greece and its first king; he understood the horn, or Rome, for the angel had fully explained it. What, then, did he not understand? Plainly it was the prophecy of the twenty-three hundred years. Because Daniel had fainted the angel could not make the meaning of this long period clear to the prophet, and therefore Daniel did not understand it.

From Daniel's statement that he did not understand, it is clear that the commission the angel had been given to make him understand was not yet completely fulfilled, and we shall certainly expect the angel to return and accomplish this unfulfilled commission. In obedience to God's command he surely make Daniel know the meaning of this long period of time.

Daniel Seeks to Understand

In the first four verses of the ninth chapter of Daniel we find the prophet, by study and prayer, seeking to pierce the veil of this mystery. At this very time Jerusalem was in ruins, and the temple of God in ashes. He had been given a prophecy that in twenty-three hundred days the "*sanctuary*" would be cleansed. Naturally he connected this prophecy with the temple in Jerusalem, which had been destroyed, and he seemed inclined to believe that he had been given a promise regarding the time when this temple would again be built, and the services of God carried on in it. He made a careful study of the writing of Jeremiah, who before the captivity had declared:

"That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." Jeremiah 29:10.

Still the matter was not clear to him, and he set himself to pray for light, thus setting a good example for all the people of God who may be puzzled by the meaning of these great prophecies. And in response to his prayer the angel Gabriel, who had been commanded to make him understand the vision, returned to him to carry out his instructions.

Gabriel Returns to Instruct Daniel

Daniel says:

"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. 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." Daniel 9:20-23.

From these words it is plain that Gabriel now came to explain that part of the vision of the eighth chapter which Daniel did not understand. "*I am now come forth to give thee skill and understanding.*" Understanding in what? Very clearly it is understanding in the twenty-three hundred years, which Daniel did not understand. Notice again: "*I am come to shew thee; . . . therefore understand the matter.*" It is obvious that there was something which Daniel did not understand, and Gabriel had come to show him. Therefore, said the

angel, “*Consider the vision.*” Recall the vision, bring it back to your mind. That, then, which Daniel did not understand was in the vision.

And now, in obedience to the command of the angel, Daniel recalled the vision. Again in his mind’s eye he saw the ram, which he understood was Medo-Persia; the goat, which he understood was Greece; the great horn between its eyes, which he understood was its first king, or Alexander the Great; the four horns, which he understood to represent the four divisions of Greece after the death of its first king; persecuting power which would attempt to destroy God’s truth, God’s people, and God’s sanctuary. All of this was clear to him. He understood it. But there was a part of the vision which he did not understand. He now recalled the twenty-three hundred days, at the end of which the sanctuary was to be cleansed. And as he thought of it, Gabriel began right there to explain it. The angel did not again go over the meaning of the entire vision. This he had once explained to Daniel, and he does not repeat it. He begins his explanation at the very point where he had left off, with the time, the twenty-three hundred days, and of this great period he says:

The 2300 Days Divided

“Seventy weeks [of this twenty-three hundred day period] are determined [or cut off] upon thy people and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.” Daniel 9:24.

This explanation divides the twenty-three hundred day period into two parts, and describes what will transpire during the first part, but does not give us a beginning for it.

The two parts into which the period is thus divided are the first part of seventy weeks, or 490 days; and the second part, or the remainder, which would be 1810 days. As these days stand for years, we now have two periods, one of 490 years, the other of 1810 years, or 2300 years in all.

When the 2300 Years Begin

The next verse of the chapter gives us the starting point of the entire period, and at the same time divides the first period of 490 years into three smaller periods. It reads:

“Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.” Daniel 9:25.

Here we have the starting point of the 490 years, and consequently of the 2300 years. It is to begin with some decree, or commandment, to restore Jerusalem. From the time that decree is given it will be just 2300 years to the time when the sanctuary will be cleansed.

Here also the first period of 490 years is divided into three smaller periods, of seven weeks, or 49 years; of 62 weeks, or 434 years; and one week, or seven years. The city of Jerusalem was to be rebuilt in the first period of 49 years, the Messiah was to come at the end of the second period of 434 years; and the full end of the 490 years given to the Jewish people was to be reached at the end of the third period of seven years. After this there would still remain 1810 years of the full period of 2300, and at the end of this last period “*then shall the sanctuary be cleansed.*”

Now before we can find the end of any of these periods we must obtain the date when the whole period of 2300 years begins. And this, in the words of the angel, is at “*the going*

forth of the commandment to restore and build Jerusalem.” The question now arises, Can the date of this commandment be ascertained? The understanding of the entire prophecy depends upon this.

The Decree of Artaxerxes

Providentially, not only the date of this commandment, but the very commandment itself, has been preserved to us. It will be found in the seventh chapter of the book of Ezra, and the date given in the margin of the Bible at this place, a date which has been confirmed and verified by exhaustive research, is 457B.C. The decree itself begins in the twelfth verse of the chapter, as follows:

“Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peach, and at such a time. I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.”

And the decree continues, conferring full authority on Ezra to do anything that may be found needful for the temple and the city of Jerusalem.

With this date, 457B.C. we have found the starting point of the 2300 years, the 490 years, the 483 years, and the 49 years of the prophecy. Forty-nine years from 457B.C. Jerusalem was to be completely rebuilt and restored; four hundred and eighty-three years, or “seven weeks, and threescore and two weeks,” from 457B.C. will reach to the appearance of the “Messiah the Prince” to His people; four hundred and ninety years from 457B.C., will reach to the end of the time allotted to the Jewish people; and twenty-three hundred years from 457B.C., will reach to the time of the cleansing of the sanctuary.

The 483 Years

Let us begin with the period of the 483 years reaching to the appearance of the Messiah. The words of the angel are:

“From the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince shall be seven weeks, and three score and two weeks.” This would be in all 69 weeks. In 69 weeks there are 483 days. Each day represents a year of actual time, and thus we get 483 years. It can then be stated this way: 483 years after 457B.C., and Messiah will appear to His people, the Jews.

To what year would this bring us? This period, 483 years, would reach from the first day of 457B.C. to the last day of 26A.D., Thus:

<u>First day of 457 B.C.</u>	<u>483 Years</u>	<u>Last day of 26</u>
<u>A.D.</u>		

Now it is plain that if the decree did not go forth on the first day of 457 B.C., but some time later, then the 483 years will reach over into the year 27 A.D.. The decree did take effect in the autumn of 457 B.C., and we are, therefore, brought over to the autumn of 27 A.D. as the ending point of the 483 years. Thus:

<u>Autumn of 457 B.C.</u>	<u>483 Years</u>	<u>Autumn of 27</u>
<u>A.D.</u>		

Thus the prophecy points directly to the year 27 A.D., as the year for the appearance of the Messiah to His people. But was not Christ born before that year? Yes, but notice carefully

the wording of the prophecy, *“Unto the Messiah the Prince.”* What is the meaning of the word *“Messiah”*? It is the same in the Hebrew language as *“Christ”* in the Greek. *“Messiah”* means *“the anointed One”*; and *“Christ”* means *“the anointed One”*, (John 1:41, margin). Hence we must locate the date of the anointing of Jesus of Nazareth.

Jesus was anointed with the Holy Spirit at His baptism. This is the record:

“Then cometh Jesus from Galilee to Jordan unto John, to be baptised of him. But John forbade Him, saying, I have need to be baptised of thee, and comest thou to me?”

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered Him. And Jesus, when He was baptised, went up straitway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” Matthew 3:13-17.

And the date of this anointing is given in the margin of the Bible at this place as 27 A.D.

See also Bliss’s *“Sacred Chronology”*; *“The New International Encyclopedia,”* article *“Jesus Christ”*; and Weiseler’s *“Chronological Synopsis of the Four Gospels,”* page 183.

“The Time is Fulfilled”

Immediately after His baptism Jesus was in the wilderness of temptation for forty days. And then we read that *“Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”* Mark 1:14, 15.

Let the reader notice the significance of this expression of Christ, *“The time is fulfilled.”* At this point the 69 weeks, or 483 years, of the prophecy of Daniel ended. At this point the Messiah, the anointed One, was to appear to His people. And at this very point the Messiah did appear, being anointed at His baptism, and then coming and preaching, *“The time is fulfilled.”* He called their attention to the very prophecy which proved His Messiahship.

The Final Week

Continuing our study of the prophecy, we find there is one more week of the seventy which were given to the Jewish people. Sixty-nine weeks have brought us to 27 A.D. There is now another week of years, and, adding this to the sixty-nine weeks, which ended in 27 A.D., we are thus brought to the year 34 A.D., as the ending point of the seventy weeks.

Now in the middle of this last week something takes place which is especially noted in the prophecy.

“And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and oblation to cease.” Daniel 9:27.

In the *“midst”* of the final week given to the Jewish people *“the sacrifice and oblation”* were to cease. And during the entire week, from 27 to 34 A.D., the covenant was to be confirmed with many, evidently of the Jewish people, for this period was given especially to them.

The Crucifixion

The “*midst*” of the week would be just three and one-half years from the baptism of Christ. What took place then? At that precise time Christ was crucified, thus causing the whole system of “sacrifice and oblations” to come to an end. This sacrificial system was all typical of Christ, the great sacrifice, and when Christ died on the cross type met anti-type, and the typical system thus closed. This was shown by the veil of the temple being rent in twain at the time of the death of Christ. Matthew 27:51.

The full period of the seventy weeks, or 490 years, given to the Jews as the peculiar people of God expired in 34 A.D. At this point we find the prophecy being fulfilled by the official rejection of the gospel of Christ by the ruling body of the nation, the Sanhedrin, in the persecution of the disciples and the martyrdom of Stephen, and from this date onwards we find the apostles turning to the Gentiles, Paul, was converted.

We have now completed our consideration of the first division of the 2300 years, that period given to the Jewish people, which was 490 years long. We have found this ending in 34 A.D. to this must now be added the 1810 years of the 2300 which still remain. And when this is added to 34 A.D., we are thus brought clearly to the year 1844 A.D., as the grand terminal point of the entire point of the 2300 year prophecy. And the accuracy of this date cannot be successfully disputed, for it is based upon the central facts of the gospel of Christ, His baptism, His ministry, and His crucifixion.

According to the prophecy, then, the sanctuary as to be cleansed in 1844. With the facts of this chapter clearly before us we pass on to the consideration of what the sanctuary is, and what is meant by its cleansing.

Chapter Five

THE CLEANSING OF THE SANCTUARY

THE ancient sanctuary was the dwelling place of God in the camp of the Israelites. Moses received instruction to build it on the occasion when he spent forty days with God on Mount Sinai. While there communing with God, the Lord said to him:

“And let them make me a sanctuary; that I may dwell amongo them.” Exodus 25:8.

And then the Lord said:

“According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.” Exodus 25:9.

From this it is plain that Moses not only received instruction to build the sanctuary, but he was shown on the mountain a pattern which he was to take as its model. And he saw more than the pattern of every article of furniture to be placed in the sanctuary. This is evident from the following verse, which occurs after a detailed description of these articles of furniture given by the Lord:

“And look that thou make them after their pattern, which was shewed thee in the mount.” Exodus 25:40.

In obedience to this instruction Moses had the children of Israel build the sanctuary. It was built in every detail just as the Lord commanded, and after the pattern which Moses had seen in the mount. The chapters of Exodus from the twenty-fifth to the fortieth describe fully this sanctuary and its erection.

The Sanctuary

The sanctuary was built in a court which was always erected in the centre of the encampment of the Israelites. Three tribes pitched their tents to the north of it, three to the south of it, three to the east of it; and three to the west of it. The court of the sanctuary was oblong in shape, was composed of hangings of fine twined linen hung on pillars, and had but one opening, which was always towards the east. In this court there were but two articles of furniture, the brazen altar and the brazen laver. The altar was just inside the gate of the court, and on it were offered all the sacrifices of the people of Israel. The laver stood between the altar and the door of the tabernacle proper. In this the priests cleansed themselves before entering upon any of the services of the sanctuary.

The sanctuary itself was composed of two rooms, or apartments. The first apartment was called the holy place, and contained three articles of furniture, the table of showbread, the seven golden candlesticks, and the altar of incense. A veil, embroidered in gold thread with the figures of angels, separated the holy place from the most holy place. The most holy place, or inner apartment of the sanctuary, contained but one article of furniture, and that was the ark of the covenant. This was a hollow chest, in which was contained the two tables of stone upon which were written the ten commandment law. The cover of the ark was called the mercy seat, and was composed of a solid piece of gold, on each end of which was the figure of an angel, or cherubim. These angels stood with uplifted wings as if in worship of that which they beheld between them. Between them was a supernatural bright light, and this was the Shekinah, the manifest presence of God among His people.

The Sacrifice For Sins

In this building the worship of the Israelites was carried on for a long period of time. The services which were here performed daily are described in much detail in the book of Leviticus. We must now give them some attention.

When any person in the great encampment committed sin he broke the law which was in the most holy place, for "*sin is the transgression of the law.*" 1 John 3:4. And the Bible very clearly points out which law it is that reveals sin, and to transgress which is sin. We read:

"I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7.

Thus it is plain that the law which reveals sin, and to transgress which is sin, is the law which declares, "*Thou shalt not covet.*" And this is the law of ten commandments, which was in the most holy place.

When this law, then, was broken, it condemned the sinner to die. It demanded his life. It sentenced him to death, for "*the wages of sin is death.*" Romans 6:23. And, "*without shedding blood is no remission.*" Hebrews 9:22.

The law, therefore, demanded blood before the sin could be remitted. Hence the man who had sinned brought to the gate of the court an animal such as had been selected for a sin-offering. The sinner then confessed his transgression upon the head of the animal, and, in type, his sin passed from himself to the animal. It was now the animal which the law condemned; it was the lamb whose blood it demanded. Then with his own hand the man drew a sharp knife across the throat of the lamb, and the blood, as it gushed forth, was caught in a bison, and taken into the holy place by the priest and sprinkled before the law. This was done to show that the demands of the law had been met, and that blood had been shed for the remission of the sin which had been committed.

Thus the man went free and the lamb suffered in his place. All of this, of course, was typical of the vicarious atonement of Jesus Christ. And it was all meant to impart faith in the coming of "*the Lamb of God that taketh away the sin of the world.*"

The Cleansing of the Sanctuary

Because of the sins of the people blood was flowing constantly at the gate of the sanctuary. Throughout the year this service for sin kept the priests constantly busy offering blood before the broken law. Thus the sins of the entire encampment accumulated day by day in the sanctuary.

On the day of atonement, the tenth day of the seventh month, a change was made in the services of the sanctuary. On this day the high priest himself had charge of the services. A description of this service will be found in the sixteenth chapter of Leviticus. In the morning of the day of atonement two goats were brought before the high priest at the gate of the sanctuary. Lots were cast upon them, and one was selected as the Lord's goat. The other was the scape goat.

Now the goat which had been selected by lot to be the Lord's goat was to die for all the sins of the people which had accumulated in the sanctuary for the entire years. He was to bear all these sins in death, and his blood was to make an atonement for them "*once for all.*" The Lord's goat was killed by the high priest and his blood taken into the most holy place,

before the law itself, and there sprinkled for the remission of all the sins which had been confessed and brought into the sanctuary during the year. Then, bearing the sins of the people upon his own body, having made an atonement for them, the high priest came out of the most holy place, passed through the holy place and the court, and brought these sins to the scape goat which stood at the gate of the court. He then confessed all these sins upon the head of the scape goat.

“And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.” Leviticus 16:21, 22.

In this way the sins of the people were forever separated from them. And the service by which this was done was called *“the cleansing of the sanctuary.”* This was done once every year. And this was the only time that any person was ever permitted to enter into the most holy place, and no other person except the high priest could enter there even on this occasion.

The New Covenant Has a Sanctuary

All these sacrifices, offerings, and services were typical of the work of Christ. The new covenant has a sanctuary as well as the old. The new covenant has a priesthood as well as the old. The new covenant has a sacrifice for sin as well as the old. And the new covenant has a service for the cleansing of the sanctuary as well as the old. And more: the new covenant has a scape goat as well as the old.

Paul says:

“We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” Hebrews 8:1, 2.

And he says again:

“Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the holy [margin]. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.” Hebrews 9:15.

Of the services which were conducted in this worldly sanctuary, Paul says:

“Now when these things were thus ordained, 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.” Hebrews 9:6, 7.

And what all this signified is thus stated by Paul:

“The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ

being come as an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.” Hebrews 9:8-12.

In Heaven

From these passages it is plain that there is a sanctuary in the heavens in which, as our High Priest, Christ offers His blood now for the remission of sins which are confessed to Him. Notice the expressions, *“the true tabernacle which the Lord pitched and not man,”* *“a figure of the time then present,”* *“by a greater and more perfect tabernacle, not made with hands,”* and *“is set on the right hand of the throne of the Majesty in the heavens.”* They show conclusively that there is a heavenly sanctuary, the services of which are being carried on by Christ.

It is also plain that when Christ ascended to heaven forty days after His resurrection, He entered upon His priestly work in the *“holy place”* of the heavenly sanctuary. Hebrews 9:12. Here He has been ministering for us since His ascension in 31 A.D. As sins have been confessed to Him He has presented His own blood before the broken law for their remission. And His sacrifice in our behalf has been accepted, thus enabling Him to forgive men their trespasses.

The Heavenly Sanctuary Cleansed

Thus the sins of God’s people for nineteen centuries have been accumulating in the heavenly sanctuary above. And now the time comes when those sins must be forever blotted out by the final service of Christ’s ministry. The time for the beginning that great service is very clearly pointed out in the prophecy which we have been studying:

“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14.

We have seen that the twenty-three hundred years ended in 1844. In 1844 there was but one sanctuary, and that was the heavenly sanctuary. The earthly sanctuary, which had merged into the great temple at Jerusalem, had been destroyed for nearly eighteen hundred centuries when the year 1844 began. This prophecy, therefore, has reference to the heavenly sanctuary. It gives us the exact year for the beginning of the closing work of the gospel, the blotting out of sins once for all.

Began in 1844

In 1844, then, Christ transferred His service in heaven from the holy place to the most holy place of the sanctuary above. In that year He began the work called in the prophecy *“the cleansing of the sanctuary.”* Listen again to Paul:

“Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the pattern of things in the heavens [the earthly sanctuary] should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.” Hebrews 9:22-26.

The cleansing of the earthly sanctuary with the blood of animals was typical of the cleansing of the heavenly sanctuary with the blood of Christ. But, Paul says, Christ does not engage in the work of cleansing the heavenly sanctuary as often as the earthly sanctuary was cleansed, once every year. The heavenly sanctuary is cleansed but once. And the time for the beginning of its cleansing is fixed in the Scriptures by the prophecy of the eighth chapter of Daniel. That cleansing began in 1844.

It is undoubtedly this time to which Peter refers when he says:

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.” Acts 3:19.

The time for the beginning of the work which will end with the final blotting out of sin, then, has actually been reached. It began in 1844, and has been going on ever since. This is the most solemn period in the history of God’s dealings with men.

But much more than the cleansing of the sanctuary is involved in this closing work of the gospel. In the next chapter we shall study the important work which is being carried forward in heaven at this very time.

Chapter Six

THE JUDGMENT OF THE CHURCH

The prophecy of the twenty-three hundred years demonstrates that Christ, as our high priest, is now serving in the most holy place of the sanctuary in heaven. He is there engaged in the last solemn work of the gospel, the work of cleansing the sanctuary, the work of blotting out, finally and completely, the sins of His people.

But in order to finally and completely blot out these sins, it is evident that He must first enter into a very close examination of the characters of His people in order to determine who of them are worthy of having their sins blotted out. This means that in 1844 He began a work of judgment, not of executive judgment, but of investigative judgment, a work which is clearly necessary before sin can finally be disposed of. This is the final work of the gospel, for when it is completed, which it will be in the near future, then the day of salvation will be closed, the work of the gospel in saving men will be finished, and Jesus will come forth from His priestly work to place the sins of His people upon the antitypical scape-goat, to receive His people unto Himself, and to establish the kingdom of God in this earth.

We must now consider the special work which Christ is doing in heaven in connection with this great judgment of the people of God. But before doing so let us notice the teaching of the Bible that such a work of judgment will precede the second coming of Christ.

Both Righteous and Wicked Judged

The Bible clearly teaches that there will be a judgment both of the righteous and the wicked.

“I said in my heart, God will judge the righteous and the wicked: for there is a time for every purpose and every work.” Ecclesiasties 3:17.

And the scriptures just as clearly teach that the time for the beginning of the judgment has already been appointed.

Time Has Been Appointed

“Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He raised Him from the dead.” Acts 17:31.

From this it is plain that some definite time has been appointed by God for the judgment to begin. This, without question, points directly to the prophecy of the 2300 years. It is at the end of this long period of time that the judgment was appointed to begin. And, as we have seen, 1844 is the date at which the 2300 years end. This date, then, is the time appointed for the beginning of the judgment.

Righteous Judged First

That God will judge His own people first is also made plain in the Bible.

“For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?” 1 Peter 4:17.

It is necessary that this judgment of the people of God should take place before the second coming of Christ, for at that coming He brings rewards to His people, and raises the sleeping saints from their graves. Before this can be done it is obvious that some investigation must have taken place in order to determine who among the professed people of God are worthy of participation in the resurrection, and just what reward they deserve. In this connection it must be remembered that the reward which the people of God receive at that time will be based on their work and life in this world. We read:

“And, behold, I come quickly; and my reward is with Me, to give every man according as his work shall be.” Revelation 22:12.

It is therefore evident that, if the reward is based upon what a man’s work is, there must be an investigation into the record which each man has made before the reward can be properly decided upon. And inasmuch as the reward has already been determined upon by the time Christ comes, and is actually brought by Christ, this investigation must take place some time before the second coming of Christ.

Resurrection at the Second Coming

At the second coming of Christ all the righteous dead are raised from their graves. This is taught in the following passage:

“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.” 1 Thessalonians 4:16.

An Investigative Judgement

The privilege of having a part in the first resurrection is a great reward in itself. “Blessed and holy is he that hath part in the first resurrection.” Revelation 20:6. Before Christ comes it must be decided who is worthy to have a part in this resurrection. There is not time to decide this after He comes. This momentous decision must already have been made even before His coming. But in order to make such a decision the entire record of each child of God must be examined in order to decide whether he is worthy or not of having part in the first resurrection. Some are to be accounted worthy; some will be accounted not worthy. This seems to be taught clearly in the following passage:

“But they that shall be accounted worthy to obtain that world, and that resurrection from the dead, neither marry, nor are given in marriage.” Luke 20:35.

Notice here the expression “accounted worthy.” There is to be an “accounting” regarding the worthiness of the people of God before the resurrection, that is, before the second coming of Christ, which is the time of the resurrection of the righteous. This “accounting” is the work of the investigative judgment which began in 1844. This judgment is to decide the eternal destiny of every soul with which it deals. And that solemn work is going forward in heaven today! Such a truth is calculated to impress upon every serious heart a feeling of solemn responsibility, and to act as a great incentive to walk carefully before God.

Judged Out of Books

During the time of the judgment, which began in 1844, both the righteous and the wicked dead are still in their graves. But on the books of heaven is the record of each life, and it is by that record that their characters and their deeds will be judged. This judgment is to be based upon that which is found written in the books. Notice the following verse:

“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.” Revelation 20:12.

Upon the pages of the book of life the names of the candidates for eternal life are written.

“And I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life.” Philippians 4:3.

An Accurate and Impartial Record

Every act which has ever been committed is recorded on the pages of this book of life. Every secret thing which we have ever done is there written down. In this judgment these things will pass in review before God.

“For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Ecclesiasties 12:14.

“But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” Matthew 12:36, 37.

Certainly if these verses mean anything they mean that an accurate and impartial record is kept of the life of every man. The judgment which is now going on in the courts of heaven will not be based upon some specific charge against a man. It will cover the entire life of every individual. The hidden things will be brought to light and they will be open to the eye of the Judge of all the earth. Every deceitful thing, every act of injustice, every evil deed, everything dishonest in the life, will come before God. They are all written in the records of the book of life. But there will also be the record there of all unselfish, loving deeds, all lofty thought, all worthy efforts. And above all there will be recorded whether the evil things have been confessed and forgiven, whether the sinful life has been surrendered to Christ, and His grace accepted to cover it.

A Book of Remembrance

Let it not be considered untrue that there should be kept a record of men's lives in heaven. One of the books of heaven which is especially mentioned in the Bible is *“a book of remembrance.”*

“Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name.” Malachi 3:16.

A View of Judgment

Daniel was given a view of the time when, in 1844, the books of heaven were opened before the great Judge, and the investigative judgment commenced.

“I beheld till thrones were cast down [or placed] and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him: and ten thousand times ten thousand stood before Him: the judgement was set, and the books were opened.” Daniel 7:9, 10.

God Himself presides over the judgment. He is assisted by His angels, of whom there are ten thousand times ten thousand and thousands of thousands. The Son of man, Christ Jesus, appears before the judgment seat of God to plead in behalf of His people. He is their Advocate, and He offers His blood to cover the sins of all who have sincerely repented and confessed those sins to Him.

Begins With the Dead

Putting all these passages together, we get a very clear view of what took place when the judgment began in 1844. The judgment began with those who are dead. When the book of life was opened at that time the name of Abel, the first man who ever died, appeared. And then the case of Abel was tried at the bar of God. The record of his life was carefully examined, every act and word and thought being investigated. It was noted, too, whether his sins had been all confessed and forgiven. The record of his acceptance of the Saviour was also there. And when this had all been gone over a decision was reached regarding the nature of the reward to be brought to Abel when Christ should return to this earth.

And with this case decided, the page was turned, and there came up before God another case, that of the next man who died. And it was weighed and examined and decided. And again the page was turned. And thus through the years since 1844 this work has been going on, and before its close the cases of millions of God's people, all who have ever had their names written on the pages of the book of life, will be eternally settled and decided.

In settling these cases which are recorded in the book of life two decisions are possible. Either the name of the person will be blotted out of the book of life or his sins will be blotted out. If the person has accepted the sacrifice of Christ in his behalf, and has brought his life into harmony with the will of God by the grace of Christ, his sins will be blotted out. But if this has not been done, his name will be blotted out, and that person will not come up in the first resurrection. He will be eternally lost.

Names May Be Blotted Out

That the names of those who are candidates for eternal life may be blotted out of the book of life is clearly taught in this verse:

“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.” Revelation 3:5.

Those who will have their names blotted out are those who continue in sin:

“And the Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book.” Exodus 32:33.

“But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.” Ezekiel 8:24.

From the Dead to the Living

Now the time must come in this judgment when the case of the last person who is dead will be decided. And when it has been decided and the page is turned, there will appear the name of a person who is still alive on the earth. Thus the judgment will pass from the

dead to the living. And no man knows today when his own name may come up in review before God in the judgment work above. And when your name does appear, when the page is turned which contains your name, what will be the record that is written there? If Felix trembled before Paul when he thought of "*judgment to come*," ought not we who live in the very time of the judgment feel upon our hearts constantly the fearful responsibility of this present hour? Very soon, perhaps even today, our cases will come up before God for decision. We may doubt it, dispute it, deny it now; but we must meet it then.

Are You Safe?

Can you meet it with composure? Shall we, like Felix, drive the thought from us? Let us beware how we hide it from our eyes. We must stand before the Judge. Are we ready for that day? How is it with you reader? Have you obeyed the word of God? Have you repented of all your sins, and confessed them to Christ? Have you cut yourself on His mercy, and received His pardon and peace? Have you publicly confessed your faith, and been "*buried with Christ by baptism unto death*?" If not, let me entreat you to seek the Lord while He may be found, and call upon Him while He is near. Soon the Master cometh with rewards. What reward will He bring you?

"And now, little children, abide in him; that, when He shall appear, we may have confidence and not be ashamed before Him at His coming." 1 John 2:28.

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." 1 John 4:17.

The Final Decree

By the investigative judgment the subjects of the coming kingdom of Christ are to be determined. When this is accomplished, and every case has been decided for life or death, Christ will lay aside His priestly garments, and this decree will go forth from the court of heaven:

"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."
Revelation 22:11.

The Antitypical Scapegoat

With this decree the destiny of every human soul is fixed for eternity. As Christ comes from His work of ministry in the heavenly sanctuary the plagues of God's wrath begin to fall and Christ prepares to lay the sins which have been cleansed from the heavenly sanctuary upon the antitypical scapegoat. This is Satan, who, having caused the people of God to commit these sins, now bears them himself, and their punishment, while he is led away "*unto a land not inhabited*" (Leviticus 16:22), where he bears them for the thousand years of the millennium. The land "*not inhabited*" is the desolate earth during the millennium.

Christ Received His Kingdom

At the close of the judgment, when the subjects of the kingdom have been determined, Christ will receive His kingdom from the Father.

"And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." Daniel 7:14.

And then Christ will come to receive the subjects of His kingdom and take them unto Himself, to live and reign with Him in heaven for the thousand years of the millennium.

“And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.” Matthew 24:31.

Those who have been accounted worthy in the judgment to attain unto the resurrection from the dead will then be raised.

“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.” 1 Thessalonians 4:16.

Then all, both dead and living saints, will be changed into the likeness of Christ, and given immortal bodies.

“Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” 1 Corinthians 15:51-54.

Having been changed, the righteous will be caught up to meet the Lord in the air.

“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” 1 Thessalonians 4:17.

At that time they will all be taken with Christ to heaven, to be given those mansions which Christ has gone to prepare.

“In My Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.” John 14:2, 3.

The wicked dead are not raised at this time (Revelation 20:5), and the wicked living are put to death by the coming of Christ. The resurrection of the wicked takes place at the close of the millennium.

Righteous Judge the World

During the thousand years while the righteous are in heaven they will enter into the work of judgment themselves. This will be the judgment of the wicked; not the actual executing of punishment upon the wicked, but the investigation into their records to determine what their punishment shall be. The wicked, too, are to be judged according to their works. This work the righteous will do during the millennium. This we are taught in the following verse:

“I beheld, and the same horn made war with the saints, and prevailed against them; 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.” Daniel 7:21, 22.

They will continue this work for one thousand years, or during the millennium.

“And I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years.” Revelation 20:4.

At this time not only the cases of the wicked will come up in review before the righteous, but also the cases of the fallen angels who followed Satan in his rebellion against God.

“Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?” 1 Corinthians 6:2, 3.

When this work of judgment is completed, at the end of the thousand years, the wicked dead are called forth to receive their doom. The work of executing the judgment is given into the hands of Christ.

“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 wine-press of the fierceness and wrath of Almighty God.” Revelation 19:15.

Most Solemn of all Times

Let the reader be admonished by the truths of this chapter. The time in which we live is the most solemn of all times of which we have any record. The work of the gospel is being closed. The cases of all are being decided for eternity. Our every action and thought and word is being recorded on the books of heaven there to be examined by the Lord Himself.

The story is told of a certain martyr who was called before a Roman council to answer charges which were lodged against him there for heresy. The first question he answered carelessly, but during a moment of silence he detected the scratching of a pen behind a curtain. At once he realised that his answers were being written down to be used against him at his trial. Very carefully, after that, did he choose his words, and he answered each question for his life.

Behind the curtain which separates this world from the invisible world, there is a pen which write down in God’s book of remembrance all our acts, our words, and our thoughts. Oh, let this thought ever flash in upon our worldliness, our pleasure, and our sin. For all these things God will bring us into judgment. Let us think of these things, and as we value eternal life, and wish to avoid the doom of the ungodly, so let us surrender our lives into the keeping of Christ, and receive from Him power to *“fear God and keep His commandments; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”* Ecclesiasties 12:13.

Chapter Seven

THE STANDARD OF THE JUDGMENT

MORE important than any other question connected with the judgment, is this: By what standard of righteousness will God judge His people? What is the divine rule which will be applied to every life in the judgment in heaven, and by which we will stand or fall? Are our lives to be weighed and measured by some fixed standard, or is each soul to decide for himself what is right and wrong?

It is evident that God will not judge His people in heaven by some rule which is unknown on earth. This would be unjust, and God is a God of justice. No, God will first acquaint His people with His rule of righteousness, and earnestly encourage them to heed and obey it.

God's Law the Standard

What, then, is the great standard of the judgment? Note well the answer: It is the law of ten commandments, the law of God.

This was the standard of righteousness in the typical service of the earthly sanctuary, and in the typical day of atonement when the sanctuary was cleansed; and it is the standard now in the antitypical service of Christ in the heavenly sanctuary, in the antitypical day of atonement while the sanctuary above is being cleansed.

This truth will be made plain by reading the following passages:

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty.” James 2:10-12.

“Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Ecclesiastes 12:13, 14.

Very clearly do these verses show that the law will be the standard of the judgment. The latter verse declares that because God will bring every work into judgment it is plainly our duty to fear God and keep His commandments. There would be no propriety in such a connection as this unless it were true that our lives would be judged by the law. The first verse not only declares that we shall be judged by the law, but makes it very clear that the law which will be the standard of the judgment is the law which declares, “*Thou shalt not commit adultery,*” and “*Thou shalt not kill.*” This is the law of ten commandments.

Certainly if the ten commandments law is to be the judge of our lives in the great judgment in heaven, now taking place, it is well that we give earnest study to it. We must not enter into the judgment ignorant of the very standard by which our lives will be measured and weighed. What does this law require? How does it instruct us to live? And, above all, are we now living in accordance with its precepts?

Is Above Inspiration

The law of ten commandments is the only part of the Bible which is above inspiration. God did not commit it to man to write. God Himself came down to earth and spoke it in the hearing of millions of people, and then inscribed it with His own finger on two tables of stone. This reveals the high importance which God attached to the principles which this law contains. Of great importance are all the teachings of the Bible given by inspiration, but of larger and even more vital importance are the commandments of this law, given by God Himself on Mount Sinai.

A code of laws partakes very largely of the character of its author, and in the estimation of men is held to be of greater or lesser importance according to the standing of its author. There are several systems of law in this world which stand out above all others. There is the Napoleonic code, which is great because of the greatness of its author. There is the code of Justinian, the ancient Roman law, which is clothed with dignity not only because of the greatness of its author but also because of the greatness of the empire governed by that law. There is that great document, the British Magna Charta, so vital to the liberties of mankind. And greater than them all is that immortal statement of fundamental principles known as the American Declaration of Independence. But looming far above all that have been or can be mentioned is that great code of law which God spoke with His own voice amid the thunders of Sinai. This law, spoken in the hearing of men more than thirty centuries ago, and preserved through all the changes of passing ages, has worked its way among the inhabitants of the earth, and influenced humanity as no other law has ever done. A great jurist, while referring to those who talk of the dignity of human nature considered in itself without the aid of divine revelation, said this of the law:

Inculcates All Virtues; Prohibits All Vices

“When these giants in human intellect can tell me whence Moses derived his science in legislation, without admitting the supernatural and divine authority of the ten commandments, I shall listen with more reverence to the teachers of human perfectibility. In that short and comprehensive code, we find given us a perfect rule of action, covering the whole ground of man’s existence; a rule not only prescribing our duty to God and man in our external behaviour, but reaching to the secret thoughts and feelings of hearts in every possible condition of life, and in all our relations to our Maker and our fellow beings. The wisdom of the ages, the learning and philosophy of the schools, have never discovered a single defect in that code. Not a virtue which is not there inculcated. Not a vice in its most doubtful and shadowy form, which is not there prohibited. Where then, I ask, did the great Jewish lawgiver derive his spirit of legislation? If that code was written by the finger of the Almighty, let us bow to it with reverence, and seek no better rule of life, nor any wiser principle of action. But if they emanated only from the capacious mind and were dictated by the wisdom of Moses, - then Moses was a wiser, a more learned man than any of our new teachers; and I had rather be under his jurisdiction and keep his commandments, than learn new rules of civil polity and social intercourse from the most learned and wise of the present day.” - Chief Justice Hornblower of New Jersey. Charge to the Grand Jury of Essex County. Jan. 7, 1843.

It is not easy to produce a complete and perfect law. The work of the very wisest lawgivers, from Lycurgus, Draco, Solon, and Numa, down to Justinian and Napoleon, exhibit many defects. But in the ten commandments we have a code of law which forbids all sin and inculcates all virtue, and a law, too, which has outlived the laws of all ancient emperors and conquerors, and has entered into the jurisprudence of the world and exercises even today a greater influence on the morals and manners of mankind than any other law that was ever made.

Has Outlived All Other Laws

The authority of all other ancient codes has died away. The worship of all other gods who were served in that time when Jehovah spoke this law has passed out of mind and is forgotten. Travel through all the ancient lands of the Bible today and we would not find one instance of the idolatrous worship which in Moses' time overspread the Old World. True, there is still the worship of false gods, but they are not the same gods as were worshiped when Moses received from God's hands the ten commandment law. There is not a living man who today worships the ancient deities. There remains of them only ugly sculptures, embalmed carcasses, indefinite traditions, and indecent monuments. Their temples are in ruins, and their authority has passed beyond recall. But rolling down through thrice one thousand years there comes a voice, reaching over the wreck of ruined temples and fallen images and idols which have been cast to the moles and bats, and sounding forth not only throughout the civilized world, but even to those nations which still sit in darkness and the shadow of death, and that voice still proclaims with an authority which has never lessened, "*I am the Lord thy God. . . Thou shalt have no other gods before Me.*"

Held in Everlasting Remembrance

And that word is heard and obeyed. Dumb are the ancient oracles; forsaken are the images of Egypt; lost in eternal oblivion are the idols and idolatries which in those days were followed by the cultured, the learned, the rich, and the mighty. But held in everlasting remembrance are the words of God which were spoken from the sacred mount in the hearing of Israel. That law has been published to all lands, printed in more tongues than any other law which has ever existed. And today, whenever one may find righteousness and truth, purity, intellect, intelligence, science, art, invention, discovery, education, order, morality, and good government, he will find that this law had preceded these things as a schoolmaster to bring men to Christ, that men may learn of him the way of life and peace.

God Spoke and Wrote the Law

Let the testimony of the Scriptures be noticed with regard to the Author of this law:

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." Deuteronomy 4:12, 13.

"And the Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Exodus 24:12.

"And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Exodus 31:13.

Perfect – Eternal – Unchangeable

This law, being given by a perfect God, is itself perfect.

"The law of the Lord is perfect, converting the soul." Psalms 19:7.

The claim is made today that this law was given only for a limited time, that it was intended to be superseded by the gospel at the time of the death of Christ. But this claim is utterly denied by the teaching of the Bible. This law is eternal and unchangeable. All of its commandments are to continue in force throughout all ages.

“The works of His hands are verity and judgment; all His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness.” Psalms 111:7, 8.

This is a teaching of the New Testament as well as of the Old, for we find Christ Himself teaching that He did not come to abolish or change the law, but to fulfil it, or do it.

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” Matthew 5:17-19.

All Righteousness and Truth

This law is the summing up of the righteousness and the truth of God. It is the foundation of all truth and righteousness. So say the Scriptures.

“Thy righteousness is an everlasting righteousness, and thy law is the truth.” Psalms 119:142.

“My tongue shall speak of thy word: for all thy commandments are righteousness.” Psalms 119:172.

Faith in Christ Establishes It

Faith in Christ does not make this law void to the believer, but rather establishes it.

“Do we then make void the law through faith? God forbid; yea, we establish the law.” Romans 3:31.

Those who profess to serve God, to be His faithful children, and who refuse to keep His commandments, are utterly mistaken as to what true worship is. God says to them:

“He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.” 1 John 2:4.

And those who find the preaching of the law so distasteful that they refuse to hear it, even their prayers are said to be an abomination to the Lord:

“He that turneth away his ear from hearing the law, even his prayer shall be abomination.” Proverbs 28:9.

The Love of God

And in the law is summed up the love of God, as well as His truth and His righteousness, for we read:

“For this is the love of God, that we keep His commandments: and His commandments are not grievous.” 1 John 5:3.

This law, then, being the standard by which God will judge our lives, it becomes our duty, especially at this time, in view of the judgment above, to closely examine our lives in the light streaming from the law. Are we obeying it? Do we keep the ten commandments? Do we keep every one of them? We must not make any mistake about this, for a mistake here may be fatal to our salvation. Examine every commandment of the law very closely and see if your life is in harmony with these divine precepts.

Chapter Eight

THE SEVEN SEALS

The most interesting of all the books of the Bible to the student of prophecy is the book of Revelation. It contains prophecies regarding the last days of surpassing glory and power, and yet it is perhaps the least studied of all the books of the Bible. In the very days when its wonderful predictions are receiving their fulfilment, it is given but scant attention.

Undoubtedly this is due to the idea which prevails that it is a hidden and mysterious book; a book of problems which cannot be solved; of mysteries unfathomable; of visions the hidden meaning of which cannot be unlocked. There are many who seem to think this book was never designed to be studied or understood.

A Revelation

But this idea is utterly swept away by the opening sentences of the book. Read them:

“The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by his angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all the things that he saw. 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.” Revelation 1:1-3.

Instead of being a mystery, this book is a “*Revelation*”; indeed, it is the “*Revelation of Jesus Christ*.” Its sole design is to reveal “*unto His servants things which must shortly come to pass*.” It is not intended to conceal these things. And a blessing is pronounced on the study of this book which is not placed on the study of any other book of the Bible. It is a blessed thing to study any book of the Bible. There is a blessing in all Bible study, but there is a special blessing in studying the book of Revelation. May that blessing be experienced by the reader as he reads and studies this book. And above all let the reader notice that there is a special blessing upon those who “*keep those thing which are written therein*.” The study of this book will bring new light to the student, and hence it will bring new duties to be performed.

The book of Revelation contains a number of prophecies, such as the seven churches, the seven seals, the seven trumpets, the seven last plagues, and a prophecy regarding Satan’s warfare against the church, in which prophecy the United States is interested. The prophecy of the seven churches is the history of the church of Christ foretold for the entire Christian era. This era, from the first coming of Christ to the second coming of Christ, is divided into seven periods of time, and the condition and history of the church in each one of these periods is foretold under the name of one of the seven churches of Asia. The prophecy of the seven trumpets is a prophecy of war, of political events, the chief political events during the Christian era, especially connected with the breaking up of the Roman Empire both east and west. Again the Christian era is divided into seven periods of time in this prophecy as in the prophecy of the seven churches.

The First Seal

It is the prophecy of the seven seals which we shall consider in this chapter. This prophecy deals with the religious history of the world from the beginning of the Christian era to the end of the world, and, with the other prophecies, divides this era into seven periods of time.

“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. And I saw, and behold a white horse: and He that sat on him had a bow; and a crown was given unto Him; and He went forth conquering, and to conquer.” Revelation 6:1, 2.

This is a symbol of the triumphs of the Christian church during the first century of the Christian era, during the days of the apostles of Christ. The colour of the horse represents the purity of the church in that period. It was pure, both in life and doctrine. What it believed was the truth, and this truth was manifested in the outward lives of those who believed.

With the truth of the gospel in its purity, and with pure lives, the first Christians went forth “*conquering and to conquer.*” They advanced against the very strongholds of the pagan religions of their time, and because of the purity of their faith and life they achieved remarkable victories, such great victories indeed that it could be said of them that they preached the gospel to the entire world. Colossians 1:5, 23.

And it can be said with assurance that when the church of today returns to that purity of life which was manifested in the days of the apostles, the same victories for the truth of God will be seen at this time. The message of God for today will be taken to all the world in one generation.

The time covered by the first seal is from the time of Christ to about the year 100 A.D.

The Second Seal

“And when He had opened the second seal, I heard the second beast say, Come and see. 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.” Revelation 6:3, 4.

After the days of the apostles divisions crept into the church. The things which Paul had foretold began to come to pass. Paul had said to the elders of the church at Ephesus:

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” Acts 20:29, 30.

Paul also spoke of the falling away in his second epistle to the Thessalonians, and declared that even in his time “*the mystery of iniquity*” was already at work. 2 Thessalonians 2:7.

Shortly after the death of the last of the apostles these things began to be rapidly fulfilled. Men arose speaking perverse things. False doctrines began to be taught. The truth of God was perverted, changed into a lie. By these false doctrines the faith of Christians was corrupted, and a corresponding change came into their lives. Satan instilled unholy ambitions in the minds of the leaders of the church, and they began to seek for positions of power and influence. The glory of the pure principles of the gospel became dimmed. Falsehood took the place of truth. False shepherds assumed command of the church, and the light of the gospel was well-nigh obscured.

Organization of the Early Church

When the churches in the large cities of the empire were first organized by the apostles, the officers were selected by the members of the church, and entered upon their duties as

servants of the church, - not as *“lords over God’s heritage, but being ensamples to the flock.”* 1 Peter 5:3. They were not to dictate the faith and conduct of the people, and they were not to be rulers.

The officers were few in number. The chief officer of the church was called an *“elder”* or *“bishop.”* These titles were used inter-changeably to designate the same office, that of leader of a local congregation. An instance of this is found in Titus 1:5-7;

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless. . . . For a bishop must be blameless, as a steward of God.”

The apostle Peter, mistakenly believed by many to have been the first pope of Rome, claimed no higher place than that of elder. He says:

“The elders which are among you I exhort, who am also an elder. . . . Feed the flock of God which is among you.” 1 Peter 5:1, 2.

It was the duty of the elder, or bishop, to look after the church and feed the flock of God with spiritual food. The business and temporal affairs of the church were cared for by officers called deacons, who were also elected by the church. These could be a numerous as the size of the church might require. The records and money of the church were doubtless cared for by a clerk and a treasurer elected for that purpose.

Expansion of the Church

Such churches as this were organized in many of the large cities of the Roman empire where the apostles preached. Ephesus, Corinth, Philippi, Thessalonica, Rome, Jerusalem, Antioch, and many other cities had such organizations. And after the apostles went on to preach in other places, these churches took up the work of preaching the gospel in their localities. And their work prospered and their membership greatly increased.

As the gospel spread out into the suburbs of a city and into the surrounding country, and believers multiplied, it became necessary to organize smaller churches in various sections surrounding the mother church from which they had grown. A little company would thus be organized into a small church, and as it was zealous in missionary work it soon grew larger and stronger. And so the gospel grew and believers multiplied in great numbers. Small churches grew up around the larger ones, and these, in turn, became surrounded with other churches, and the gospel began to lighten the world with its glory.

Growth of the Episcopacy

On special occasions it became necessary for the churches to counsel together concerning the general work of the church. When such great union meetings, or conferences, became necessary, the natural place to hold them was at the mother church in the heart of the great city.

And when all the representatives of the various companies and churches had gathered together and the conference was about to begin, it was only an act of courtesy for the elders of the smaller churches to request the elder, or bishop, of the larger church, to preside over the meeting.

In time, this privilege of presiding over, and directing the affairs of the church in a province, which had been granted as a courtesy, came to be demanded as a right. Yielding to the temptations of Satan, who had himself fallen through self-exaltation, the bishops of the larger churches began to seek their own glory rather than the glory of Christ. They claimed it as their right, by virtue of their office, to exercise a controlling influence over the affairs of all the churches in their territory, to select their officers and ministers for them, and to be recognized as the ranking officer in that territory. This was a development of the spirit already manifested in the time of the apostles, exemplified by "*Diotrephes, who loveth to have the pre-eminence.*" 3 John 9.

It is the beginning of this great apostasy from the gospel which is covered by the second seal. The perversions which came into the church during this time, and the ambitions which were characteristic of the leaders, caused strife, dissension, turmoil, and even bloodshed in the church. Factions arose behind each ambitious bishop and fought out his claims. Thus the horse seen under this seal is red, and a great sword is given to its rider.

The time of this seal from 100 A.D., to about 323 A.D., at the professed conversion of Constantine, the emperor of Rome.

The Third Seal

"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. 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." Revelation 6:5, 6.

A black horse! Just the opposite of the white horse. During the period covered by the third seal there was a complete perversion of the truth of the gospel. This seal contains God's photograph of the church of this period. It is just the opposite of the gospel. The church was completely corrupted.

It was during the period succeeding the professed conversion of Constantine that the claims of the bishop of Rome to universal authority were finally yielded. He demanded the right to appoint the archbishops and the bishops to be cardinals to compose a great council for his extensive kingdom. Gradually these demands were yielded, though not without much strife and bloodshed, and thus grew the Roman Catholic Church, until all its power had been gathered in the hands of its leaders, whose sole purpose was to gain supreme power for themselves.

Then, having secured all the power of the church to themselves, they reached out for the power of the state in order to enforce their will upon all the people of the earth. They succeeded far beyond their own expectations, and, growing thus gradually through the centuries, the time came when Catholicism became supreme over the bodies, minds and souls of men.

Perversion of the Truth

While all this perversion of the simplicity of the gospel in the matter of organisation was taking place, there was also a fearful perversion going on in doctrine. Superstition was taking the place of faith. The customs of the heathen were being transformed into the ceremonies of the church. An elaborate ritualism was taking the place of the simplicity of the gospel, and the people were being drawn far away from Christ and His truth.

Pilgrimages were made to Jerusalem and other places in Palestine, and the dust of the streets in these cities was swept up, carried to Rome and other places in Europe, and sold at immense prices. Alleged bones of the apostles began to make their appearance and were worshiped as relics. Pieces of the manger in which Christ was laid at His birth were discovered, at least so it was claimed, and were sold in Rome and adored. Pieces of the true cross, enough to make many crosses, were found and sold at prices which tax our credulity. The very nails which pierced the hands and feet of Christ were found and sold by the hundred. They found two skulls of St. Peter and worshiped them at special shrines.

Good men were made into saints after their death, and prayers were said to them. The first day of the week, the great festival day of the sun-worshippers, Sunday, was exalted to take the place of the Sabbath of Jehovah, the seventh day. Magnificent temples began to be built, and in them not the worship of God, but the worship of a little wafer god was carried forward. This wafer was said to be the actual body and blood of Jesus Christ, and was sacrificed by the priest in the bloodless sacrifice of the mass, a purely idolatrous service. Images of the saints began to make their appearance, and they were worshiped just as the heathen worship their idols. The bishop of Rome began to exalt himself until finally he usurped God's place on earth. The priests claimed the power to forgive sins. Priestly celibacy was gradually introduced, resulting in great immorality and scandal. A place of departed spirits was found, and called purgatory, and it was discovered in the same connection that the souls of the departed might be gotten out of this place of punishment by the payment of money to the priest for saying masses.

Commercialism in the Church

The Revelator says he heard a voice saying, "*A measure of wheat for a penny, and three measures of barley for a penny.*" A spirit of commercialism came into the church. The good things of the church were sold. Everything had its price. When a child was born the priest had to be paid. When the child was sprinkled the priest was paid. When the child went to catechism the priest was paid. When the child was confirmed the priest was paid. When the child grew up and was married the priest was paid. When his children were born the priest was paid. When he died and extreme unction was given the priest was paid. And even after death the priest was paid to get him out of purgatory. So living or dead, it was all the same, money flowed into the hands of the priests.

And in addition to this the offices of the church were sold. A priest could be made a bishop if he had the price. A bishop could buy the office of archbishop, and archbishop the officer of cardinal, and even the office of pope was sometimes bartered. Thus the sunlight of the gospel of Christ was blotted out by the thick pall of the blackness of heathenism. It is not to be wondered at that the horse which represented all this under the third seal was black. And all this came about so gradually that only a few saw its real character. The vast multitude was deceived into believing that this was still the true church.

The time covered by this seal is from 323 to 538 A.D., at the establishment of the papal supremacy, as pointed out in chapter two.

The Fourth Seal

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and hell [or the grave] 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.”
Revelation 6:7, 8.

“The colour pale does not indicate that the church is now returning to its first condition, or colour, or white. This colour is that sickly, deathly, blighted colour of a sickly and dying plant. It is worse than black.

Under this seal the people of God were persecuted and put to death. When the papacy became fully established, it began to persecute those who had remained faithful to the truth of the gospel. They were driven out from among men to find a home in the rocks and caves of the mountains. They were hunted like wild beasts and put to death wherever they were found. For more than a thousand years the apostate church did its utmost to blot out true Christianity from the earth. Tens of thousands of people of God through these long weary ages suffered martyrdom for their faith. Their blood flowed like water.

But still the blood of the saints was the seed of the church, and as they died others were won by their constancy and took their places and carried forward the torch truth. In the mountains regions of Europe a remnant was preserved of the people of God. They kept the light of truth brightly burning through the awful years, and handed on to posterity that liberty of conscience for which they contended, and which is the great boon of Christianity to the world today.

This seal covers the time know as the dark ages, the time of great tribulation for the church of Christ. It was the very height of the power and glory of the papacy, but it was the darkest period of the earth’s history. The time of the seal is from 538 to the beginning of the sixteenth century, the opening of the Protestant Reformation.

The Fifth Seal

“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” 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? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants should be killed as they were, should be fulfilled.” Revelation 6:9-11

This seal, like all the others, covers a period of time, the time of the Protestant Reformation. It must not be understood that John saw the disembodied spirits of the dead. What John saw was that the death of the martyrs under the preceding seal demanded retribution, and just as Abel’s blood is said to have cried from the ground, so the death of martyrs demanded vengeance. They were seen under the altar, that is, under the place where they were sacrificed, the earth, in their graves. Their death was not to go unpunished.

It is said that *“white robes were given to every one of them.”* This means that under the Protestant Reformation their characters were cleared. When they had been put to death they were considered worse than the vilest criminals, unfit to live, as the very worst people of the earth. But when the light of the Reformation began to blaze across the sky, and the world began to be lightened with its glory, it was seen that the martyrs were not all what they had been charged with being, but were, on the contrary, the true, loyal people of God. Old truths, long hidden under papal error, were discovered by the reformers. The blessed Bible, which the Roman church had done its utmost to destroy and keep from the people, was printed in the language of the people, and shed its glorious light wherever it was read. Thousands and tens of thousands shook off the

intolerable yoke of Rome, gave up its degrading idolatry, and became Protestants. The night of error was passing away, and the day of truth and liberty was about to break over the world. And in the light of this new day the martyrs were seen in their true light. Thus white robes were given unto every one of them.

The fifth seal covers the period of the Protestant reformation from the beginning of the sixteenth to about the middle of the eighteenth century.

The Sixth Seal

“And I beheld when He had opened the sixth seal, and lo, there was a great earthquake: and the sun became as black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 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; 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’ for the great day of His wrath is come; and who shall be able to stand.” Revelation 6:12-17.

The event which opens the sixth seal is a great earthquake. Undoubtedly this was the great earthquake of Lisbon, which took place on November 1, 1755. In Sear’s *“Wonders of the World,”* pages 50, 58, 381, we are told that this earthquake extended over at least 4, 000,000 square miles, and destroyed considerably over 100,000 lives. This was the greatest earthquake in the history of the world.

“And the sun became black as sackcloth of hair, and the moon became as blood.” This is the second sign under the sixth seal, and it was fulfilled May 19, 1780, in the remarkable dark day of that date. About ten o’clock on the morning of that day a darkness began to shut out the light of the sun. The chickens began to roost as if it were night, and the cows came in from the pastures. It was necessary to light the candles in the homes in order to see common print. All felt that this was a sign of the approaching end of the world.

“And the stars of the heaven fell unto the earth.” This is the third sign of the sixth seal. It was fulfilled in the great meteoric shower of November 13, 1833. On that day the most wonderful falling of stars the world has ever witnessed took place. An eye-witness of this scene, a Mr. Clarkson, the agricultural editor of the Iowa State Register, after reading a statement that modern fireworks surpass even the glory of falling stars, wrote in his paper the following:

“The writer of that sentence did not witness the glorious meteoric shower of November, 1833, when the display was so much superior to any artistic display of fireworks that neither language nor any element in nature can furnish comparisons. The comparison of the sheet-iron thunder of the theatres to the electric display of Providence when the heavens are all on fire and the earth trembles, would be tolerable. But the awful grandeur of the display on the night of the thirteenth of November, 1833, which made the stoutest heart stand in awe, and the most defiant infidel quake with fear, is never to be compared with the most brilliant fireworks. Those who witnessed the meteoric shower named saw the greatest display that men ever will see until the day that Peter speaks of when the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. The agriculture editor of the Register was out alone with a tam and load of lumber all night on that never-to-be-forgotten night. And he cannot now consent to hear of human fireworks being superior to that most grand and sublime spectacle ever before or since beheld by man. Patent fireworks are no nearer this wonderful phenomenon than a lighting-bug is equal to the sun.” - Iowa State Register, July 12, 1889.

“And the heaven departed as a scroll when it is rolled together.” This event takes us into the future. It has not yet taken place, and will not until the breaking up of the earth in

connection with the coming of Christ. This seal closes with the lost of earth realising and acknowledging that the great day of the wrath of God has come. And this, the sixth seal brings us to the coming of Christ but does not include that coming.

Let the reader note well that at the present time we are living between the thirteenth and fourteenth verses of the sixth chapter of Revelation. The great earthquake of Lisbon is past; the dark day of 1780 is past; the falling of the stars in 1833 is past. We are now facing the next event in this line of prophecy, the departing of the heaven as a scroll. Are we ready for that day, and prepared to meet the Lord in peace? Or will we stand among that throng who call for the rocks and mountains to fall on them and hide them from the face of Him whom they have rejected?

The Seventh Seal

“And when He had opened the seventh seal, there was silence in heaven about the space of half an hour.” Revelation 8:1.

Under the seventh seal there is “*silence in heaven about the space of half an hour.*” As this is prophetic time, in which a day represents a year, and as half an hour is a forty-eighth part of a day, the actual time represented here would be a forty-eighth part of a three hundred and sixty day year, or seven and a half-days.

Silence in heave for seven and a half days! What is the fulfilment of this? Consider this: About the only way silence can be secured in heaven is to empty heaven of all its inhabitants. But is there ever a time when the angels of heaven leave there? Yes, just this occurs when Christ comes the second time. We read:

“When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory.” Matthew 25:31.

Hence at the second coming of Christ there will be silence in heaven, for all the angels will come with Him. They come with Christ to gather His people together (Matthew 24:31), and then they all return to heaven together to spend the thousand years of the millenium. Evidently from the time when Christ leaves heaven with His angels to come the second time to the earth, to the time when He returns with His people, a period of seven and a half days elapses.

Chapter Nine

THE GREAT SEAL OF JEHOVAH

In the seventh chapter of Revelation there is a prophecy which contains additional events to happen in connection with the sixth seal. The sixth seal closes with the sixth chapter of Revelation and the seventh seal is not opened until we reach the eighth chapter of Revelation. Thus the seventh chapter comes in between the sixth and seventh seals, and this is so, obviously, because of the fact that it is a prediction of other events of the sixth seal, and before the second coming of Christ, which takes place under the seventh seal. What these additional events are we must now study.

“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. 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, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads.” Revelation 7:1-3.

The symbol of winds in prophecy represents wars, strife, and commotion. Jeremiah 25:32. Here the wars of the earth are represented as held in check until the earth is lightened with the glory of some great message which was to arise from the east, or as the sun rises, weak at first, but ultimately the most prominent object in the heavens. This work was of such vast importance in the estimation of God that everything which might take the attention of the world from it was to be held in check until it should accomplish a great part of its work, and even then all the wars and commotions of the world were not to stop its progress.

The Sealing Work

This work of such tremendous importance is described as that of sealing “*the servants of our God in their foreheads*” with “*the seal of the living God.*” And this was to be accomplished just as the sun arises, which is the significance of the expression, “from the east.” That is, this work was to commence in weakness, move onward with ever accumulating force, and close in strength and power, just as the sun arises in the morning, weak and without much power, and sweeps on with ever increasing power to the zenith.

The time when this most important work is to be accomplished is made very clear. It is to take place before the opening of the seventh seal, or before the second coming of Christ, and after the falling of the stars in 1833. In other words, this prophecy foretells the appearance of a message of truth, a great movement which will seal the servants of God with His seal in the very days in which we are now living, between 1833 and the end of the world.

It is obvious that before we can understand what this sealing work is we must learn what is meant by the expression, “the seal of the living God.” This seal is to be placed in the foreheads of “*the servants of our God.*” Now what is the seal of God? And what is it to be sealed with that seal?

What the Seal Is

In speaking of the rite of circumcision in Genesis 17:11 the word “*token*” is used. In speaking of the same rite in Romans 4:11 it is referred to both as a “*sign*” and a “*seal,*”

are, in these passages, used as words having a similar meaning. The seal of God is not some literal mark which is put in the foreheads of the people of God today, but rather some observance having special reference to God, which will serve as a mark of distinction between the people of God and those who are not in truth His servants though they may profess to serve Him. It is a mark which will distinguish between the true and the false servants of God.

Today a seal is usually found in connection with legal documents, especially in connection with some law which demands obedience. A law must contain a seal. We therefore search for the seal of God in connection with the law of God.

The Seal a Part of the Law

In the book of Isaiah we read:

“Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for him.” Isaiah 9:16, 17.

From this passage it is plain that the law of God has a seal. It is plain, too, that this seal has been removed from the law of God, and thus removed from the attention, the mind, of God’s people, and this verse calls for the seal to be restored to the law of God and its claims revived in the minds of the servants of God. And this is to be done at the time when God’s people are looking for the coming of Christ. The accomplishment of this work is called in the verse the sealing of the law of God among His disciples, or putting back the seal into the law, from which it had been taken.

A legal seal contains three features, three parts. First, it has the name of the one making the law, and this authority is expressed in his official title; third, it specifies the territory over which such a law is to prevail, the extent of the dominion of the law-maker. To illustrate: WARREN G. HARDING, PRESIDENT OF THE UNITED STATES OF AMERICA. Here is the name, the title or authority, and the extent of the dominion. The seal of God must contain these distinguishing features in order to constitute a genuine seal. As it is found in connection with His law, it must be that part of the law which contains His descriptive title, showing who He is, His official position or right to rule, and the extent of His dominion.

The Sabbath Commandment Contains the Seal

The only part of the law of God which does this is the fourth commandment, the Sabbath commandment. This commandment gives validity to the entire law. This is that part of the law which distinguishes the true God from all false gods. It is that part of the law which points out the true God. It is that part of the law which informs us who the Lawgiver is.

There is nothing in the first commandment that reveals who it is that gives the law. It declares that *“thou shalt have no other gods before Me”*; but it does not say who it is that speaks. The worshiper of Buddha or any other god might claim that this was the law of his god, and from this commandment uses the expression, *“the Lord thy God,”* but does not say who this God is, and as there are *“gods many, and lords many”* (1 Corinthians 8:5), it would still be impossible to tell from this who the true God is. The third commandment uses the same expression but does not enlighten us as to the identity of the true God. The fifth commandment is equally silent in this respect. And the sixth, seventh, eighth, ninth, and tenth commandments do not even contain the name of God.

It the ten commandments were without the fourth, the law of God would contain no signature, no seal.

But in the fourth commandment the true God is pointed out as the One who *“in six days” “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.”* Exodus 20:11. Here the true God, the God who gave the ten commandments, is pointed out as the God who created the world and all that in it is. The Creator is the true God, and it is His power to create which distinguishes Him from all false gods. Therefore, in order that His people may ever worship Him, He gives them a perpetual reminder of His power to create by establishing the seventh-day Sabbath, which is a memorial of His work of creation. The Sabbath was ever to stand before the people of the earth as a memorial, or monument, of creative power and thus lead the minds of the inhabitants of the earth every seventh day to the Creator Himself.

The Sabbath commandment is, then, the very heart of the law of God. It is the one commandment in the law which distinguishes the true God from all false gods. Thus with the fourth commandment in its rightful place, this remarkable law, the Decalogue, the only writing among men which God ever wrote with His own finger, has a signature; it has a signature which renders it intelligible and authentic; it has a seal. But without the fourth commandment it lacks all these essentials.

The Sabbath commandment, therefore, contains the seal of the living God. His name is *“the Lord, - Jehovah.”* His title of authority is *“Creator.”* The extend of His dominion is *“heaven and earth, the sea, and all that in them is.”* Here are all the parts of a true seal, - JEHOVAH, CREATOR, OF THE UNIVERSE. The Sabbath is the seal of God. And this we are not left to surmise or reason out for ourselves. We are plainly told in the Bible that the Sabbath is God’s seal or sign:

“Verily My Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.” Exodus 31:13.

“Moreover also I gave them My Sabbaths, to be a sign between me and you, that ye may know that I am the Lord your God.” Ezekiel 20:20.

Thus the Sabbath of the fourth commandment is taken by the Lord as a sign between Him and His people of all ages; the people, by observing that commandment, signifying that they are worshipers of the true God; and God, by the same commandment, making Himself known as their rightful Ruler, inasmuch as he is their Creator.

A Message of Sabbath Reform

We have now found the seal of God. It is the Sabbath of the fourth commandment. The prophecy, then, of the sealing of the servants of God in their foreheads with the seal of the living God, foretells the coming, in this present generation, of a world-wide message of reform with reference to the Sabbath of the Lord. The distinguishing feature of this message will be the seal of God, which we have found to be the Sabbath.

We now inquire if it is true that the observance of the Sabbath puts on the one observing it a mark or sign of distinction? The best answer that can be obtained to that question is for the reader himself to try it. Let him keep the seventh-day Sabbath in his community, and he will discover immediately that such a practise sets him apart both from professed Christians and the people of the world. It is a striking comment on the Christianity of the day that a person frequently can arouse the bitterest opposition in a professedly Christian

community by simple obedience to all the commandments of God. Let a person once begin the observance of the seventh-day Sabbath and he is from that time a marked and peculiar person. Most assuredly the Sabbath is a mark which distinguishes between those who obey God and those who merely profess to obey Him.

Being Preached in All the World Today

The most striking feature of this prophecy is that it is actually being fulfilled at the present time. There is a message of reform on the Sabbath question being preached in all the world today. It began in weakness, as the rising sun, but it is rapidly becoming the most prominent religious issue in the world. This message has now encircled the earth with its truth. It attracts attention everywhere it is preached. It calls the people of God back to the observance of His true Sabbath. It restores the Sabbath which was taken away by the Roman Church and for which a false Sabbath has been substituted. Thousands are being troubled regarding this message of truth, and are discussing it earnestly. Thousands are being convinced of its truth and are bringing their lives into harmony with it. It is God's final message. And now that it has come to you, do not, I beseech you, turn away from it, for its purpose is that of preparing you to meet the Lord in peace.

In this wonderful message there is salvation from the destruction which is soon to come upon the world, and in it also is an abundant entrance into the kingdom of God. "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." Revelation 22:14. Those who accept the message of obedience to the commandments of God, and bring their lives, through the grace of Christ, into harmony with His will as expressed in these commandments; will enter into the city of God.

Chapter Ten

THE BEAST, HIS IMAGE, AND HIS MARK

The struggle for liberty has been a long and varied one. Through the centuries of the Christian era thousands of noble men and women have laid their lives on the altar of the sacred cause of liberty. And through their fortitude and their courage, and because they gave the last full measure of devotion in their struggle for freedom, liberty has at last triumphed gloriously. The hopes and aspirations of the human heart for freedom were met more fully in the establishment of the government of the United States than they ever had been since history began.

The establishment of the government of this country was an advance over all systems of government of which history affords any record. The principles of liberty found their fairest fruitage here in those great constitutional provisions which form the fundamental law of the land, freedom of conscience, freedom of worship, freedom of speech, and freedom of the press. This fair land as a consequence became a haven of refuge for the oppressed of the world.

The Declaration of Independence, that great document which gave birth to the nation, occupies the same relation to the state as the Bible does to the church, the guide book of truth. This wonderful document sets forth two great new principles as the basis of governmental existence, principles which are right and true in every respect. Sumner states them in this way:

“The words that ‘governments derive their just power from the consent of the governed’ are sacred words, full of life-giving energy. Not simply national independence was here proclaimed, but also the primal rights of all mankind. Then and there appeared the angel of human liberation, speaking and acting at once with heaven-born strength, breaking bolts, unloosing bonds, and opening prison doors; always ranging on its mighty errand, wherever there are any, no matter of what country or race, who struggle for right denied; . . . especially visiting all who are down-trodden, whispering that there is none so poor as to be without rights which every man is bound to respect; none so degraded as to be beneath its beneficent reach; none so lofty as to be above its restraining power; while before it despotism and oligarchy fall on their faces, like the image of Dagon, and the people everywhere begin to govern themselves.

“The Declaration of Independence is the two-fold promise; first, that all are equal in rights, and secondly, that just government stands only on the consent of the governed, being the two great political commandments on which hang all laws and political constitutions. Keep these truly and you will keep all. Write them in your statutes; write them in your hearts. This is the

great and only final settlement of all existing questions. To this sublime consecration of the republic let us aspire.”

In addition to this principles that the power of the state is derived from the people governed by the state, there is another principle set forth in the Declaration which is important for us to consider. Anciently, and in some modern instances as well, the principle upon which nations were governed was the principle that “might makes right.” No matter how tyrannical or despotic or criminal the thing was which the nation did, if it had sufficient arbitrary power and physical force to do it, the possession of this power always proved the rightfulness of the thing done.

It was also held by some in olden times, and is held by some today as well, that if the majority of the people approved of a thing, it must be right.” *“Box Populi Vox Dei” – “The voice of the people is the voice of God.”*

The Declaration of Independence discards and repudiates both these theories. Its last paragraph declares that the United Colonies as free and independent states *“have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent states may of right do.”*

Here a new doctrine is set forth. Before this sovereignty had been held to be unlimited and illimitable. Now right is set forth as superior to all earthly power. As Sumner, in his *“Works,”* again puts it:

“But the great Declaration, not content with announcing certain rights as unalienable, and therefore beyond the control of any government, still further restrains the sovereignty, which it asserts by simply declaring that the United States have ‘full power to do all acts and things which independent States may of right do.’ Here is well defined limitation upon the popular sovereignty . . . Mark, now, the difference: All existing governments at that time, even the local governments of the colonies, stood on power without limitation. Here was a new government, which, taking its place among the nations, announced that it stood only on right, and claimed no sovereignty inconsistent with right.”

And John Quincy Adams, a president of the United States, speaking on this principle in a Fourth of July oration at Newburyport, Mass., in 1837, said:

“The Declaration acknowledged the rule of right paramount to all power of independent States itself, and virtually disclaimed any power to do wrong. This was a novelty in the moral philosophy of nations, and it is the essential point of any difference between the system of government announced in the Declaration of Independence and those systems which had until then prevailed among men. . . It was an experiment upon the heart of man. All the legislators of the human race until that day had laid the foundations of all government among men in power; and hence it was that in the maxims of theory, as well as in the practise of nations, sovereignty was held to be unlimited and illimitable. The Declaration of Independence proclaimed another law, . . . a law of right, binding upon nations as well as upon individuals, upon sovereigns as well as upon subjects. . . In assuming the attributes of sovereigns power, the colonists appealed to the Supreme Judge of the world for the rectitude of their intentions, and neither claimed nor conferred authority to do anything but right.”

And certainly *“the Supreme Judge of the world”* led in the establishment of such a system of government. The hand of Providence has been signally displayed in the development of these principles in the United States. Here is carried out more fully than anywhere else in the world the great Bible principles of separation of church and state, and freedom of conscience and religion. Here it is supremely true, that *“the powers that be are ordained by God.”* Romans 13:1, 2. And here, above all, *“Let every soul be subject to the higher powers.”*

IT is to be expected, as in the case of all past history, that the great antagonist of the principles of soul freedom, the devil, will do his utmost to overthrow these principles as they are exemplified in America, raising up his own agencies for this purpose. Every Christian, as well as every citizen of this country, should be on his guard against such attempts and do all in his power to defeat them. The principles of freedom for which the United States stands are worthy of the utmost loyalty on the part of all its citizens.

It should be a source of gratitude that God has pointed out in the prophecies of the Bible just what the character of these attempts will be which will be aimed at the liberties of the citizens of America, for, knowing in advance what to look for, we shall be better able to guard against them. There is a prophecy which indicates that great religious combinations will seek the power of the government to enact their will into law.

The fact that our own government finds a place in the prophecies of the Word of God comes as a surprise to many. But as God has mentioned such empires as Babylon, Medo-Persia, Greece, and Rome, as well as the kingdoms of modern Europe, there is no reason why the United States should not be mentioned, and very much reason why it should be. This nation has risen to a great eminence, and, as a result of the recent war, wielded more influence in the affairs of the human race than any other nation. God's hand has been most strikingly manifested in its history and growth.

The Gospel Church

The prophecy dealing with the United States begins as follows:

“And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child, cried travailing in birth; and pained to be delivered.” Revelation 12:1, 2.

In the prophecies of the Bible a woman represents a church. *“I have likened the daughter of Zion to a comely and delicate woman.”* Jeremiah 6:2. The woman in this verse is a symbol of the light and glory of the gospel. The moon under her feet represents the Mosaic dispensation of types and shadows. The crown of twelve stars represents the twelve apostles of Christ.

The church is seen by the prophet at the time when she is expecting the birth of a man child. This child was Christ, for it is true only of Him (verse 5), that he was caught up to God and to His throne, and is to rule all nations with a rod of iron. Psalms 2:7-9; Ephesians 1:20, 21; Hebrews 8:1; Revelation 3:21.

Pagan Rome

The second symbol of this prophecy is described in verse three to five. It is a great red dragon, having seven heads and ten horns. This dragon stood before the woman ready to devour her child as soon as it was born. This dragon represents pagan Rome, who through Herod attempted to destroy Christ as soon as He was born, in causing all male children in Bethlehem to be put to the sword. And back of Rome stood Satan. Primarily, therefore, the dragon is a symbol of Satan. But as Satan manifests his malice and hatred of Christ and the people of God through human organisations, here the dragon is used as a symbol of pagan Rome.

When the dragon found that the head of the church had escaped his malice by being “caught up unto God,” he turned his attention to the church and persecuted it. Verses 13 to 17 deal with the time of the church's persecution, the time when she was driven into

the wilderness by Rome. The flood which the dragon cast out of his mouth to sweep away the church, was a flood of persecution. The time of the supremacy of Rome over the nations is the same as that spoken of in Daniel 7:25, “*a time, and times, and a half a time.*” This represents 1260 years. (See chapter on “Prophetic Symbols.”) This time began in 538 and continued to 1798 A.D., at which latter time Rome lost its supremacy.

By the earth helping the woman, opening its mouth and swallowing up the flood of persecution, is meant the help which was given the church as a result of the Protestant Reformation. A number of European countries accepted the Reformation, and thus were able to shield the church from the wrath of Rome.

The Remnant Church

In the last verse of the chapter the prophet is shown the special wrath of the dragon against the remnant church, the last church. And this church is described as possessing two special characteristics. It keeps the commandments of God and has the testimony of Jesus. The testimony of Jesus is explained in Revelation 19:10 as being the “*spirit of prophecy.*” The last church, then, will be a commandment-keeping church, and it will have, in addition to all the other gifts of the Spirit, the gift of prophecy. Clearly this last church will be a church which keeps the Sabbath of the fourth commandment as well as all the other commandments; for a church which keeps only nine of the ten commandments could never properly be called a commandment-keeping church.

Papal Rome

The third symbol in this line of prophecy is described in Revelation 13:1-10. This leopard beast represents the same power as did the dragon. It represents Rome. This is shown by the fact that it also has the seven heads and the ten horns of the dragon. It is Rome, but with a change. Pagan Rome has given place to papal Rome. The dragon gave his seat, his capital city, the city of Rome, to papal Rome, when Constantine removed the seat of the empire from Rome to Constantinople in 330 A.D., which left the pope as the chief figure in the ancient capitol, and this also endowed him with power and great authority.

The 1260 Years

As has been shown in a previous chapter, it is from the date 538 A.D., that the supremacy of the papacy should be dated. As “*power was given unto him to continue forty and two months,*” and as each Jewish month contained thirty days, we have here just 1260 days, which, with each day representing a year (Ezekiel 4:6.), would bring the end of papal supremacy just 1260 years from 538. This brings us again to the year 1798, at which time the pope was taken prisoner by Berthier, a French general, a decree of religious liberty was proclaimed in Rome, a Roman republic proclaimed, and the pope was exiled into France, where shortly he died.

These circumstances the “*deadly wound*” seen by the prophet. These are the circumstances referred to in the expression, “*He that leadeth into captivity shall go into captivity.*” Rome, which for so many centuries had led tens of thousands of God’s children into captivity, and killed them with the sword, was in 1798 given a stroke of the sword itself and led into captivity. Let it be noticed, however, that the deadly wound made in 1798 is to be healed.

The United States

At the time when John saw the papal beast going into captivity and being struck with the sword, or in 1798, he turned and saw another symbol coming, the fourth symbol of this prophecy.

“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.” Revelation 13:11.

All the features and specifications of this symbol make it necessary to apply it to the United States. Notice these specifications.

The time when this symbol appeared was in 1798. John saw it coming as he saw the papacy going. He did not say, “*I saw another beast that had come,*” or “*I saw that another beast would come,*” but “*I saw another beast coming.*” It was coming in 1798, at the time when the papacy was going into captivity. Therefore the government which this symbol represents must be arising about the year 1798.

John saw this symbol coming up “*out of the earth.*” The preceding beast, the leopard, came “*up out of the sea.*” Revelation 12:1. So also did the beasts of Daniel 7. Water, in symbolic prophecy, represents “*peoples, and multitudes, and nations, and tongues.*” Revelation 17:15. Hence “*the earth,*” out of which the two-horned symbol came up, would represent just the opposite of the sea, or a place where there had been no multitudes or nations, a land where there had been no great organised systems of government. Hence the two-horned symbol represents a government which arises in new territory, territory never before occupied by great systems of government.

Upon the heads of the dragon of the twelfth chapter, and on the horns of the leopard beast of the thirteenth chapter, there were crowns. This indicates that these governments were of the monarchical form. They were kingdoms. On the head of this two-horned symbol there is no crown, neither are there crowns on his horns. From this it is plain that the nation represents a government which is not a monarchy, but a republic, a government of the people.

Again, this symbol has two horns like a lamb. The lamb is the symbol of Christ. These two horns, then, represent character. These two principles are without question those referred to by Christ in Matthew 22:21, the principles of civil and religious liberty, or an entire separation of the church and state.

Summing up the specifications of this prophecy, we find it predicts the rise of a new government in the affairs of men, a government which would be making its appearance in 1798, arising in new territory, coming up as a republic, and having in its fundamental law the two great principles of civil and religious liberty.

All these specifications clearly point to the United States. This government was coming up in 1798. It was coming up in new territory, in the western hemisphere. It was coming up as a republic. And it had in its fundamental law the two principles of civil and religious liberty. These specifications have been met in no other country on earth, but the United States fulfils them all.

During the remaining verses of the chapter the prophecy indicates that there will be attempts on the part of the enemies of liberty, of religious organisations in America, to violate the great fundamental principles of American liberty. Verse 12 to 17. These misguided organisations are spoken of as attempting to set up what the prophecy calls

“an image to the beast,” to enforce upon all what is termed *“the mark of the beast.”* Let us inquire what these may be.

The “beast” referred to is the leopard beast, a symbol, as we have seen, of the papacy. An image of the beast would be something like the beast. But what would this mean?

What is the papacy, an image of which some desire to establish here? The papacy is a union of church and state. There are those who will attempt to establish something like that, another union of church and state in the United States. Certainly every one who is loyal to American principles of government should guard against such an attempt to overthrow the fundamental principles of the nation.

The Mar of the Beast

Then these same enemies of liberty will attempt to enforce upon all what is called *“the mark of the beast.”* What is this *“mark”*? Notice that it belongs to the beast. It must, then, be some institution of the beast by which the one receiving it is marked as a worshiper of the beast. The beast is a symbol of the papacy. Therefore *“the mark of the beast”* must be some act or observance by which the authority of the papacy is recognised.

In a previous chapter of this book we have already directed attention to the fact that in the counterfeit system of religion called the papacy, Satan has attempted to substitute for gospel truths spurious and false teachings. For the true law of God a false and counterfeit law has been substituted. This is the law of the church, similar in some respects to God’s law, but with the authority of the church behind it. And this law, by the interpretation of the church, substitutes the first day of the week for the Sabbath of God.

Before the world, then, there are two laws, one the true law of God, the other the papal law, enforced and interpreted by the church. It is evident, therefore, that by the relation which Christians sustain to these two laws they are marked as servants of one power or the other, according as they show themselves obedient to the law of God or obedient to the law of antichrist; obedient to the true gospel or its counterfeit. If they keep the law as given by God, they will observe the Sabbath of the fourth commandment, the seventh day. If they serve the counterfeit system they will observe the changed law, and keep the first day, the counterfeit sabbath. The true Sabbath is the seal, or mark, of God; the counterfeit sabbath is the mark of the papacy.

From this it is plain that the change which the papacy has made in the law of God, the substitution of the counterfeit sabbath for the true Sabbath, constitutes *“the mark of the beast.”* There are religious leaders in the United States today who want it enforced upon all the people.

The Counterfeit Sabbath

That the observance of the counterfeit sabbath, the first day of the week, Sunday, is an acknowledgement of the power of the papacy, will be evident from a few quotations from Catholic sources. On this subject a Catholic catechism says:

“Ques. What does God ordain by this commandment?

Ans. He ordains that we sanctify, in a special manner, this day on which He rested from the labor of creation.

Ques. What is this day of rest?

Ans. The seventh day of the week, or Saturday: for he employed six days in creation, and rested on the seventh.

Ques. Is it then, Saturday we should sanctify in order to obey the ordinance of God?

Ans. During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day." - *Catechism of the Christian Religion*, by Rev. Stephen Keenan, p. 206.

And bearing on the thought that this change of the Sabbath by the papacy is a mark of the power and authority of that church, they have this to say:

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

"Ans. Had she not such power, she could not have done that in which all modern religionists agree with her – she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority." - *Doctrinal Catechism*, p 174.

Upon the same point there is this further testimony:

"Ques. How prove you that the Church hath the power to command feasts and holy days?

"Ans. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin." – *Abridgement of Christian Doctrine*, p. 58.

And in another Catholic work is this statement:

"It was the Catholic Church, which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday is an homage they pay, in spite of themselves, to the authority of the church." - *Plain Talk about Protestantism of Today*, p. 213.

The prophecy, then, indicates that the great final attempt of Satan to destroy the truth of God from the earth is to be made on the law of God and the Sabbath of Jehovah.

The Federated Churches

In order for this prophecy to be fulfilled, some degree of church federation must be effected between the various religious bodies of this country. Only in this way could an "*image of the beast*" be formed. When such federation is fully developed it will devote much of its attention to securing Sunday legislation and Sunday law enforcement.

And before our very eyes just such a movement as is here predicted is taking place. There is even now a federation of the churches in this country known as the Federal Council of Churches of Christ in America. This includes more than thirty of the great Protestant denominations. And, in unconscious fulfilment of the prophecy, this great organisation is making itself very active in securing the passage of Sunday laws. Thus the image of the beast is being formed, and is beginning to speak and cause the enforcement of the mark of the beast, the counterfeit sabbath, the Sunday institution.

Thus the churches and denominations which have failed to follow in the path of light and truth as the truth has advanced, will become identified with Rome, and will follow in her footsteps, persecuting God's people and opposing God's truth. The enemy of truth has again succeeded in corrupting the churches. As they are unwilling to give up all of Rome's errors, Satan succeeds in drawing them on the backward path to Rome.

This is the last attempt of Satan to destroy the church. The remnant church, which, in opposition to the whole counterfeit system of substitutes, both in the Roman and the Protestant churches, is proclaiming the whole truth of the gospel, the genuine instead of the false, the true Sabbath along with the other truths of the gospel which have been perverted during the ages of the past, will be the special object of Satan's hatred and active warfare. He will attempt to get rid of the people of God, and thus attempt to destroy the truth of God which they preach. To do this he causes his followers in the churches which have combined to enforce their false doctrines to go the length of passing a decree of death upon all those who will not consent to accept the counterfeit system in place of the true, and the counterfeit sabbath, the mark of the beast, in the place of the true Sabbath, the seal of God.

These are the issues which this prophecy leads us to expect. This Sabbath question, big with importance as it already is, will become of even greater importance, and will be pressed with ever increasing urgency upon the attention of the people of the world. And when the issue is clearly brought before the world – on the one hand the eternal law of Jehovah proclaiming “The seventh day is the Sabbath of the Lord thy God,” on the other hand a human law enforcing the observance of the first day, a rival institution of the Roman church and observed by most of the nominal Christian churches, then there can be no neutral position. Every one must decide which law he will obey. And that decision will array that individual on one side or the other in the last great conflict between Christ and Satan. His allegiance to Christ or to Satan will be manifested by his decision to keep Christ's Sabbath, the seventh day; or the false sabbath, the first day. The first is a sign of God's power, the second is the mark of the beast power.

The Number of the Beast

The thirteenth chapter of Revelation closes with this verse:

“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.” Revelation 13:18.

Here, in order that the student of prophecy may verify the accuracy of his interpretations, the papal beast is identified. Count his number, is the divine admonition. It is the number of some man, evidently connected with the beast. This points to some particular man, and at once the mind goes to that man who stands at the head of the papal system.

The Number of the Beast is His Number

The head of the Roman church, the pope, “*is crowned with a tripe crown as king of heaven and of earth and of the lower regions.*” (See Ferraris' “*Prompta Bibliotheca,*” article “Papa.”) He claims to be the divinely appointed representative on earth of Jehovah, claiming the title “*the vicar of God.*” This was stated by Gratian in his decrees as follows: “*Beatus Petrus in terris Vicarius Filii Dei videtur esse constitutus.*” - Decretum Gratiani Prima Pars, distincto XCVI.

Here the claim is made that Peter, and the pope of Rome as his successor, is the “*Vicarius Filii Dei,*” that is “*the vicegerent of the Son of God.*” That this title is accepted and used by the popes is well known.

Now let the reader, with this title, VICARIUS FILII DEI, before him, “*count the number of the beast.*” Add together (with the fact in mind that U was formerly the same as V in

Latin, the latter always being used instead of the former, which custom is still largely followed) all the Roman numerals in this title as follows:

V	5	F	0
I	1	I	1
C	100	L	50
A	0	I	1
R	0	I	1
I	1		
V	5	D	500
S	0	E	0
		<u>I</u>	<u>1</u>

Total 666

God does not leave his commandment-keeping people to be overwhelmed by the wrath of the dragon, nor does He leave the world unwarned regarding the truth of this great issue. At the time when the effort is being made to destroy both the truth and the people of God, the full message of the gospel is being carried to all the world by God's people, and the way is being prepared for the second coming of Christ to finish the work of salvation. This final message of the gospel will constitute a warning against the beast and his image and the reception of the mark. This message we must now study.

Chapter Eleven

THE LAST MESSAGE

Before the first coming of Christ, John the Baptist delivered the Jewish nation the message of His coming. This message was based on the prophecies of the Bible, and was designed to “*make ready a people prepared for the Lord.*” Luke 1:17.

Before the second coming of Christ another message will be delivered to all the world warning the people of the coming of Christ. This also will be based upon the prophecies of the Bible, and its acceptance will make ready a people prepared for the Lord.

In our discussion of the prophecy of Revelation 13 in the preceding chapter, we have studied two particular symbols. These are called “*the beast*”, and “*the image of the beast*.” We have found the beast to be a symbol of the papacy, and the image of the beast to be a symbol of apostate Protestantism, a combination of Protestant churches seeking for the power of the government for the purpose of enforcing certain religious customs and institutions, such especially as the Sunday institution. This is so clearly the very essence of Catholicism that it is called “*the image of the beast*,” that is, it is a likeness of Catholicism.

We have also found that this “*image of the beast*,” attempts to enforce what is called “*the mark of the beast*.” This is compulsory Sunday observance. The seventh day is still the Sabbath enjoined by the fourth commandment. The observance of the first day of the week has no foundation in the Scriptures. But it has been brought in as a Christian institution and purposely put in place of the Sabbath by that power which in the prophecy is spoken of as “*the beast*.” It has been placed in the ten commandment law as a badge and token of that church’s power to legislate for the people of God. It therefore inevitably becomes “*the mark of the beast*.”

A Message of Truth

In order that the world may not remain in ignorance of the real significance of these movements and conditions, God has sent into the world a message of truth which deals with these very things. This message exactly fits the conditions foretold by this prophecy, and it is sent by God to meet this very situation. This message is called “*the threefold message*,” and it will be found in the fourteenth chapter of Revelation.

“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, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus. . . 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.” Revelation 14:9-14.

There are five features of this message which are worthy of special attention. It warns against the beast, his image, and the reception of his mark; it leads to obedience to the commandments of God; it teaches the faith of Jesus; its acceptance, and the resulting persecution, develop patience; and it is the last message to be given the world before the second coming of Christ. This last truth may be seen from the fact

that as soon as this message is given Jesus is seen coming in the clouds of heaven to reap the harvest of the earth, as stated in the fourteenth verse.

A Message For Today

This message, then, fits the present situation. It is a message given for this particular time and to meet the special conditions which now prevail on the earth. And it not only warns against the worship of the beast and his image, but it tells how to avoid that worship. It not only tells men what they ought not to do, but it tells them what to do. It not only calls men to fight against the beast and his image, but it tells them how to get the victory. It does this in the expression "*keep the commandments of God and the faith of Jesus.*"

This final message of the gospel of Christ will so fully prepare those who receive it to meet their Lord that they are said to be "*without fault before the throne of God.*" Revelation 14:5. It is therefore evident that the third angel's message will contain all the truth of God. It is "*through the truth*" (John 17:17) that the people of God are sanctified, and if those who accept the threefold message become without fault before His throne it will be because they have the full and complete truth of the gospel.

The Last Church

This last church, which will be the full fruitage of the Reformation, will have revealed to it all the truths of the gospel, the truths which Satan has so successfully hidden under his great counterfeit system during the centuries of the Dark Ages. It will, therefore, preach not only the message that the Lord is soon to come, but it will also possess and teach the truth concerning the true God, the true Saviour, and the true sanctuary, the true priesthood, the true law, and the true Sabbath, and every other gospel truth which has been perverted.

The people, therefore, who deliver the final message of the gospel to the world, will believe in God the Father as the great King of the universe. They will also believe in His infinite love for all His creatures, and in His great plan for the salvation of sinners.

They will believe in and preach Christ as the only Saviour from sin. They will present Him to the world as the great sin-bearer for the human race, and will show that whereas He was in the image of God, He emptied Himself and was made in the form of a man, and then humbled Himself to die the death of the cross, being both divine and human.

They will believe and preach Christ as the only mediator between God and man, that all blessings which have ever come from the hand of God to the human race have come through Him, and that through His mediation the whole creation was brought into existence. John 1:1-3 14; Colossians 1:13-17.

They will believe and preach Christ as the only true advocate with the Father, offering His blood constantly in our behalf, our intercessor, who presents for us the merits of His own sacrifice for sins.

They will believe and teach that the Bible is the only true, full, and complete revelation of the will of God to mankind, that it is the inspired and authoritative Word of the living God.

They will believe and teach that the Holy Spirit is the only true vicegerent of the Son of God on earth, and will accept no other.

They will believe and teach the true gift of prophecy; that the gift of prophecy has been given to the church of Christ (Ephesians 4:8-14); that it is the authoritative and infallible voice of God to His people, that this gift will be restored to God's remnant people (Revelation 12:17; Revelation 19:10) to lead them in giving the last message of the gospel to the world.

They will believe and teach the truth regarding the sanctuary question, the true sanctuary which the Lord pitched and not man, the heavenly sanctuary, in which the Lord Jesus is our high priest, which began to be cleansed at the end of the long prophetic period of twenty-three hundred years, or in 1844. Daniel 8:14. See also the chapter on the 2300 years.

They will believe and teach the truth concerning the true sacrifice once offered on Calvary for the sins of the human race, and they will show that this one sacrifice for sins was sufficient for the salvation of the human race without the idolatrous sacrifice of the mass.

They will believe and teach the truth concerning the true priesthood of Christ, who was made a priest forever after the order of Melchizedek, the priest who stands at the head of the new creation, who by offering Himself, interceding through His own blood in the heavenly sanctuary, is able to save unto the uttermost all who come unto God by Him.

They will believe and teach the truth concerning the necessity of confessing our sins to the High Priest above, and not to any earthly priest.

They will believe and teach the truth concerning the fullness of the forgiveness of the sins which are confessed to this High Priest, and the completeness of His cleansing for the sinner from all unrighteousness.

They will believe and teach the truth of true baptism; that it is a burial and a resurrection; that it typifies the complete death of the "*old man*" of sin, "*the body of sin*," and its burial, and then a resurrection to "walk in newness of life."

They will believe and teach the truth concerning the true communion, the Lord's Supper.

They will believe and teach the truth regarding the true law of God, which existed in the very beginning, and was given in thunder tones on Mount Sinai, and which is the perpetual standard of righteousness, the very foundation of the government of God.

They will believe and teach and truth regarding the true Sabbath which was made by the Creator in Eden, and given to the human race as a perpetual memorial of the exercise of the creative power of God. They will discard the false and counterfeit sabbath, as they will also all the counterfeits of the false system, and observe only the true Sabbath of Jehovah, the seventh day. This they will present as the sign between Jehovah and His people. Ezekiel 20:12, 20.

They will teach the truth also of the nature of man, the state of the dead, the reward of the righteous, and the fate of the wicked, all of which have been perverted in the false system. Instead of preaching a purgatory or a conscious state of existence in death, they will teach the truth of the Bible, that the dead are unconscious (Psalms 146:3, 4); that *"they know not anything"* (Ecclesiastes 9:5, 6); that man by nature is mortal and receives immortality only through Christ (1 Timothy 6:13-16; 1 Corinthians 15:51-54); and that the time of rewards and punishments will take place, not at death, or in death, but at the resurrection from the dead.

A Great Warning Against the Beast

Thus this people whom God chooses to deliver His final message of truth, will believe and teach the genuine of every truth which has been counterfeited in the papacy, Satan's counterfeit of Christianity. The message which they will present to the world will obviously be the exact opposite of the papacy in every vital part, and therefore, when it is preached it will constitute a great warning against *"the beast and his image,"* and against the reception of his mark. Therefore it is not to be wondered at that *"the dragon"* makes special war against all this remnant which *"keeps the commandments of God,"* and delivers the last message of God to the world. Revelation 12:17.

Preached in All the World

This last message, containing the full truth of God, will not be preached in a corner to just a few people, but will be taken to all the earth. *"This Gospel of the kingdom shall be preached in all the world as a witness to all nations, and then shall the end come."* Matthew 24:14. When it has been taken to all the earth, Jesus will come the second time, and the great controversy between Christ and Satan will come to an eternal end.

It will be a matter of profound interest to the reader to learn that just such a people has been raised up as is described in this chapter as the remnant church, and that they are now engaged in the very work called for in the prophecy, that of taking the final and complete message of truth to all the world. It will also be of interest to know just how far they have progressed in the work of preaching the last message of the gospel to all nations. We shall be able to gather some idea of how near the coming of Christ is by the extend of the preaching of this final message, for when it is preached in all the world the end is to come. IT it has been taken to nearly all the world at this time, the end is very near at hand.

About the year 1845 in the New England States there came into existence a movement which developed into an organisation which is now being used of God to give His last message to world, the message of warning against the beast and his image. A few people at that time in studying the question of the sanctuary, came to the conclusion that it was necessary to obey the commandments of God, the Sabbath commandment with the other. They began the observance of the Sabbath at once. At the same time they became profoundly impressed with the thought that God had commissioned them to bear the message of the second coming of Christ to the world. To this small people God restored the gift of prophecy, and this gift ever since has been a great blessing to them.

Being inspired with an earnest missionary zeal at the very beginning, they began to teach the truths which God had revealed to them. It was not long before some of their neighbours began to observe the Sabbath. These told others of these truths, and these

still others, until churches began to multiply and conferences were organised. The message spread to the Western States, and other churches and conferences came into existence. Finally workers were sent to California, and in a few years there were hundreds of believers on the Western coast. Today there is not a state in the United States where they are not carrying forward their work of presenting the final message of the gospel. And their work has grown at a remarkable rate; they have doubled their numbers every ten years since their origin.

In 1874 they sent out their first missionary to a foreign land. Since this first missionary was sent out more than forty years ago, they have practically covered the earth with their missionary operations. They have organised conferences and churches throughout Europe. They have sent out hundreds of missionaries into heathen lands. They are working in China, India, Korea, Burma, Australia, New Zealand, Tasmania, the Philippines, the East Indies, the Pacific Islands, in Africa, and in South America. And their missionaries go out with the firm conviction that they are bearing the last message of God to a dying world. They are all working with but one purpose, to take to all the earth in a single generation the last, and the complete, message of the gospel of Christ, and they believe, with all their hearts, that when this work has been completed, the end of all things will come.

During the growth of their work they have established for the training of their young people and children more than fourscore colleges, academies, and intermediate schools, and more than 700 church, or primary schools. In these educational institutions they are training about 30,000 children and young people in the principles of the great threefold message, and many of them are definitely preparing themselves for service in the proclamation of that message.

They have also established more than forty publishing houses and branches in all parts of the earth. These plants are constantly engaged in turning out millions of pages of tracts, pamphlets, papers, magazines, and books, printing in more than ninety languages, and this literature is being distributed to the people of the world by hundreds of evangelistic colporteurs at the rate of more than two million dollars worth a year, all of it containing the message which they feel impelled to give to the world.

They have also established scores of sanitariums for the treatment of the sick, both in soul and body. These sanitariums are scattered over all the earth.

Because of two characteristic features of the message they teach, the keeping of the commandments of God and the second coming of Christ, this body of people are called Seventh-day Adventists – Seventh-day, because they keep the Sabbath of the fourth commandment, the true instead of the false sabbath; and Adventists, because they proclaim the second advent, or coming, of Christ.

After studying this movement and its message for years, with the time of its arising, the fact that it followed the churches of the Reformation, and has gone beyond them in advanced light, observing that it is in very truth delivering to the world the message of the coming of Christ, that it meets all the specification of various prophecies regarding the last movement of the gospel, that it teaches the observance of the ten commandments in the fulfilment of these same prophecies, that it teaches Sabbath keeping, that it is the very opposite of the papacy in every part and detail, that it is preaching the warning message against the beast and his image, and that all the fundamental truths of the gospel of Christ are contained in its message, the writer has no hesitation in confessing

his profound conviction that this movement is in very deed and truth what it purports to be, - the final work of the gospel among men.

Having swept all the world into on deception or another, and turned the truth of God into a lie, and succeeding in getting men to believe that lie, Satan's last attempt against the Church of Christ will be made with the intention of destroying from among men this remnant church of Christ, carrying, as it does, the banner of truth to the world. He will bend all the energies of his master mind to the work of bringing these servants of God to destruction and with them the truth which they bear to the world. He knows that he has but a short time in which to work. The controversy between himself and God which began in heaven is fast closing up, and he realises that what he does he must do quickly. He is determined to destroy the truth of God from the earth, and also the people of God. Therefore, "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." Revelation 12:17.

But, thank God, victory is assured to all who remain loyal and true to Jehovah in this great conflict. As we enter the time of trial, the test of our faith and endurance, let us glean courage and hope, by turning our eyes with the Revelator to mount Zion, where stands a Lamb, "*and with Him an hundred and forty and four thousand, having His Father's name written in their foreheads.*" Revelation 14:1. Let us, by faith hear the glad songs of the triumphant company on that transcendent "*sea of glass mingled with fire,*" where stand those who "*have gotten the victory over the beast and over his image, over his mark, and over the number of his name,*" in whose hands are "*the harps of God,*" as they "*sing the song of Moses the servant of God, and the song of the Lamb.*" Revelation 15:21, 3.

Soon the long conflict of the ages will be forever past. And viewed from the glory of the better land, how trivial will seem earth's bitterest woe, earths tests and trials.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Romans 8:18.

"He which testifieth these things saith, Surely I come quickly. Even so, come, Lord Jesus."