

Key to the Prophetic Chart

"Write the vision, and make it plain upon tables, that he may run that readeth it." Habbakuk 2:2.

Table of Contents

| | |
|---|-----------|
| <u>PREFACE.....</u> | <u>3</u> |
| <u>INTRODUCTION - PROPHECY.....</u> | <u>5</u> |
| <u>THE GREAT IMAGE OF DANIEL 2.....</u> | <u>7</u> |
| <u>THE HEAD OF GOLD.....</u> | <u>7</u> |
| <u>THE BREAST AND ARMS OF SILVER.....</u> | <u>8</u> |
| <u>THE BELLY AND SIDES OF BRASS.....</u> | <u>8</u> |
| <u>THE LEGS OF IRON.....</u> | <u>9</u> |
| <u>FEET AND TOES.....</u> | <u>9</u> |
| <u>THE FOUR BEASTS OF DANIEL 7.....</u> | <u>11</u> |
| <u>THE LION.....</u> | <u>11</u> |
| <u>THE BEAR.....</u> | <u>12</u> |
| <u>THE LEOPARD.....</u> | <u>12</u> |
| <u>THE GREAT AND TERRIBLE BEAST.....</u> | <u>13</u> |
| <u>THE RAM, GOAT, AND LITTLE HORN OF DAN. 8.....</u> | <u>16</u> |
| <u>THE TWENTY-THREE HUNDRED DAYS.....</u> | <u>18</u> |
| <u>THE SANCTUARY.....</u> | <u>23</u> |
| <u>DANIEL 11-12.....</u> | <u>27</u> |
| <u>MEDO PERSIA.....</u> | <u>27</u> |
| <u>GREECE.....</u> | <u>27</u> |
| <u>PAGAN ROME.....</u> | <u>27</u> |
| <u>PAPAL ROME.....</u> | <u>28</u> |
| <u>THE KINGDOM OF GOD.....</u> | <u>28</u> |
| <u>MATTHEW 24.....</u> | <u>29</u> |
| <u>THE THREE ANGELS OF REVELATION 14.....</u> | <u>30</u> |
| <u>THE FIRST MESSAGE.....</u> | <u>31</u> |
| <u>SECOND MESSAGE.....</u> | <u>31</u> |
| <u>THIRD MESSAGE.....</u> | <u>31</u> |
| <u>THE DRAGON AND BEASTS OF REV. 12 & 13.....</u> | <u>33</u> |
| <u>THE THREE WOE TRUMPETS.....</u> | <u>36</u> |
| <u>THE FIRST WOE.....</u> | <u>36</u> |
| <u>THE SECOND WOE.....</u> | <u>37</u> |
| <u>THE THIRD WOE.....</u> | <u>38</u> |
| <u>THE SEVEN CHURCHES.....</u> | <u>39</u> |
| <u>EPHESUS.....</u> | <u>40</u> |
| <u>SMYRNA.....</u> | <u>40</u> |
| <u>PERGAMOS.....</u> | <u>41</u> |
| <u>THYATIRA.....</u> | <u>41</u> |

| | |
|---|-----------|
| <u>SARDIS.....</u> | <u>41</u> |
| <u>PHILADELPHIA.....</u> | <u>42</u> |
| <u>LAODICEA.....</u> | <u>42</u> |
| <u>THE SEVEN SEALS.....</u> | <u>44</u> |
| <u>FIRST SEAL.....</u> | <u>44</u> |
| <u>SECOND SEAL.....</u> | <u>45</u> |
| <u>THIRD SEAL.....</u> | <u>45</u> |
| <u>FOURTH SEAL.....</u> | <u>45</u> |
| <u>FIFTH SEAL.....</u> | <u>45</u> |
| <u>SIXTH SEAL.....</u> | <u>46</u> |
| <u>SEVENTH SEAL.....</u> | <u>47</u> |
| <u>THE SEVEN TRUMPETS.....</u> | <u>48</u> |
| <u>FIRST TRUMPET.....</u> | <u>48</u> |
| <u>SECOND TRUMPET.....</u> | <u>48</u> |
| <u>THIRD TRUMPET.....</u> | <u>48</u> |
| <u>FOURTH TRUMPET.....</u> | <u>49</u> |
| <u>FIFTH TRUMPET.....</u> | <u>49</u> |
| <u>SIXTH TRUMPET.....</u> | <u>50</u> |
| <u>SEVENTH TRUMPET.....</u> | <u>51</u> |
| <u>REVELATION 11.....</u> | <u>52</u> |
| <u>REVELATION 17.....</u> | <u>52</u> |
| <u>TIMELINE OF END TIME EVENTS.....</u> | <u>59</u> |
| <u>CONCLUSION.....</u> | <u>59</u> |

This explanation of the prophecies of Daniel and Revelation is intended to be used in conjunction with the prophetic chart found at <http://SanctuaryofYeshua.wordpress.com>.

A Pictorial Timeline of the Visions of Daniel and John

Babylon 677-539 B.C. Medo-Persia 539-331 B.C.

DANIEL 2 (The World Empires)

DANIEL 7 (Empires with an Horn for the Little Horn)

Key to the Prophetic Chart

Table of Contents

INTRODUCTION - PROPHECY

PREFACE

For a long time I have been fascinated by Bible prophecy, particularly the prophecies in the books of Daniel and the Revelation. I created the prophecy timeline that accompanies this explanation as part of my own study. But I thought it would be useful to others as well, so I decided to post it on the Internet, along with this explanatory guide for those who would like to study it.

(Go to <http://SanctuaryofYeshua.wordpress.com> to download the Prophetic Chart.)

A Harmony of the Prophecies:

When I began to work on putting all the prophecies of Daniel and Revelation together on a timeline, my goal was basically to create what you might call “A Harmony of the Prophecies”. You have probably seen a “Harmony of the Gospels” before, right? That’s what they call it when someone

puts all the gospels side by side so we can see the similarities between them. Well, that's what this prophetic chart is intended to do – it's purpose is to put all the prophecies of Daniel and Revelation side by side, so you can see how perfectly they match together. There is harmony among the prophecies! As you study this chart you will see that all the prophecies do fit together and they all make sense when you place them side by side and study them in the order in which they were given. We don't have to be confused by prophecy! It really is not so hard to understand when it is put together in the order God gave it in.

In this explanatory guide you will find a brief explanation of all the major lines of prophecy in the Biblical books of Daniel and Revelation. If you want a more full and complete explanation, together with a detailed account of the history connected with each of the prophecies, you can go to our website (see link above) and download a full length book, called "Thoughts on Daniel and the Revelation", which explains these prophecies in much more detail than this short explanatory guide you are currently reading.

A short history of why there are so many conflicting views on Bible prophecy in the Christian church:

For several hundred years after the Reformation most Protestants had a fairly good understanding of the major prophecies – who the beast was, what the Little Horn had done, etc. There was not too much controversy over how to interpret the prophecies. All Protestants had a very similar understanding of the major prophecies. But the Catholic church did not like being the central focus of so many of the prophecies in the Bible. So, as part of the "Counter-Reformation" begun in 1545 they came up with a new system of interpreting the prophecies. This was devised by the the Jesuit theologian, Luis de Alcasar (1554–1613), and it's purpose was to counteract the Protestant, historicist, interpretation of the prophecies. For many years this new way of interpreting the prophecies was resisted by most Protestant theologians. But finally it worked it's way into the Protestant circles, and as a result there is now great confusion among Christians as to the meaning of the Bible prophecies. This confusion did not always exist. It has been a product of recent years. I believe it has to a great degree been the result of the counter reformation carried on by the Jesuits.

So the prophetic chart you find on this website has its foundation in the interpretation once believed by almost all Protestants. This is the interpretation that I believe is Biblical. And it is the interpretation that was once held to, before all the confusion was brought in by modern theologians.

In addition to the basic outline of prophecy which at one time was accepted by most Protestants, I have also added many things I have learned in my study of the prophecies. So this Prophetic Chart is a combination of the historic interpretation of the past, and the new understanding we have gained of end time events, which are taking place in our day.

INTRODUCTION - PROPHECY

WHAT can be more natural than for man, as he looks forth upon a world where evil is everywhere present, and the marks of disorder and decay everywhere visible, to inquire whether or not this state of things shall always continue? and if not, when it shall end, and what shall be the tokens of the auspicious day? What inquiry, then, can be of more interest and importance to the race than that which has respect to the age of the world in which we live? It would therefore be unreasonable to suppose that God would give a revelation to man, and yet leave him uninformed in respect to subjects of such absorbing interest.

The declaration of the scripture is therefore in strict accordance with an enlightened reason, when it says, "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. The object of prophecy is to forewarn the world of things to come in time for the requisite preparation, and to inspire the people of God with fresh courage as they see the time for the full fruition of their hope drawing nigh. No judgment has ever come upon the world unheralded; and none have ever fallen therein unwarned. And if from the uniform dealings of an unchangeable God with our world in the past, we may judge of the future, then may we confidently conclude that of the events yet to transpire, and above all the great event in which earth's drama shall close - the ushering in of the great day of the LORD, and the coming of the Son of man, something will be known, and the world be faithfully warned thereof, ere they shall take place.

In calling attention to these things we are sometimes accused of prying into the secrets of the Almighty. From this charge we want no better vindication than the language of Moses in Deut. 29:29: "The secret things belong unto the LORD our God, but those things which are revealed, belong unto us and to our children forever." Prophecy belongs to that portion of the Bible which may properly be denominated a revelation. It is designed to reveal to us things of which we could not in any other way gain information.

Again, we are met with the plea that the prophecies cannot be understood. But says the Saviour, referring directly to the prophecy of Daniel, "Whoso readeth let him understand." Matt. 24:15. With

this endorsement by our Saviour of our efforts to understand, with the declaration that the wise shall understand, Dan. 12:10, and with the promise that if any man lack wisdom God will give liberally and upbraid not, if he will only ask of him, we are certain that the way is open for an understanding of these things before all those who are humble and teachable enough to ask and receive instruction of him through the medium of his word, and the agency of his Holy Spirit. To deny that the prophecies can be understood, is to deny that a part of God's word is a revelation, which, so for, infidelity.

That the Bible reveals the day or hour of Christ's coming we do not pretend. But there are certain prophecies given, and signs foretold, which are to show us when the great day is at hand; and we are commanded, when we see these things come to pass, to know that it [margin, he, Christ] is near, even at the doors. Matt. 24:33. And Paul gives assurance that Christians will possess a knowledge of these things when he says, "But ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. 5:4. With these remarks we call the attention of the reader to the events and prediction recorded in Dan. 2, 7, 8, and 9, illustrated upon the Chart.

Efforts are occasionally made to throw ridicule upon these illustrations of the symbols of Daniel and John's visions. We are described as going about the country with our "pictures," lecturing upon "heads and horns;" and some in their disgusting efforts to be witty on the subject, will even go so far as to apply to these symbols the names of the lowest and most offensive animals. Such simple-minded individuals ought to know that they are thus in reality casting contumely and reproach upon the word of God; for all these things are plainly described. The illustrations upon the Chart are but the words of the prophet in another form. The figures are described on the sacred page as accurately and minutely as language can do it; on the Chart they are simply presented in their symbolic form, the inspired description being followed as closely as delineation of the pen can be illustrated with the pencil. Hence those who endeavor to throw ridicule upon these things, we care not if they are arrayed in priestly robes, and have names cumbered with pompous titles, betray both ignorance and depravity, and the God who inspired his prophets to write out these descriptions, will hold all who thus treat them to a strict account for their doings.

The reader will understand at once that it is not the province of this work to give a dull exposition of all that is illustrated upon the Chart. What is here presented is designed to be but little more than a brief synopsis of the great historical facts shadowed forth by these symbols, reference being had for a full exposition to the works upon the Four Kingdoms of Daniel's Prophecies, The Three Angels of Rev. 14, The Sanctuary, and The Seven Trumpets. Now let the student place the Chart before him, just as he would his atlas in learning a lesson in geography, and, opening his Bible to a description

of these symbols, proceed to consider the wonderful nature of some of the revelation of God to man.

THE GREAT IMAGE OF DANIEL 2

In the upper left-hand corner of the Chart stands a great image. Concerning this symbol, the time when, and the person by whom, it was seen, and the lessons of wisdom couched in its massive and majestic form, we read in full in Daniel, chapter 2. It was seen in a dream by Nebuchadnezzar, king of Babylon, B.C. 603. But though the dream was given to a heathen king, the interpretation could come only through a servant of God; hence Daniel was called in to interpret the matter, the principal design of which is declared to be, to make known "what shall be in the latter days." Verse 28.



THE HEAD OF GOLD

This image symbolizes four universal kingdoms which should bear rule over the earth, commencing with the then reigning kingdom of Babylon, and extending, in common phraseology, to the end of time. These kingdom's are denoted by the different metals of which the image was composed, namely, gold, silver, brass, and iron. In his interpretation, the prophet addressing the king of Babylon, as a representative of his kingdom, said, "Thou art this head of gold." Verse 38. The head of gold, then, represents the kingdom of Babylon. Babylon was but a continuation of the old Assyrian empire which had governed Asia for more than thirteen hundred years, having been founded by Nimrod, the mighty hunter, and a great grandson of Noah. Gen. 10:10. The Kingdom of Babylon, proper, or as we read of it in scripture, dates from B.C. 747; but yet it dates in prophecy from B.C. 677. The reason of this is, because kingdoms are not recognized in the prophetic record, as existing, until they become connected with the people of God. Hence in prophecy, kingdoms must date from that point of time at which they began to act a part in the prophetic drama. Babylon first became connected with the people of God by taking Manasseh, king of Judah, captive, B.C. 677. 2 Chron. 32. The date of Babylon, therefore, as represented by the head of gold, is B.C. 677.



THE BREAST AND ARMS OF SILVER

"And after thee," continued the prophet, "shall arise another kingdom inferior to thee." This kingdom must be symbolized by the breast and arms of the image, which were of silver; for that kingdom represented by the gold must cease where the gold of the image ceases; and the division of brass which follows the silver, is expressly declared to be a third kingdom. It is the same therefore, as if it had said, After thee shall arise another kingdom which is symbolized by the breast and arms of this great image. What kingdom was this? That which next succeeded Babylon, which was Medo-Persia. Cyrus, king of the Persians, took Babylon, slew Belshazzar the Babylonian king, ended the Babylonian, and commenced the universal Persian, empire, B.C. 538. The scenes of the eventful night in which this transpired are graphically described in Dan. 5.



THE BELLY AND SIDES OF BRASS

"Another third kingdom of brass," says Daniel. As the brazen portion of the image is plainly called a kingdom, we look for its development in the kingdom that succeeded Persia, which, as the least acquaintance with history will show, was the kingdom of Grecia. Alexander, the first king of Grecia, conquered Darius, overthrew the Persian kingdom, and assumed the reins of universal dominion, at the battle of Arbela, B.C. 331. But the brass was succeeded by another portion of the image, which brings us to...



THE LEGS OF IRON

In interpreting this portion of the image, the prophet said, "And the fourth kingdom shall be strong as iron." This leaves no room for mistake. We look for a kingdom to succeed Grecia, and behold Rome coming forth grasping a wider extent of territory than any of its predecessors, leaving no kingdom unsubdued, and ruling with an iron hand over all the then known world. Rome then is without controversy the kingdom symbolized by the legs of iron. Rome virtually succeeded Grecia, on its conquest of Macedonia, B.C. 168. It was not, however, till seven years thereafter, that is, in B.C. 161, that it entered into the famous league with the Jews, and thus became connected with the people of God. Hence the Roman kingdom, the iron of the image, dates from B.C. 161.



FEET AND TOES

Passing down to the feet and toes, we find them part of iron and part of clay, The signification of this was that the kingdom in that stage of its existence should be partly strong and partly broken, and finally be divided. Rome first grew strong then rich, then luxurious, then weak. It thus made itself a prey to the hardy barbarians of the north of Europe, who, inspired by the prospect of easy conquest and untold booty, overran the empire, and broke it up into ten kingdoms, corresponding to the ten toes of the image. These divisions were accomplished between the years A.D. 356 and 483, and they have continued to the present day. Though there may for short periods have been sometimes more and sometimes fewer divisions, still they have generally been known, and are still known, as "the ten kingdoms of western Europe." No efforts to make a permanent union among them have proved successful. Warriors have arisen and tried it by force of arms, statesmen have tried it by diplomacy, alliances, and intermarriages; but all have failed; for the prophecy had said that they should not cleave one to another; and thus they will remain in their divided state till the consummation.



In the great image, then, of Dan. 2, we have an epitome of the world's history from the days of Babylon down to the end. And we would ask the lover of history how the course of time, the rise and

fall of four successive universal empires, and the leading features and characteristics of each, could be presented at one view, in a more expressive and condensed form? But this is not merely the object of the prophecy, to give an outline of the world's history; all this is but preparatory to the last great fact, namely, that in the days of these kings the God of Heaven is to set up a kingdom, which shall never be destroyed. A fifth universal kingdom, the kingdom of God, where righteousness shall reign, is to succeed all earthly misrule, and stand forever. It is to impart a knowledge of this great truth to the human race, and impress upon them the importance of preparing for that reign of righteousness, that the prophecy is given.

The earthly governments symbolized in this vision are all in the past. Their rise and fall may be easily traced by every lover of history. On these we shall not therefore dwell, but only inquire concerning that portion of the prophecy which yet alone remains to be fulfilled, namely, the setting up of the everlasting kingdom of God. Far too many, we are aware, will be ready to meet us here with the view that this kingdom of God is a spiritual kingdom, and was set up in the days of Christ and the apostles. Let us ask such, Must not the fifth universal kingdom be literally like the four which precede it? Is it at all admissible to suppose that the scene would suddenly shift, without the least intimation, from literal kingdom on this literal earth, to a spiritual kingdom in the hearts of men? Such kingdom as this, if the term is allowable, might exist without interfering with earthly governments; but the kingdom of God in Dan. 2, dashes in pieces all earthly governments ere it succeeds to their rule and absorbs their territory.

Another consideration more fatal still to this unscriptural, though popular, view of the kingdom, is found in the following: It was not till "the days of these kings" that the God of Heaven was to set up his kingdom. Dan. 2:44. "These kings" can be no other than the ten which arose out of the Roman empire. Not till after this division of the empire, therefore, could the kingdom of God contemplated in this prophecy, be set up; and it is a fact that this division was not accomplished till the year A.D. 483. Whatever may therefore be meant by the expression, kingdom of God, in other places, it is certain beyond the shadow of doubt, that his kingdom which is to destroy and succeed all earthly governments, was not set up by Christ or his apostles; neither is it yet set up; for earthly governments still exercise their authority over the world.

A thought may here occur, and be a source of perplexity to some. Have not the ten kingdoms, of the Roman empire, in the days of which the God of Heaven should set up his kingdom, passed away? and has not the prophecy failed, if that kingdom is still future? We answer, the days of those kingdoms still continue. It matters not that their boundaries may have been changed, and their identity, in some

cases, almost lost: The kingdom is still divided. We have passed that point where ten divisions out of the Roman empire completed the development of the image. It is now only waiting to be smitten upon the feet by the stone cut out of the mountain without hand.

Reader, are you ready for this destruction of all earthly governments? Have you an interest in the kingdom that is to be set up? Is your name enrolled among those highly privileged ones who are to be its immortal subjects? Is your citizenship in Heaven, from whence we look for the Lord and Saviour? Are you Christ's, and therefore an heir according to the promise? Or are you, on the other hand, in that condition, that if the King should appear, to raise his people to their glorious and imperishable inheritance, you would covet, as the greatest blessing to be buried from his presence by rocks and mountains? Woeful condition! Watch! lest coming suddenly, he find you sleeping.

THE FOUR BEASTS OF DANIEL 7

Below the image stands a line of beasts, a lion, a bear, leopard, and nondescript beast in two forms, representing another vision. A view of these beasts was given to Daniel in vision, as recorded in chapter 7, of his prophecy. In verse 17, these beasts are declared to be four kings or kingdoms. The manner of their rise, Daniel describes in verse 2, thus: 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, diverse one from another. Seas denote nations and peoples. Rev. 17:15. Wind denotes war and strife. Hence these kingdoms rose and fell through revolutions and political strife.

THE LION

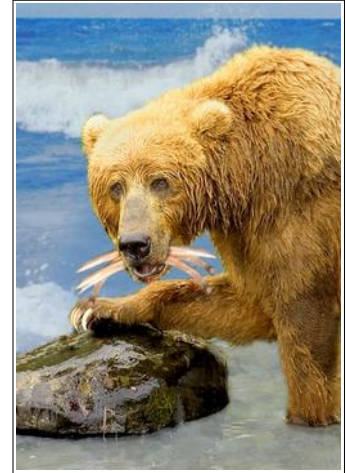
The Lion standing below the head of gold, is a symbol of the same power, namely, the kingdom of Babylon. A ravenous wild beast is the fittest symbol to show the character of an unsanctified earthly government. The lion, the king of beasts, best represents Babylon the king of empires. But the lion, as produced in nature crouching in his lurking places and springing upon his prey, does not in this respect accurately symbolize the aggressive character of that power; hence inspiration departs from nature and gives the lion two wings as of an



eagle, to denote the rapidity of its conquests. It existed, as seen in the head of gold, from B.C. 677, to 538, one hundred and thirty-nine years.

THE BEAR

A symbol of Persia, the same as the breast and arms of the image. He raised himself up on one side. The empire was composed of the two elements, the Medes and Persians, and the Persian was the higher and leading element. It had three ribs in its mouth, supposed to denote the three provinces of Babylon, Lydia, and Egypt, which it conquered and grievously oppressed. It existed from B.C.538, to 331, two hundred and seven years.



THE LEOPARD

Here, again, we have another symbol of Grecia, corresponding with the brazen portion of the image. This beast, unlike anything in nature, has four wings and four heads. The four heads denote the four parts into which the empire was divided on the death of Alexander, and under which it continued, till supplanted by the Roman power. The leopard is of itself exceedingly fierce and swift, but this not being sufficient, four wings of a fowl are added, to denote the unparalleled rapidity that characterized the conquests of the Grecian empire, especially under Alexander, who is said to have conquered kingdoms, more speedily than others could have marched their armies through them. This kingdom is included between the dates B.C. 331, and 161, one hundred and seventy years.



THE GREAT AND TERRIBLE BEAST

For the power that succeeded Grecia the prophet could find nothing in nature, which would answer as a fit symbol. A power so strong, so fierce, so ravenous and destructive, could not be represented by any known beast that this earth produces. Hence the prophet is obliged to introduce a symbol that finds no counterpart in nature - a monster with ten horns, the body of a behemoth,



glaring eyes, a lion's nostrils, great iron teeth and brazen nails. This beast symbolizes the same as the iron legs of the image, opposite which it is placed, namely, Rome, the successor of Grecia. The ten horns on this beast denote the ten kings that arose out of the Roman empire, the same as the ten toes of the image. Dan.7:24. These kingdoms are enumerated by Marchiaval, Bishop Lloyd, and Dr.Hales, as follows:

1. The Huns, A.D. 356.
2. The Ostrogoths, A.D. 377.
3. The Visigoths, A.D. 378.
4. The Franks, A.D. 407.
5. The Vandals, A.D. 407.
6. The Suevi, A.D. 407.
7. The Burgundians, A.D. 407.
8. The Heruli and Rugii, or Thuringi, A.D. 483.

"It is certain that the Roman empire was divided into ten kingdoms; and though they might be sometimes more and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire." - Scott.

This beast in the lapse of time assumes a new phase. "I considered the horns," says Daniel, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots. In this horn were eyes like the eyes of a man, and a mouth speaking great things." Verse 8.



This little horn was at one time, by all Protestants acknowledged to be a symbol of the Papacy. It was prophesied of this horn that he should subdue three kings. Verse 24. The three kingdoms that were plucked up to make way for the Papacy, were,

1. The Heruli, in 493.
2. The Vandals, in 534, and,
3. The Ostrogoths in 538.

(Gibbon's Decline and Fall.)

Into the hands of this power the saints, times, and laws, were to be given for a time, times, and the dividing of time. Verse 25. [1260 years; see Rev. 12:6,14.] The Papacy was established in A.D.538; for although the decree constituting the bishop of Rome the head of all the churches, was issued by Justinian, emperor of the East, five years previous, in A.D.533, yet that decree would forever have remained ineffectual, could not the three powers that stood in the way of the Papacy have been dislodged, and he really established in his position. Hence we must date the reign of the Papacy from the year (538) when Justinian's decree was carried into execution, and the saints, time, and laws, in reality given into the hands of the little horn. From 538, when the Papacy was set up, 1260 years extend to 1798; and it is a notable fact of history, that on the 10th of February, 1798, Berthier, a general of Buonaparte's, at the head of the Republican army of France, entered Rome and took it. The Papal government was abolished, and the Pope died in exile in 1799. (See Croley on the Apocalypse, Their's History of the Revolution, and Clarke on Dan. 7:25.) The Papacy has never been restored to its former power. We are by this chain of prophecy brought down very close to the present time. The prophet does not see this beast gradually changing his wild and ferocious nature to the innocence and gentleness of

the lamb, to make way for a temporal millennium; but he looks only a step further and says, "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan.7:11.

Rome dates in prophecy from B.C.161. Its continuance down to the time of its complete division into ten kingdoms, A.D.483, was six hundred and forty-four years. The Papacy, which arose soon after, maintained its supremacy for 1260 years. With circumscribed powers it remains to-day; and we still behold this little horn watching with cunning and crafty eyes over the interests of the Catholic Church, and opening his mouth in blasphemy against the Most High. Thus has this wonderful power, in its pagan and papal forms, existed for the almost incredible space of two thousand and fifty-five years. It cannot be long before it will be given to the burning flame.

The ground covered by this vision is the same in its main features as that covered by the great image of chapter 2. The question may be asked; then, why this vision was given. Why repeat what had once been so forcibly expressed? We answer, Prophecies are repeated because all the instruction that God wishes to convey, and all the particulars concerning nations and kingdoms, cannot well be embodied in one series of symbols. Thus the head of gold represents the grandeur and glory of the Babylonian kingdom; but it could not represent the fact that that kingdom bore the same relation to other kingdoms that the lion does to other beasts; or, in other words, it could not show its warlike character, its ability to conquer, its bravery and daring, and the rapidity of its conquests; all which plainly appear in the symbol of the lion with eagle's wings. But while the lion shows these qualities, it does not represent the grandeur and glory shadowed forth by the head of gold. Hence both lines of prophecy are necessary to bring out the whole truth. So with Medo-Persia. The bear raising himself up on one side, does not so well represent the two lines of kings in that empire, as the two arms of the image. But on the other hand, the breast and arms of the image cannot represent the cruel and oppressive nature of that power, shown by the bear with three ribs in his mouth. Likewise Grecia, while it continued a unit, is well represented by the belly and sides of brass; but this portion of the image could not represent its division into four kingdoms, and the rapidity of its aggressive marches, as brought out by the four heads and four wings of the leopard.

And so, too, of the different features of the Roman kingdom. The ten kingdoms that arose out of that empire, are represented by the ten toes of the image. But the change that afterward took place in those kingdoms, the rise of the little horn, and the plucking up of three to make way for him, could not be represented on the image, hence the fourth beast, in his second form, is brought upon the stage.

A query here arises: As this beast in his last form has only seven horns besides the papal horn, and these horns denote kingdoms, shall we now look for any more than seven kingdoms in the place of

the original ten? We answer that the little horn in plucking up the three horns did not absorb them into itself. It simply removed them out of its ambitious path to universal dominion. They were not destroyed, but only compelled to change their territory and location. So the symbol of the image, which retains all its ten toes till the consummation, will remain true, as the ten kingdoms will in reality exist; and the symbol of the beast with its seven horns will also remain true, as showing that three kingdoms were removed to make way for the papacy.

Before leaving this prophecy we desire to call the attention of the skeptic to one remarkable feature. The prophet's stand-point is away back in the kingdom of Babylon about five and a half centuries before Christ. And the farther he comes down from his own time, the more minute he becomes in his predictions and descriptions of events, until, coming down to the rise of the little horn, or Papacy, he even gives the exact time of its supremacy, predicting for it an unparalleled period of triumph for 1260 years, reaching to a point of time more than two thousand years distant from his own day, Human foresight speaks with most minuteness of events that are nearest at hand, and grows more and more indefinite as it goes off into the dim and distant future. And had Daniel dwelt minutely upon the kingdom of Babylon, giving the length of its continuance, but giving no such particulars in the following kingdom, and growing less and less definite and distinct with each succeeding kingdom, there would have been more ground to account for these predictions independent of any divine agency; but the prophecy does just the reverse of this, speaking with most minuteness of the most distant events, as if to shame skepticism out of its shallow claim that these prophecies are but the shrewd conjectures of human foresight and discernment. None but the mind of God could or would have predicted events in this concise and wonderful manner.

THE RAM, GOAT, AND LITTLE HORN OF DAN. 8

Below the timeline for Daniel 7 will be seen another line of prophecy, consisting of a Ram, Goat and Little Horn. This vision is found in Daniel 8, and in it we are again conducted over a portion of the world's great highway, with additional particulars concerning the mighty kingdoms that we pass along our journey. Thus we have line upon line till the subject is made so plain that no man, however poor or wayfaring he may be, need err therein. On the symbols of



this chapter, the ram, he-goat, and little horn which waxed exceeding great, the prophet received the following instruction: The ram which thou sawest having two horns, are the kings of Media and Persia. The higher of the two horns came up last. Verse 3. This represented the Persian division of the empire, which rose last, and became the leading influence in the nation. The ram with the two horns was the well-known emblem of the Medes and Persians. This symbol is placed on the Chart, on a line with the breast and arms and the bear, as it denotes the same power.

The goat which came against the ram had at his first appearance a notable horn between his eyes. This goat and horn are explained by the angel, in verse 21, thus: "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." This king was Alexander the Great, a man of unbridled appetite and lust, and who eight years after he overthrew the Persian empire at the battle of Arbela, B.C.331, died at Babylon in a drunken fit, at the age



of 33, B.C.323. This horn was thus broken, and four came up in its stead. In explanation of this change, the angel said, "And whereas, the great horn being broken, four came up in its stead;" "four kingdoms shall stand up out of the nation." Verse 22.

These kingdoms were Macedonia, Thrace, Syria and Egypt, into which the empire was divided shortly after Alexander's death, governed respectively by Cassander, Lysimachus, Seleucus and Ptolemy. "And out of one of them came forth a little horn," verses 9,23-27, represented on the Chart by the horn that comes next to the goat.



Rome was not connected with the people of God, and hence is not introduced into prophecy, till after its conquest of Macedonia, one of the horns of the goat; hence, it is represented as coming forth from one of these horns. That this little horn which waxed exceeding great was Rome, the following considerations prove:

1. It was to rise in the latter part of their kingdom, that is, of the four kingdoms. So did Rome, so far as its place in the prophecy is concerned. Its connection with the Jews commenced B.C.161. 1 Mac.viii. (Josephus' Antiq.,B.xii,c.x.,sec. 6. Prideaux, vol.ii,p.166)

2. It was little at first. So was Rome.
3. It waxed "exceeding great, toward the cast and toward the south." So did Rome. It conquered Macedonia B.C.168; Syria,etc., to the river Tigris, B.C.65; Egypt, B.C.30. "From this horn's increasing toward the south and east particularly, Sir Isaac Newton infers that it arose in the north-west corner of the goat's dominion, i.e., in Italy; which points directly to the Romans.
4. "It cast down some of the host and of the stars to the ground." So did Rome; persecuting the disciples and ministers of Jesus as no other power ever did.
5. "He magnified himself even to the Prince of the host. Thus did Rome, when both Herod and Pontius Pilate conspired against Jesus.
6. He shall destroy wonderfully ... the mighty and the holy people." Let from fifty to one hundred millions of martyrs make good this charge against persecuting Rome. (See Religious Encyclopedia).
7. It was the only power which succeeded the four kingdoms which waxed "exceeding great."
8. In this vision, Grecia succeeds Medo-Persia, just as it had been seen twice before; and it is absurd to suppose that the power which follows them in this vision is a different power from the one which twice before had been seen succeeding them, in chapters 2 and 7; and that power was Rome."
9. "He shall be broken without hand." How clear a reference to the stone cut out without hand which smites the image upon its feet. Chap. 2:34.

On the timeline you see that the cross is represented next after this horn; for although this power has been able to stand up against the Prince of princes, and put the Son of God to death, the day will come - a day, thank God, now not far distant - when the cross shall triumph, when its day of victory will come and all who have opposed its righteous claims will be broken and destroyed.

THE TWENTY-THREE HUNDRED DAYS

Besides the symbols of governments contained in Dan. 8, there is a definite period of time brought to view, which claims attention. The diagram of this period is seen below the timeline of

Daniel 9, the meaning of which will appear as we proceed to consider this period. As recorded in verse 13, Daniel heard one saint ask another the question, how long the vision should be concerning the daily [sacrifice] and the transgression of desolation to give both the sanctuary and the host to be trodden under foot. The angel then addressed himself to Daniel and said, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Waiving for the present the question as to what may constitute the sanctuary, we wish to ascertain if possible the nature, the commencement and termination of this period of time. There are two kinds of time to be met with in the Bible: literal and symbolic. In symbolic time a day signifies a year. Num. 14:34; Eze. 4:6. To which class do the 2300 days belong? Being brought in in connection with acknowledged symbols, it would be both easy and natural to infer that they partook of the nature of the rest of the vision and were symbolic, presenting us with a period of 2300 years. And that such is the case is further evident from the fact, as is shown in the investigation of Dan.8, that the field of the prophet's vision was the empires of Persia, Greece, and Rome. The 2300 days there given cannot therefore be literal days; for literal days (scarcely six years and a half) would by no means cover the duration of any one of these empires singly, much less embrace so nearly the whole of their existence put together, as they evidently do. They must consequently denote 2300 years. Can we now ascertain the commencement of this period? We answer, Yes; the key to the matter being found in the ninth chapter of Daniel, between which and the eighth there is an unmistakable connection, as we shall now endeavor to show.

After their mention in verse 14, the 2300 days are not again spoken of in chap. 8. All the other parts of the vision are there fully explained; it must have been, therefore, this point concerning the time, that troubled the mind of the prophet, and in reference to this, solely, that he exclaims at the end of the chapter, "I was astonished at the vision, but none understood it."

It was in the third year of Belshazzar, B.C. 553, that Daniel had this vision of chap. 8. Fifty-three years previous to this time, Jerusalem had been taken by Nebuchadnezzar, and the seventy years' captivity commenced; and thirty-five years before this, the Chaldeans had utterly demolished the city, broken down its walls, and burned the house of God with fire. 2 Chron. 36:19. Daniel had learned from the prophecy of Jeremiah, drawing near their close, in the first year of Darius, B.C. 538, as we read in the first verses of Dan. 9; and it is evident that he so far misunderstood the period of the 2300 days as to suppose that they ended with the seventy years of Israel's servitude; therefore turning his face toward the prostrate city and the ruined temple of his fathers, he prays God to cause his face to shine upon his sanctuary which is desolate. Verse 17.

"And while I was speaking and praying," says he, chap. 9:20-23,

"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 supplication, the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city." etc.

That this is a continuation of the explanation of the vision of chap. 8, would seem sufficiently evident without the aid of any special argument to prove it so. But as there is a vital point that hinges upon this fact, we will offer a few reasons which place it beyond the limits of contradiction.

1. Gabriel had received a charge, chap. 8:16, to make Daniel understand the vision; but at the end of that chapter, Daniel says he was astonished at the vision, but none understood it. Gabriel therefore did not complete his mission in chap. 8: the charge still rested upon him, "Make this man to understand the vision."

2. The being who came to Daniel at the time of his supplication, was the very same who had appeared to him in the vision at the beginning; namely, Gabriel. And that he had now come to undeceive him concerning his application of the time, is evident in that he says, I am now come forth to give thee skill and understanding. Why did he not give him a full understanding of the vision at first? Because, we answer, he revealed to him all that he was then able to bear; for he fainted and was sick certain days.

3. Direct reference is made to the vision at the beginning; and if that is not the vision of chap. 8, it is impossible to find it. And again, if Gabriel does not explain in chap. 9, what he omitted in chap. 8, it is impossible for any man to show wherein Gabriel fulfilled his commission to make this man understand the vision. But a position which will lead to such a result, is utterly unallowable.

4. When Gabriel commenced his further explanation he did not explain the symbol of the ram; for that he had already explained; he did not explain the goat; for he had likewise explained that; neither did he commence about the little horn; for he had made that plain also in chap. 8. What then did he explain? The very point there omitted; namely, time: "Seventy weeks are determined upon thy people, etc. These facts are sufficient to show the connection of Dan. 9, with the vision of chap. 8.

[It is also well to note that when Daniel wrote this book that bears his name, there were

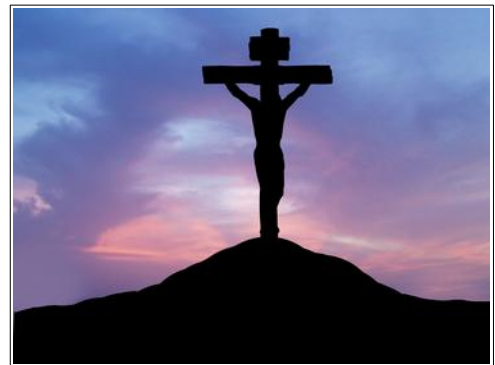
no chapter breaks like we see today. The chapter breaks that we have in our English Bibles were added by Stephen Langton, an Archbishop of Canterbury, around A.D. 1227. Therefore, in the original Hebrew text, the vision of chapter 8 would have flowed right on into the story of Gabriel's return in chapter 9, with no chapter division in between. The Hebrew people would very likely have seen this as one complete story with no breaks. So it would have only been logical for them to conclude that the angel Gabriel is indeed coming back for the purpose of explaining the missing part of the vision, namely, the part relating to time.]

But how do the words of Gabriel, "Seventy weeks are determined upon thy people,; etc., explain the period of the 2300 days? The answer is. The word rendered determined, signifies literally, cut off. Gesenius in his Hebrew Lexicon thus defines it: "Properly, to cut off; tropically, to divide, and so to determine, to decree." The Englishman's Hebrew Concordance says, "Determined, literally, divided."

From what period are the seventy weeks divided, or cut off? From the 2300 days; for there is no other period given from which they can be taken; and this is placed beyond a doubt by the connection of the two chapters, which has already been proved.

Having now ascertained that the 70 weeks of Dan. 9 are the first 490 years of the 2300 days, and that consequently the two periods commence together, we further learn that this period of weeks dates from the going forth of a commandment to restore and build Jerusalem. Dan. 9:25. If then we can definitely locate this commandment, we have the starting-point for the great period of the 2300 years. The Bible furnishes us with four tests by which to determine when the true date is found:

1. From the time of the commandment, 49 years were to witness the completion of the street and wall of Jerusalem. Dan. 9:25.
2. Three-score and two weeks from this time, or, in all, 69 weeks, 483 years, were to extend to Messiah the Prince. Id.
3. Sixty-nine and a half weeks were to extend to the crucifixion - the cessation of sacrifice and oblation in the midst of the week. Verse 27.
4. The full period of 70 weeks was to witness the complete confirmation of the covenant with Daniel's people. Id.



In the 7th of Ezra we find the decree for which we seek. It went forth in B.C. 457. Much concerning this decree, and the date of its promulgation, for brevity's sake we are compelled to pass. Concerning it, we can only remark,

1. It contained all the elements necessary to constitute such a decree, and when carried out, resulted in the thorough restoration of the Jewish state. It answered the prophecy fully in this respect.
2. From the commencement of the work by Ezra, to the last act of reformation by Nehemiah, were just forth-nine years, which is the exact period allowed in the prophecy to this work.
3. As this decree went forth B.C. 457, the 69 weeks or 483 years which were to extend to the Messiah the Prince, reckoned from the commencement of the work in the autumn of that year, bring us to the autumn of A.D. 27, when our Lord was baptized by John in Jordan, and went forth preaching "the time is fulfilled." Mark 1; Luke 3:22, margin. Three and a half years from this, to the midst of the seventieth week, bring us to the spring of A.D. 31, where, according to Dr.Hales, the Council of Caesarea A.D. 196, the Alexandrian Chronicle, etc., the crucifixion took place. Three and a half years more, the last half of the week, terminate the 70 weeks or 490 years in the autumn of A.D. 34, where Hales, Usher, and Pearson, place the martyrdom of Stephen, the first persecution, and the formal rejection of the gospel by the Jewish Sanhedrin.

Here, then, we stand at the end of this great period which Gabriel in his explanation of the 2300 days, told Daniel was cut off upon Jerusalem and the Jews. There is this one grand fact yet to be noticed: If the first 490 years terminated in the autumn of A.D. 34, the whole period ends in the autumn of A.D. 1844. For 490 taken from 2300 leave 1810; and 1810 added to A.D.34, where the 490 terminate, make 1844.

A reference to the diagram will now show all these facts beautifully illustrated:

1. The dark blue line of the diagram represents the whole period of 2300 days. The 70 weeks, or 490 years, [green line] are shown cut off, leaving a remainder of 1810 years.
2. The 70 weeks, or 490 years, represented by the green line, illustrating the division of that period as mentioned in the prophecy, into seven weeks, three-score and two (sixty-two) weeks, and one week: the first division of seven weeks, or 49 years, covering the period of the re-building of Jerusalem [light blue line], the 62 weeks reaching to the

Messiah the Prince [the red line], and the one week [enlarged in the box] showing the time during which he should confirm the covenant, the first half by his own personal ministry, and the last half of that period "by them that heard him." Heb. 2:3.

3. The one week during which the covenant should be confirmed, is represented on a larger scale in the enlarged box, showing its commencement, division, and termination. It commenced with the ministry three and a half years, to the midst, or middle, of the week, where by the cross he caused the sacrifice and oblation to cease, as represented. The remaining three and a half years extend to A.D. 34, where the 70 weeks, or first 490 years of the 2300, expire, as already shown. For a full application of this argument, and the event to mark the termination of these days, see pamphlet on the sanctuary and 2300 days. [Also visit our website: <http://SanctuaryofYeshua.wordpress.com>, and watch our two part video series entitled: "The Longest Time Prophecy", and "What is the Sanctuary?".]

THE SANCTUARY

The beautiful illustration of Sanctuary, seen in the lower central portion of the Chart, represents the different divisions of the ministry of Christ. At the left as we pass the entrance or door, stands the golden candlestick with its seven lamps. Opposite that on the other side of the



building stands the table of shew-bread. Further on in the Holy Place, we see the golden altar of incense. Beyond that the second vail divides the Holy from the Most Holy Place. Passing in through this vail, we behold as the furniture of the second apartment the ark of God's testament, so called

because in it were deposited the tables of stone, on which were written the ten commandments. The cover of the ark was called the mercy-seat. On either end of the mercy-seat were two small cherubim of beaten work of solid gold. And when the Sanctuary was incorporated into the temple of Solomon, large cherubim, overlaid with pure gold, were placed on each side of the ark, as shown in the illustration. A full description of the Sanctuary and its instruments, is found in Ex. chapters 25-31. We present here only a brief synopsis of the arguments and scriptures which show what constitutes the Sanctuary, and the important place it occupies in the great plan of redemption.

[For a much more complete explanation of the Sanctuary and the 2300 days of Daniel 8, please see the two part video series on our website, <http://SanctuaryofYeshua.wordpress.com> entitled: “The Longest Time Prophecy”, and “What is the Sanctuary?”.]

1. “Sanctuary” is defined to be a holy or sacred place. (Cruden, Walker, Webster.) It is a dwelling-place for the Most High. Ex. 25:8.
2. It cannot therefore be the earth; for the earth will not bear one of the above definitions; and of the 146 times of the occurrence of the word sanctuary in the Bible, it is not once applied to the earth.
3. It is not the land of Canaan. Substitute "the land of Canaan" for "the earth," and read the above. See also Josh. 24:26. For an explanation of Ex. 15:17, see Ps. 78:53,54,69.
4. It is not the church; if it is, who are the "host" or worshipers, that are invariably connected with it; Dan. 8:13. Compare Dan. 9:26, with Matt. 16:18.
5. It was built by the children of Israel. Ex. 25:8,9; 35- 40; 2 Chron. 20:8.



6. It had two apartments - the Holy Place and the most Holy Place. Ex. 26:33,34; Lev. 16:2. In the first apartment were the candlestick, the table of shew-bread, and the altar of incense. In the second, were the ark which contained the tables of the covenant, and the cherubim. Heb.



9:1-5. That the covenant here referred to is the ten commandments, see Ex. 31:18; 32:15,16; 34:28; Deut. 4:13; 9:9-11; 10:4.

7. In this Sanctuary the priests ministered. Ex. 28:41,43; 29:30; 35:19; Lev. 4:6,7,16,17; 16:2-9; Heb. 9:6,7; 13:1,etc.

8. The transgressor confessed his sin over the head of his victim, thus transferring his guilt to it. The victim was slain, and the blood bearing that guilt was sprinkled by the priest within the Sanctuary had



to be freed once a year; and this service was called its cleansing. Lev. 1:4,5; 4:6; 16:16,33; Heb. 9:7; Eze. 45:18.

9. This cleansing was performed with blood. Lev. 16:15,16,18,19,32,33; Ex. 29:36,37; Eze. 45:18-20; Heb. 9:22,23.

10. This Sanctuary was not an original building, but was made after the pattern of a greater and more perfect tabernacle, which must therefore be the great antitype of this earthly building, and must take its place when the latter has served its purpose. Ex. 25:9,40; 26:30; Acts 7:44; Heb. 8:5. When the tabernacle of Moses gave place to the temple of Solomon, it was still according to the pattern. 1 Chron. 28:10-13,19.

11. This was the Sanctuary of the first covenant, Heb. 9:1, and was destroyed by Titus in A.D.70. Dan. 9:26. For a historical record of this event, see Josephus' Wars, book 6, chap. 4, sec.5.



12. This was a type or figure of the Sanctuary of the New Covenant, WHICH IS IN HEAVEN. Heb. 8:1-5; 9:23,24; Ps. 102:19.

The heavenly Sanctuary resembles the earthly in that,

1. It has two holy places. Heb. 9:24. See also, verses 8 and 12, and chap. 10:19, in each of

which texts the words rendered "holiest," and "holy place," are plural in the original, and should be so rendered, "holy places", as they are in many translations. Compare, also, Ex. 26:31-35, and 30:1,6, with Rev. 4:1,2,5; 8:3-5, 9.

2. It contains the law (covenant or testament). Rev. 11:19. Here is brought to view the ark, in the temple or Sanctuary in Heaven; and the ark was used as the depository of the tables of the covenant or ten commandments. Ex. 25:21,22; 26:33,34; 40:20,21; 1 Kings 8:6-9; Heb. 9:1-4.
3. It has a service of priesthood. Heb. 6:19,20; 8:1-5; 9:24; 10:19-21.
4. Christ bore our sins in his own body on the tree (Pet. 2:24); and through his ministration our sins, when we confess them to him, are transferred to the Sanctuary above, rendering it in this sense only, impure. Nothing less can be argued from the type.
5. It is therefore to be cleansed. Dan. 8:14. This text must refer to the heavenly Sanctuary; for the earthly was destroyed only 526 years after the 2300 commenced. This cleansing of the heavenly Sanctuary is accomplished with blood. Heb. 9:11,12,23,24.
6. When the glory of the LORD filled the tabernacle, or temple, in the type, there was no ministration. Ex. 40:34,35; 1 Kings 8:10,11. So it will be in the antitype. Rev. 15:8.
7. The most holy place in the type was entered only on the day of atonement. Lev. 16:2,12-15,29,30; Heb. 29:7. So is in the antitype. Rev. 11:19. Cleansing the Sanctuary, and making the atonement, are identical works.



And what could be more befitting than that a work of such momentous importance, the last ministration of mercy by our great High Priest, the closing up of the work of salvation for the world, should be introduced by the termination of a great prophetic period? What point of more thrilling interest and importance could be made known than the commencement of the great, though brief period of examination and decision of the characters of men? When this is finished the great decree of Rev. 22:11, will go forth: "He which is filthy let him be filthy still, and he that is holy let him be holy still." ¹

[For a more detailed explanation of the Sanctuary and the Feast day timeline, please see the

document entitled, “The Sanctuary” as well as the two part video series about the Sanctuary in connection with Bible prophecy, and the study entitled “The Tabernacle and It's Services”. These can all be found on our website: <http://sanctuaryofyeshua.wordpress.com>]

DANIEL 11-12

DANIEL chapter 11-12 are a long and complex prophecy that once again covers the same time periods as the other prophecies in Dan. 2, 7, 8, and 9. This prophecy in Dan. 11-12 is extremely detailed. In this study guide we will just go over a very brief summary of the highlights of this prophecy, but you can find a more complete explanation in the excellent book “Daniel and the Revelation” which you can download for free from our Library on our website: <http://SanctuaryofYeshua.wordpress.com>.

MEDO PERSIA

The prophecy of Daniel 11-12 starts with the kingdom of Persia, just as we saw in the prophecy of Dan. 8.

GREECE

Next it moves to the kingdom of Greece. Verse 3 says “A mighty king shall stand up”. This is Alexander the Great. But his kingdom would be broken and divided toward the four winds. Indeed it was. After his untimely death, his kingdom was divided among his four generals. This is the same series of events that is described in Dan. 8 under the symbols of the great horn on the goat being broken and four smaller horns coming up in place of it.

PAGAN ROME

In verse 14, Rome is introduced as “the robbers of thy people”. The detailed description of historic events that were to take place continues on until we read of “a vile person” in verse 21. This vile person is Tiberius Caesar, who was the reigning monarch when Jesus, the “Prince of the Covenant” was crucified.

PAPAL ROME

We continue on in the line of prophecy until we reach the time of the transition of Pagan Rome to Papal Rome. Pagan Rome lost its power in A.D. 508, and Papal Rome was fully established in A.D. 538. And in verse 33 we read that “they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.” This is undoubtedly a reference to the 1260 years of Papal persecution, which we have seen outlined in the other prophecies of Daniel as well.

“They shall be holpen with a little help.” The severe persecution of the Papacy slacked off somewhat with the beginning of the Protestant Reformation.

The 1260 years of Papal persecution ended in 1798, when the Pope was taken captive by the French general. At this point commenced the period known in the prophecies as “the time of the end”.

In 1843 the Second Advent message began to be preached, and in 1844 the investigative judgment in Heaven began – the great anti-typical Day of Atonement.

Soon this persecuting power will come to his end and none shall help him, just as we saw in Dan. 2:35; 7:26; 8:25, and as is described in Rev. 19:19-21.

THE KINGDOM OF GOD

This brings us to the end of chapter 11 and the beginning of chapter 12, where Michael, the Great Prince, stands up. Who is this great Prince who stands for His people? We have seen a great Prince several times in the previous chapters of Daniel. “Prince of the Host” - Dan. 8:11; “Prince of Princes” - Dan. 8:25; “Messiah the Prince” - Dan. 9:25; “the Prince that shall come” - Dan. 9:25 (see also Matt. 22:7). Are these not all one and the same Prince? And are they not clear references to Jesus, our great Prince. [For a more detailed discussion of Michael the great Prince, see chapter 12 of the book on our website, “Daniel and the Revelation”]

What does it mean when He stands up? This term “stand up” refers elsewhere in prophecy to a king or kingdom taking power and beginning to reign (see Dan. 11:2-3). "There shall stand up yet three kings in Persia;" "A mighty king shall stand up, that shall rule with great dominion." So When Jesus stands up it signifies that He is taking His kingdom and beginning to reign. Up until this time He has been sitting at the right hand of the Father, interceding as our High Priest. But now His work as High Priest is finished and it is time for Him to arise and take His kingdom. This is the close of probation. When Christ finishes His work as our Priest in the Heavenly Sanctuary and casts down the

censer, then will be declared, “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.” (Rev 22:11) Now begins the “time of trouble, such as never was since there was a nation even to that same time,” and “at that time thy people shall be delivered, every one that shall be found written in the book.”

The books of record in Heaven have been examined and each case has been decided. Those who's names are written in the book will be delivered. At Jesus' Second Coming, “many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” As the apostle Paul says, “For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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: 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. Wherefore comfort one another with these words.” (1Thess 4:15-18)

In this prophecy we see no millennium of peace when the world will be converted. When Jesus stands up and takes His kingdom there is no second chance for the wicked. Their destiny has already been decided; the books have been examined and only those who's names are in the books will be saved, to “shall shine as the brightness of the firmament...for ever and ever.” The wicked are destroyed. The world is cleansed with fire, and then God creates a New Heavens and a New Earth (Rev 21).

[Please note that you can find a much more complete explanation of Daniel 11-12 in the book “Thoughts on Daniel and the Revelation” which is available as a free download on our website library.]

MATTHEW 24

Matthew 24 covers much of the same time periods as the other prophecies. Instead of entering into a discussion of it here, we have posted a very detailed explanation of it on our website for those who want to study it in depth. Please visit the Study Materials section at <http://SanctuaryofYeshua.wordpress.com> to find that article about Matthew 24.

THE THREE ANGELS OF REVELATION 14

Above the Sanctuary, in the box entitled, "Timeline of End-Time Events" we have the illustration of three angels flying through heaven, followed by the soon coming of Jesus in the clouds of heaven with power and glory. These angels are the three angels brought to view in Rev. 14:6-12. When we talk of the first, second and third angel's messages, we are frequently accused of being fanciful in our ways of Scripture. But we wish to ask plainly every person who respects the sacred text, if there are not three angels spoken of in Rev. 14, in consecutive order, the last called the third, by which the other two are recognized as the first and second? 2. Have they not each a special message to proclaim? 3. Is it not therefore eminently proper and scriptural to speak of the first angel's message, the second angel's message, and the third angel's message? All must admit that it is. Let no fault, then, be found with our phraseology of these messages, while we proceed to offer a few reasons for our application of them.

Like most other agents introduced in the book of Revelation, we believe these angels to be symbols. That they are not merely literal angels is certain, from the fact that they are commissioned to preach the everlasting gospel, and associate truths. But in the proclamation of the gospel, literal angels are not employed. This work is committed unto men [Matt. 28:19; Mark 16:15; 2 Cor. 4:1-7; v,18]; and we therefore conclude that they symbolize classes of religious teachers, with special and important truths.

We now inquire after the time of these proclamations, to which, however, but a brief space can be allotted in this work. Of the scene immediately following the third angel's message there can be no doubt. The one like unto the Son of man, verse 14, seated on a white cloud, is evidently a symbol of the Lord Jesus coming in the clouds of heaven, These messages therefore go forth previous to the coming of Christ, and extend to that event. We are therefore warranted to look for the third message, at least, immediately preceding the coming of the Son of man. The other message go forth before this; but how long before? Not long ages, as some contend, from the fact that the messages are connected together in unbroken succession; and from the fact, also, that the first of these proclamations is, "The hour of his judgment is come," bringing to view a scene closely connected with the second advent. Such a proclamation as this was not made by the apostles. Paul reasoned of a judgement to come, Acts 24:25, not of one immediately impending. They declared moreover that the day of the LORD was not in their day, at hand. 2.Thess. 2:2. Martin Luther and the other reformers did not give this message; for he

placed the judgment in the future from his day about 300 years. In short, no movement can be found in the past history of the church to answer to this message except the great movement on the second advent question, which has taken place within a very recent generation. (For a full discussion of these subjects the reader is referred to our website where more information is available.) The illustrations will present to the mind of the reader, at a glance, the order of these events, and the application of them, which will be found abundantly sustained in the material above mentioned:

THE FIRST MESSAGE

"And I saw another angel fly in the midst of heaven, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Verses 6,7.

Fulfilled in the special proclamation of the everlasting gospel, based on the prophecies and termination of the prophetic periods between the years 1837 and 1844.



SECOND MESSAGE

"And there followed another angel, saying, Babylon is fallen, is fallen." Verse 8.

Fulfilled from the spring to the fall of 1844. Babylon - (mixture, confusion), a lifeless and divided Christians. Its fall - a moral one, caused by the rejection of the first message or proclamation of the advent.



THIRD MESSAGE

"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 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." Verses 9 - 12.

This message is now going forth. The proclamation is based upon the closing sanctuary work upon which our High Priest entered at the close of the 2300 days in 1844.

"The temple of God was opened in Heaven," says the apostle, Rev. 11:19, "and there was seen in his temple the ark of his testament." The ark was a depository of the tables of the testimony, or ten commandments. Ex. 25:21; 31:18. And hence the declaration, "Here are they that keep the commandments of God, and the faith of Jesus." The faith of Jesus, of course, includes everything contained in the New Testament. The commandments of God must therefore be something separate and distinct from this, and can only refer to the ten which he spoke with an audible voice from the summit of Sinai. [Note that there are also many other commandments written all through Exodus, Leviticus, Numbers, and Deuteronomy. The Ten Commandments are a summary of the whole law of God. The other commandments, statutes, and judgments, throughout the rest of the books of Moses are the detailed descriptions of what the Ten Commandments mean. They are all part of God's law]

The very next event in this line of prophecy is thus described by the apostle:

"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. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust, in thy sickle, and reap; for the time has come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Verses 14-16.

In this person upon the cloud we have a symbol of the Son of man coming in the clouds of heaven, in fulfillment of the promise made by the angels to the men of Galilee, when they said, "This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have



seen him go into Heaven" Acts 1:11. Then will his elect be gathered with a great sound of a trumpet. Matt. 24:31. This is, the next great event in this series, for which we are to look.

THE DRAGON AND BEASTS OF REV. 12 & 13

In this line of prophecy, brought to view in the chapters of Revelation above given, we have the fourth kingdom of Daniel's vision, that is, Rome, again presented; and again it is found necessary to vary the symbols, in order to bring out still other particulars, concerning this strange and complicated power, Satan's master-piece of earthly kingdoms. The three preceding kingdoms, Babylon, Medo-Persia, and Grecia, having passed away when John lived, through whom the book of Revelation was given, he commences with ROME in its PAGAN FORM. Chap. 12:3,4. "And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." It will be observed that this dragon has the same number of horns that the non-descript beast of Dan. 7, does. The new feature that is here introduced is the seven heads, which are supposed to mean the seven forms of government that have existed in the Roman empire. These are commonly enumerated as follows:



1. The Kingly.
2. The Consular.
3. The Decemvirate.
4. The Dictatorial.
5. The Triumvirate.
6. The Imperial.
7. The Papal.

(See Ency. Americana.)

John lived under the 6th form. Five had fallen, and one was "not yet" in his day." And the dragon [Rome, Pagan] stood before the women [the church], to devour her child, [Christ] as soon as it was



born." See Matt. 2.

NOTE.- The Devil is also called a dragon, in verse 9. His has been the master spirit, actuating more or less all the beasts of Daniel's and John's visions. Pre-eminently was this the case with Pagan Rome, hence the earthly power, as the outward medium, here takes the symbol of the one who inspired its action.

In Rev. 13, we have another symbol brought to view; namely, a beast with the the body of a leopard, feet of a bear, and mouth of a lion, having seven heads and ten horns, and upon his horns ten crowns. Verse 12. To this beast the dragon gives his seat, his power, and great authority. To whom did Pagan Rome give its seat [the city of Rome], and power, and great authority? Ans. To the PAPACY. This beast is further



shown to represent the Papacy, from its being identical with the little horn of the fourth beast of Dan. 7.

1. The little horn was a blasphemous power. "He shall speak great words against the Most High." Dan. 7:25. So also does the beast of Rev. 13:6, do the same. "He opened his mouth in blasphemy against God."
2. The little made war with the saints and prevailed against them. Dan. 7:21. This beast also, Rev. 13:7, makes war with the saints and overcomes them.
3. The little horn had a mouth speaking great things. Dan. 7:8,20. So had the beast of Rev. 13. Verse 5.
4. Power was given to the little horn of Dan. 7:25, for a time, times, and the dividing of time - 1260 years. To this beast also power was given 42 months, that is, 1260 years.
5. At the end of that specified period, the dominion of the little horn was to be taken away. Dan. 7:26. At the end of the same period, the beast of Rev. 13 was himself "to be led into captivity.", Verse 10. Buonaparte fulfilled both in his capture of the Pope. Who can fail to see their identity?

At this point of time John beheld another beast coming up, having two horns like a lamb. This beast is for a while contemporary with the one above: for he exerciseth all the power of the first beast before him ["enopion", in his



presence]. We understand this to be a symbol of these United States, from the following specifications:

1. Its location. All Europe is occupied by the first beast and his ten horns. We cannot look there for another beast. Whatever power arises there, must be a part of the first beast, or one of his horns. Consequently we must look for the two-horned beast on another continent.
2. The time of its rise. At the time of the captivity of the Pope, 1798, there was no other notable power "coming up," except these United States.
3. The manner of its rise. It comes out of the earth; that is, in a quiet, peaceable manner; unlike the other beasts which came up out of the sea - arose through wars and commotions.
4. Its character. It has two horns like a lamb. The lamb feature is a fit emblem of the profession and the early acts of this government. But it speaks like a dragon - a fit emblem of the practice of this hypocritical nation. Look at the Declaration of Independence, and the Constitution; and then look at abortion, look at the religious intolerance, the corruption and oppression existing throughout the land. A further development may be expected in the future.
5. The form of its government. There are no crowns upon its horns, which shows that the government is not monarchical. Verse 14 [Rev. 13] shows it to be a republican: "Saying to them that dwell on the earth, that they should make an image to the beast," etc. This is not the language of a government, the power of which is vested in a supreme and absolute head. It is the voice of a nation, in the government of which the people participate- fixing it again to these United States.
6. It is a nation in which slavery and human trafficking still exist; for it embraces within its jurisdiction "both free and bond." Verse 16. [It is estimated that each year 17,500 persons are brought into the United States and held against their will as victims of illegal human trafficking.]
7. Its acts, "It doeth great wonders," etc. We need but refer here to the astonishing application of nuclear power to various purposes, the wonderful discoveries concerning computer sciences, and its application to the Internet, etc.; but more especially the wonders and mysteries of modern Spiritualism, all of which have emanated from this country, and arrested the attention of the notions of the earth.

Its two horns fitly denote the two great branches of power that exist in this Republic, commonly designated Ecclesiastical and Civil, Religious and Political Protestantism and Republicanism, or

Church and State.

It will be seen by comparing Rev. 13:14, with chap. 19:20, that the two-horned beast is the same as the false prophet. His doom is to be cast alive with the beast into a lake burning with fire and brimstone. Rev. 19:20. For a full exposition of the subject, see work entitled, *The Three Angels' Messages, and Two-horned Beast*.

THE THREE WOE TRUMPETS

About in the middle of the chart you see the timeline entitled "Revelation 8-11. On this timeline are seen four angels, the first one flying through heaven and three times repeating the word Woe! and the three others following, each with a trumpet to his lips; while the events to transpire under the sounding of two of them are represented by two horsemen, in different attitudes and actions. The angel that cries Woe, is described in Rev. 8:13; and the three that follow are a part of the series of seven trumpets brought to view in Rev. 8 and 9. They are called war trumpets, because to each of these is attached a woe. It is after four of the seven trumpets had sounded that an angel was seen and heard flying through the midst of heaven, saying with a loud voice, "WOE! WOE! WOE! to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound." Rev. 8:13.



THE FIRST WOE

"And the fifth angel sounded, and I saw a star fall from heaven to the earth, and to him was given the key of the bottomless pit. . . . And there came out locusts upon the earth, and the shape of the locusts was like horses prepared unto battle and their power was was to hurt men five months [150 prophetic days]. Rev. 9:1-11.



This trumpet, represented by the first horseman on the Chart, was fulfilled by the Saracens. The fifth trumpet commenced to sound July 27th, 1299, when Othman, the founder of the Turkish empire, made his first attack on the Greeks. It extended 150 years, to 1449. Their power was to torment, not to kill. During that whole period the Turks were engaged in almost perpetual war with the Greek empire, but yet without conquering it. When the fifth angel ceased, it was said, "One woe is past, and behold two more woes come here-after."



THE SECOND WOE

"And the sixth angel sounded, and I heard a voice saying to the sixth angel, Loose the four angels which are bound in the great river, Euphrates. And the four angels were loosed which were prepared for an hour and a day and a month and a year, to slay the third part of men" [that is, blot out the Greek division



of the Roman empire]. Rev. 9:13-15. This trumpet, represented by the second horseman, commenced July 27th, 1449, when the 150 years of the previous one ended. Its chief characteristic was the use of gunpowder and fire-arms, for purposes of war, which were then but recently introduced. Mark the apostle's description: "Out of their mouth issued fire and smoke and brimstone." The time designated for its continuance was one day, that is, one prophetic day, or one year; one month, or 30 days, 30 years; one year, or 360 days, 360 years; and one hour, one 24th part of a prophetic day, or 15 days; amounting in all to 391 years and 15 days. It ended August 11th, 1840; AND AT THAT TIME THE OTTOMAN SUPREMACY DID CEASE! This calculation was made by J. Litch, in 1838. Its exact accomplishment two years later gave a mighty impulse to the Advent movement. It should have no less force now. "The second woe is past, and behold the third woe cometh quickly." Rev. 11:14.



THE THIRD WOE

"And the seventh angel sounded, and there were great voices in Heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ." Rev. 11:15.

This is not the last trump which wakes the dead [1 Cor. 15:52], as some have supposed. But it is like the two preceding it, a woe trumpet. It occupies days [years] in sounding. See Rev. 10:7. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants, the prophets." What is this mystery? The gospel to the

Gentiles. Eph. 1:9; 3:3; 6:19; Col. 1:26,27; 2:2; 4:3. What is its finishing? A glance at the closing work of our great High Priest in the heavenly Sanctuary, is a sufficient answer. The commencement of this trumpet seems to be marked by the opening of the temple of God in Heaven [Rev. 11:19]; which took place at the end of the 2300 days, in 1844. (See Sanctuary section above). Solemn and fearful



events are located under its sounding. It introduces the time, not when the world will be converted and the spiritual reign of Christ begin, but the time when the dead shall be judged, all God's servants rewarded, and the destroyers [or corrupters] of the earth destroyed. Under the seventh trumpet the seven vials [Rev. 15, 16] are poured out. Read Rev. 11, from verse 15 to 19. Mark the events of verse 18:

"And the nations were angry, and thy WRATH is come, and the time of the dead, that they should be JUDGED, and that thou shouldst give REWARD unto thy servants, the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst DESTROY them which destroy the earth".¹

THE SEVEN CHURCHES

IN Rev. 2 and 3 are seven short epistles addressed to seven churches. We regard these, like other lines of prophecy in this book, as prophetic, covering the whole gospel dispensation. A few of the reasons why we regard these as prophetic are as follows:

There were more churches in Asia than seven. Even if we confine ourselves to that western division of Asia known as Asia Minor, or even that small fraction of Asia Minor where the seven churches were situated which are addressed, there were other important churches in the same territory. Colosse was but a short distance from Laodicea. Miletus was nearer than any of the seven to Patmos, where John had his vision. And Troas, where Paul spent a season with the disciples, was not far from Pergamos.

Why, then, were just seven churches selected out of this number and not all of them addressed, if what is said pertained only to the Christians of those times? The entire book of Revelation was dedicated to the seven churches. But the prophecy of this book was no more applicable to the seven literal churches named, than to other Christians in Asia Minor, those for instance who dwelt in Pontus, Galatia, Cappadocia, and Bithynia. Only a small portion of the book of Revelation could have personally concerned the churches named, or any of the Christians of John's day; for the events it brings to view were mostly so far in the future as to be beyond the life-time of the generation then living.

Again, the seven stars which the Son of man held in his right hand are declared to be the angels of the seven churches. The angels of the churches, doubtless, denote the ministers of the churches. Their being held in the right hand of the Son of man must denote his upholding power, guidance and protection. But are there only seven thus cared for by the Master? Rather, are not all the true ministers of the whole gospel age thus upheld and supported by him?

Still further, John, looking into the Christian dispensation, saw only seven candlesticks representing seven churches, in the midst of which sat the Son of man. His position in their midst must denote his presence with them, his watchcare over them, and his searching scrutiny of all their works. But does he thus regard only seven individual churches in this dispensation? Does not this rather represent his position in reference to all the churches in this age?

Why then were these particular churches chosen that are mentioned? Doubtless for the reason that the names of these churches are significant, indicating the religious features of those periods of the

gospel age which they respectively represent. If for these reasons and others which might be adduced, these epistles are prophetic, we understand them to apply to seven distinct periods of the gospel age, from the days of John to the end of time.

Let us then see if we can find an application of these epistles, which is both Scriptural and consistent, to seven different portions of the gospel dispensation.

EPHESUS

First, the church of Ephesus. This word signifies desirable, chief, and it may well be taken as expressive of the character and condition of the church in its first state. Christ tells them that they have tried them which say they are apostles and are not. This could appropriately be addressed to a church covering the apostolic age. But even before this period ended, the church had begun to lose her first love and was admonished to repent. The promise to the overcomer, verse 7, reveals the important fact that the tree of life once here upon the earth is now in the paradise of God. We understand this period to cover the age of the apostles and their immediate successors.

SMYRNA

The next address is to the church of Smyrna, which signifies myrrh, and seems to be a fit appellation for the church of God as it was about to pass through the fiery furnace of persecution and prove itself a "sweet smelling savor" unto God. This church was to have tribulation ten days. If this address to the church is prophetic, those days are prophetic and signify ten years. We have then a notable persecution of ten years duration here brought to view. And it is an undisputable fact that the last and most bloody of the ten persecutions under Diocletian continued just ten years from A.D. 302 to A.D. 312. Buck's Theological Dictionary, pp. 332,333.

It would be difficult to make an application of this language on the ground that these messages are not prophetic; for in that case only ten literal days could be meant, and we hardly suppose that a persecution of only ten days on a single church would be a matter of prophecy. But more than this, all the churches suffered in these persecutions; and where, then, would be the propriety of singling out one to the exclusion of the rest, as alone involved in such a calamity?

The direction is to them in verse 10, to be faithful unto death, not until, as some understand it. They were to hold fast even at the expense of life itself, and then they had a promise of a crown of life in the future.

The period covered by this church extends from the apostolic age down to the time when the church entered a period appropriately designated by the term Pergamos which signifies height,

elevation.

PERGAMOS

The church entered into this period when Christians had secured the throne of the Roman empire, and Constantine had become a nominal convert to the gospel. The spirit of the world worked mightily in this period; hence the church is addressed as being where Satan's seat is. Christ takes cognizance of the unfavorable situation of his people during this period. But disadvantages in situation are no excuse for wrongs in the church, and this church maintained some features for which they were severely censured. They had those in their midst that held the doctrine of Balaam, referring to their falling into spiritual idolatry. They had also those that held to the doctrine of the Nicolaitans. This was a form of heresy said to have originated with one Nicholas, who taught a plurality of wives, etc. The promise to the overcomer in this church is to eat of the hidden manna, and receive a white stone with a new name written thereon. What that is, it would perhaps be unnecessary, as well as useless, to inquire, Wesley says: "Wouldst thou know what that new name will be? The way to this is plain - overcome. Till then, all thy inquiries are vain."

THYATIRA

The church of Thyatira. This name signifies, sweet savor of labor, or sacrifice of contrition, and is an appropriate description of the church during a period of oppression and persecution. If the church of Pergamos reached down to the setting up of the papacy in 538, the period of the church of Thyatira would naturally apply during the whole period of Papal supremacy, 1260 years, from 538 to 1798. This was the period of that tribulation upon the church such as it was never to experience again, Matt.24:21.

The woman, Jezebel. This name is here used figuratively, denoting, probably, false teachers from Rome, some of whom Christians did suffer to preach and teach among them. See History of the Waldenses. "I will put upon you none other burden." Verse 24. This, doubtless, refers to their relief from tribulation, the days of which were shortened by the great Reformation, for the elect's sake. Matt.24:22.

"Hold fast till I come." This language shows that this period reaches so near the end that some who lived at the close of that time, would live to the coming of Christ.

SARDIS

Church of Sardis. This word signifies prince or song of joy, or that which remains. For the period covered by this church, we come down this side of the Reformation, and of papal supremacy. By the Sardis church is undoubtedly meant, the churches brought out by the great Reformation; and the

definition of the name answers well to the condition of the church during this period. What high position has it held? What favor has it had with the world? But how has pride and popularity grown apace until spirituality is almost entirely destroyed. This church is to hear the proclamation of the second coming of Christ in all its power; for the true witness says, "If thou shalt not watch I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." The coming here brought to view is unconditional. By watching they would be prepared for it; and by not watching they would be overtaken as by a thief by this event. This proclamation they have heard in the great Advent movement of the present generation. In the 5th verse we have some solemn facts stated in regard to the book of life. He that overcometh will not have his name blotted out; and this implies that all those who do not overcome will have their names blotted out from the book of life. This work of blotting out, as we have seen in our investigation of the sanctuary, takes place at the close of Christ's priestly work in Heaven. There will be at the conclusion of that work but two classes: one class having their names retained in the Lamb's book of life, and their sins blotted out of the book of God's remembrance; the other having their names blotted from the book of life and their sins retained to appear against them in the Judgement.

PHILADELPHIA

The proclamation of the Advent doctrine to this church results in the introduction of another state of the church called Philadelphia. This word signifies brotherly love; and this was the great characteristic of that church brought out by the preaching of the Advent doctrine. To this church Christ says, "I have set before thee an open door." The great work of the first message brought us to the cleansing of the sanctuary, when the door into the most holy was opened and there was seen the ark of God's testament. Rev.11:19. This church has the promise of being kept from the hour of temptation which shall come upon all the world to try them. This hour of temptation is, doubtless, that brought to view in Rev.13:14, and in 2 Thess.2:9,10, which will be produced by a still further development of spiritualism, which is already working so mightily in the land. Now, says Christ, "Behold I come quickly." This period brings us down very near to the time of the second coming of Christ.

LAODICEA

The last message is to the church of Laodicea. This word signifies, the judging of the people; or according to Cruden, a just people. And either of these definitions would apply to the time and people between the close of the first message, and the end of time; for in this period of the cleansing of the sanctuary the judgment of the people is going forward, and the result will finally be, "a just people;" a

people freed from all their sins.

This applies to the last generation of the church; and there is in this testimony that which should startle and arouse us. This church, with the light respecting the soon coming of Christ shining clearly forth, and that great event even at the door, is found in a lukewarm, half-hearted, indifferent condition; and at the same time, the members deceived with the idea that they are rich and have need of nothing. In this condition they are very offensive to God. Not because in themselves they are worse than other people have been, or are, but because, having greater light, they should occupy a very advanced position. "Therefore," says the True Witness, "I counsel thee to buy of me gold tried in the fire that thou mayest be rich." That is, love and faith working together, hand in hand to make them rich in good works, and rich toward God. They are counseled to buy white raiment; that is, to put on a robe of righteousness, or to have their characters conform wholly to the law of God. They are counseled also, to anoint their eyes with eyesalve that they may see. This eyesalve is the unction from on high, the anointing of the Holy Spirit, which gives us the true discernment in spiritual things. And God's people, during this time, will be rebuked and chastened by him until they become zealous and repent.

Christ stands at the door and knocks; and the promise is to him that will open the door that Christ will come in to him, and sup with him and he with Christ. This denotes a union such as no church has ever before enjoyed; and an outpouring of the Spirit, and an exercising of the heavenly graces beyond anything in the previous experience of the church. This is, without doubt, the arising of the "day star in the hearts" of believers, spoken of in 2Pet.1:19, and the time of refreshing spoken of by Peter in Acts 3:19, which the church is to experience just before the coming of Christ. And they need this work wrought for them to enable them to stand during the fearful scenes with which the world's history shall close.

Here it is, undoubtedly, that the parable of the wedding garment (Matt.22:11-13) applies. The king comes in to see the guests, which is an examination of our characters in the sanctuary above. A man is found there, not having on the wedding garment, or not prepared to stand the test of the Judgment; he is cast out into outer darkness. And right in this critical time, when our cases in the sanctuary are pending, and we are unprepared for that searching test, the True Witness comes to us with an earnest entreaty to buy of him the white raiment, or to secure while we may the wedding garment to be prepared for the King when he shall come in to see the guests, and to bid those who are ready, to the marriage supper of the Lamb. If we fail to heed this testimony, and so do not provide ourselves with gold, white raiment, and eyesalve, Christ here says, "I will spew thee out of my mouth." The parable says, which is the same thing, that we shall be bound hand and foot, and cast into outer darkness. Both expressions denote an utter and final rejection of the unfaithful.

To the overcomer is here given a promise of sitting with Christ on his throne, as he has overcome and is now sitting with his Father in his throne. This shows that Christ occupies two thrones; first, with his Father, where he is now seated, and has been ever since his ascension to Heaven; and secondly, the throne of his own kingdom, the throne of his father David, when he shall commence his reign immediately after his priestly work is done.

These messages to the churches are both interesting and important, as showing the internal history of the church from the days of the apostles down, and especially important on account of the solemn warning, and the practical duties enjoined upon the last church. In this prophecy we are able to trace the history of the church step by step through this dispensation, finding the most accurate agreement between the testimony of God and the time and condition of the different periods of the church. It can thus be shown unmistakably that we have reached the last period, the Laodicean state of the church. And now under the tremendous pressure of the spirit of the world and of apostasy that prevails in these last days, even that people who have the truth for this time, and should feel its searching power and be animated with its life giving spirit, are lukewarm; neither cold nor hot. But Christ is at the door; the Judgment is impending; the King is soon coming in to see the guests; how important then that some message be given us, adapted to our condition and our dangers. We have it in this last message to the church, and if we faithfully heed it, it will be our salvation; if we reject it, that rejection will be our eternal ruin.

THE SEVEN SEALS

THE seals are introduced to our notice in the 4th, 5th, and 6th chapters of Revelation. The scenes presented under these seals are brought to view in Rev.6, and the first verse of Rev.8. They evidently cover events with which the church is connected from the opening of this dispensation to the coming of Christ.

While the seven churches present the internal history of the church, the seven seals bring to view the great events of its external history.

FIRST SEAL

The first seal presenting a white horse as described in the second verse of chapter 6, with a rider who went forth with a bow and a crown conquering and to conquer, represents the gospel in its first introduction.

The whiteness of the horse denoting the purity of the church; and the success of the rider, the marvelous conquests of the gospel.

SECOND SEAL

The second seal introduces a red horse; and under this seal peace is taken from the earth and events of strife and confusion are introduced, represented by a great sword in the hands of him who sat on this horse. This seal is supposed to cover the time from the days of the apostles, at about the close of the first century, to the days of Constantine the Great. In his day the church had so far apostatized that peace was taken from the earth and religious strife became so intense, that, as Mosheim says, there was continual war.

THIRD SEAL

The third seal brings to view a black horse and he that sat upon him had a pair of balances in his hand. Then a voice was heard saying, "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." The color of this horse, just the opposite of that of the first horse, denotes the terrible apostasy both in doctrine and practice which had taken place in the church. The reference to the balances, the wheat and the barley, sets forth the worldly spirit which had taken full possession of the professed church. The period covered by this seal was from the time of Constantine A.D. 323 to the setting up of the papacy A.D. 538. This was a period of superstition, of darkness and error, during which the principles of the great papal apostasy were rapidly developed.

FOURTH SEAL

The fourth seal introduces a scene stranger still. It was a pale horse and the name of his rider was death, and hell (hades, the grave) followed with him. "And they had power to kill with sword and with hunger and with death and beasts of the earth." The preceding seal having brought us to the commencement of the papal supremacy, this seal naturally covers that period of its history during which it had in its hands the power of persecution. This was restrained by the great Reformation of the 16th century, as we shall see under the following seal.

FIFTH SEAL

The fifth seal brings to view a scene which we will present in the language of the scripture itself: "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 also and their brethren, that should be killed as they were, should be fulfilled."

This passage is supposed to furnish strong proof in behalf of the conscious existence of disembodied souls. But a little thought will show some insuperable objections to this view. These souls are under the altar; and the altar is the alter of sacrifice; for it is where they were slain; but there is no such altar in Heaven. They cried that their blood might be avenged; but the disembodied immortal soul has no blood. If they were in Heaven according to the popular view, they could look over into the vault of hell and behold their persecutors writhing in its inextinguishable flames; for such is their view of the parable of the rich man and Lazarus. Luke 16.19-31. How then could they cry for vengeance upon those who had slain them? Was it not enough to behold them in the flames of hell there to be punished through all eternity?

In view of these difficulties both Adam Clarke and Dr. Barnes give up the idea that this is a literal representation. Clarke says: "The altar was upon the earth," and Barnes says that we are not to suppose that such a scene literally occurred, but that justice cried to God for vengeance upon those who had slain the martyrs as really as if they cried themselves.

But how could they cry if they were not conscious? We answer, By a figure of speech, just as Abel's blood cried, Gen.4:10, and just as the stone cried out of the wall and the beam out of the timber answered it, Hab.2:11. The persons here brought to view are those who had fallen under the papal persecutions of the preceding seal. The expression, The souls of them that were slain, being simply a strong expression to denote the persons, with all their capabilities of being, who had been sacrificed by papal fury. Just as Dr. Clarke says that the expressions, "spirits of just men made perfect," Heb.12:23, and "Father of spirits." Heb.12:9, and "God of the spirits of all flesh," Num.16:22; 27:16, "means men not in a disembodied state." Note on 1 Pet.3:19. And the fact that they had been slain cried like Abel's blood to God for vengeance.

The white robes that were given unto them were robes of character. They had gone down into the grave covered with obloquy and reproach. But the Reformation vindicated them in the eyes of all Christendom. It was seen that they were not the vile heretics that they had been represented to be, but the precious of the earth. They were to rest a little season. A few more were to be slain before the day for the final vindication of the people of God.

This seal covers the period from the beginning of the Reformation in the early part of the sixteenth century to the opening of the sixth seal about one hundred and thirty years later.

SIXTH SEAL

Under the sixth seal we have brought to view a great earthquake, the darkening of the sun, the turning of the moon to blood, the falling of the stars, the departing of the heavens as a scroll, and events immediately connected with the second coming of Christ.

The earthquake was the great earthquake of Lisbon which occurred Nov. 1, 1755, which affected at least four million square miles of the earth's surface. The sun was darkened May 19, 1780. The moon refused to give her light the following night; and when it did appear, it bore the appearance of blood as described in this prophecy. The stars of heaven fell Nov. 13, 1833. Other star showers of meteoric displays have been witnessed at different times, but this was the most remarkable and extensive.

Mark speaks of the same signs and locates them at the same time. He says, "In those days, after that tribulation, the sun shall be darkened and the moon shall not give her light and the stars of heaven shall fall." "In those days," before the 1260 years of papal triumph ended, but "after that tribulation," after the persecuting power of the papacy was restrained, between that point and 1798 where the 1260 years ended, these scenes were to appear; and right here history locates the most remarkable of these phenomena that have ever been seen.

It will be noticed that in the fulfillment of this prophecy we stand between the 13th and 14th verses of chapter 6. The next thing here before us is the departing of the heavens as a scroll and the scenes of the great day.

SEVENTH SEAL

The seventh seal is introduced in Rev.8:1. The only event mentioned is silence in Heaven about the space of half an hour; and the only time brought to view in the Bible when this could be fulfilled, is that described in Matt.25:31, when Christ appears and "all the holy angels" come with him. Then there can be silence in Heaven; and this event we understand to be the one to which the sixth seal is devoted.

It will be noticed that the language of the first five seals is symbolical, that of the sixth and seventh literal. We can account for this change in the language only by supposing that the events of these seals being located at the time when the prophecy was to be understood and the doctrine of the second coming of Christ proclaimed is for this reason given in literal and not symbolic language.

Taken as a whole we may say that these seals represent the great apostasy in the church. The first seal represents the apostolic church in its purity. The succeeding seals, the church in its apostasy. But the true church occasionally appears this side the first seal. It is the oil and the wine of the third seal, the martyrs of the fourth and fifth seals; and those who will be saved at the coming of Christ to

which the last seal brings us. While the apostate church will be among those who will call for the rocks and mountains to fall on them and hide them from his presence in the day of His wrath.

THE SEVEN TRUMPETS

THE political events of this dispensation are properly symbolized by trumpets, those heralds of war and revolution. These are brought to view in the 8th, 9th and a part of the 11th chapters of Revelation.

The record of the first trumpet begins with verse 7 of chapter 8. These trumpets are the counterpart of the prophecy of the second chapter of Daniel. That prophecy brings to view the dividing of the Roman kingdom into ten parts as represented by the ten toes of the great image; and the first four of the seven trumpets introduce the events by which this division was effected.

FIRST TRUMPET

The first trumpet represents hail and fire mingled with blood cast upon the earth. It was fulfilled by the invasion of the Roman Empire by the Goths under Alaric, commencing A.D.395. This invasion is represented by hail from the fact that the invaders came from the frozen regions of the North. It is further described as fire mingled with blood because the course of the invaders was marked by slaughter and conflagration.

SECOND TRUMPET

The second trumpet brings us to a new location and another event. A great mountain burning with fire was cast into the sea. The next great invasion of the Roman Empire which shook it to its foundation and conduced to its fall, was that of the Vandals under Genseric. The base of his operations was at Carthage in Africa. The date of his career is marked by the years 428 to 468. His warfare was carried on by sea, well symbolized by a great mountain burning with fire cast into the sea. He ravaged and devastated all those provinces of the Roman Empire which lie upon the Mediterranean.

The frequent reference to the third part, noticed in the trumpets, has allusion to the tripartite division of the Roman Empire. Twice it was divided into three parts before its permanent division into Eastern and Western Rome; and when the third part is spoken of in this prophecy, it refers to that division in which the events of the trumpet under consideration were taking place.

THIRD TRUMPET

The third trumpet brings to view another invading chieftain, who, like a comet or a blazing star, flamed over the Roman Empire. It was Attila at the head of his warlike Huns. The name of this star is called Wormwood as describing the bitter consequences of this invasion and the terrors and miseries wrought by this war-like chief.

This star fell upon the third part of the rivers and fountains of waters. The scene of Attila's operations was in the northern part of Italy, the regions in which so many streams and rivers have their source. Attila styled himself "The scourge of God," and made his boast that the grass never grew where his horse had trod.

FOURTH TRUMPET

The fourth trumpet is described in the 12th verse and brings to view the blotting out of the third part of the sun, moon, and stars. These are undoubtedly here used as symbols representing the three highest sources of authority in the Roman Empire; namely, emperors, consuls and senators; and we naturally infer from the phraseology of the text that it denotes their overthrow. We have now come to the time when the Western Empire of Rome was extinguished. The date, as given by Gibbon, is 476 or 479. It was accomplished by Odoacer who was succeeded by Theodoric the Ostrogoth; and the events of the trumpet were finally accomplished by Justinian. The Imperial office, the sun, was extinguished by Odoacer. Justinian abolished the Consulship, the moon, and Narses, the general of Justinian extinguished the Senate, the stars. Thus in the third part of the Roman Empire, the sun, moon and stars were smitten, here represented as a third part of these luminaries.

Another angel, not one of this series of seven, is now introduced declaring that the three remaining trumpets will be trumpets of woe.

Two of these trumpets, the 5th and 6th, occupy, in equal portions, the whole of the ninth chapter of Revelation. The prophet now turns from those agencies which were employed to scourge Rome and break it up into political divisions, to those agencies which were employed to scourge it as an ecclesiastical power after its change from Paganism to the Papacy.

FIFTH TRUMPET

Eleven verses are used in describing the fifth trumpet. A star is first seen falling from heaven unto the earth. This star was Chosroes, the king of Persia. He was overthrown by Heraclius, the emperor of the Eastern Empire. His fall was the key by which the bottomless pit was opened. For Rome in overthrowing Persia, utterly exhausted herself; and thus the only two powers which were capable of

meeting and crushing Mohammedanism, namely, Persia and Eastern Rome, were virtually taken out of the way by this revolution. The bottomless pit symbolizes the wastes of the Arabian Desert from which issued a great smoke or the dark delusive doctrines propagated by Mohammed and his fanatical followers. Chosroes, after his loss of empire was murdered in the year 628; and the year 629 is marked by the conquest of Arabia and the first war of the Mohammedans against the Roman Empire. The locusts that came out of the smoke symbolized the Arabian horsemen as they went forth to fight what they called the battles of the Lord.

Their mission was to torment men five months, but not to kill them. Verses 5 and 10. This period is doubtless prophetic, denoting 150 years. The question then arises, From what point are these years to be dated? The 11th verse gives us the key to the solution of the query. They had a king over them whose name is given both in Hebrew and Greek as the destroyer. The conclusion naturally follows that the five months of torment must have taken place under this Ottoman power after its consolidation into a kingly government. Previous to the time of Othman the Mohammedan power was composed of separate and distinct tribes. Under the policy of this man they were consolidated into one government with himself as king. His government was founded near the close of the thirteenth century and has ever since been known, from the name of its founder, as the Ottoman Empire.

The first assault of Othman upon the Eastern Empire took place on the 27th day of July, 1299. Commencing the five months' torment from this event, they would end 150 years later, in 1449. As we inquire for the events which mark the termination of that period, we are brought to the sounding of the next trumpet.

SIXTH TRUMPET

When the sixth angel sounded, a voice was heard, saying, Loose the four angels which are bound in the great river Euphrates. The river Euphrates must here be taken for a symbol of that kingdom of which it was the principal river, which was the Ottoman or Turkish Empire. The four angels are supposed to mean the four chief Sultans of which that Empire was composed. These were Iconium, Aleppo, Damascus, and Bagdad. They were loosed so that they should hereafter have not simply the power of tormenting, but of destroying. This was accomplished by the following events:-

When the last emperor of the Greeks, John Paleologus, died, leaving no children, Constantine Deacozes succeeded to the empire; but he would not venture to ascend the throne without asking the consent of Amurath the Turkish Sultan. Thus he virtually surrendered his power into Turkish hands. And this was in the very year when the 150 years of the preceding trumpet ended, namely, in 1449. Amurath, soon after died and was succeeded by Mohammed II. in 1451, who set his heart on

possessing Constantinople. The siege commenced April 6, 1453, and the city was taken on the 16th of May following. The eastern seat of the Caesars thus became the seat of the Ottoman Empire and has so remained to this day.

The principal point for exposition under this trumpet is the prophetic period brought to view in verse 15. The angels were loosed for an hour, a day, a month, and a year. This reduced from prophetic to literal time gives us the following period: A year 360 days, 360 years. A month, 30 days, 30 years, a day, one year, and hour, a twenty-fourth part of a prophetic day, fifteen literal days, making in all 391 years and 15 days. This added to the point in 1449 where the 150 years ended, brings us to August 11, 1840.

The means by which their conquests were achieved is described in verses 17 and 18 as fire and smoke and brimstone; and it is a remarkable fact that in this revolution gun-powder was first used for purposes of war. Thus we have a prophecy of the remarkable invention of gun-powder written by John in A.D. 96.

As the prophetic period of this trumpet commenced by the voluntary surrender of power into the hands of the Turks by the Christian emperor of the East, so we might conclude its termination would be marked by the voluntary surrender of that power by the Turkish Sultan back again into the hands of the Christians. In 1838 Turkey became involved in war with Egypt. The Egyptians bid fair to overthrow the Turkish power unless other nations should interfere. To prevent this, the four great powers of Europe, England, Russia, Austria and Prussia interfered to sustain the Turkish government. Turkey accepted their intervention. A conference was held in London at which an ultimatum was drawn up to be presented to Mehemet Ali, the Pacha of Egypt. It is evident that when this ultimatum should be placed in the hands of Mehemet matters would then be committed into the hands of the Christian powers. And on the day when this was submitted to him the Sultan addressed a note to the ambassadors of the four powers inquiring what should be done in case Mehemet refused to comply with the terms which they had proposed. The answer was that he need not alarm himself about any contingency that might arise; for they had made provision for that. And what day was this? It was the 11th of August, 1840. Thus the second woe ended, and the sixth trumpet ceased its sounding.

SEVENTH TRUMPET

Passing over the 10th and a portion of the 11th chapters of Revelation, the series of trumpets is again taken up in verse 14 of chapter 11. The events of this trumpet are described in the five following verses. They are such as show that this trumpet witnesses the conclusion of all earthly kingdoms and the beginning of the everlasting reign of Christ. Among the events introduced is the opening of the

temple of God in Heaven. Verse 19. This was the commencement of the work of cleansing the sanctuary, as explained in the exposition of that subject. This is the same as the finishing of the mystery of God spoken of in Rev.10:7 which was to mark the beginning of the sounding of that angel. We therefore place the beginning of that trumpet in the autumn of 1844, and the little space termed "quickly" which was to intervene between the second and third woes reached from August 11, 1840, where the sixth trumpet ceased to sound to the autumn of 1844, where the seventh commenced. The 18th verse of Rev.11 shows that this trumpet covers the concluding troubles of the last days and reaches over to the destruction of the wicked at the end of the thousand years. ²

REVELATION 11

Revelation 11 covers the same period of 1260 years just like the other prophecies. But it especially focuses on man's attacks on the Bible, especially in the French Revolution, and how they have failed to destroy God's Two Witnesses. Once again, you can find a very detailed explanation of this timeline of prophecy on our website under the Study Materials section -

<http://SanctuaryofYeshua.wordpress.com/>

REVELATION 17

In Rev 14 the first angel is followed by a second proclaiming: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev 14:8. The term "Babylon" is derived from "Babel," and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion. In Rev 17 Babylon is represented as a woman—a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church.



In the Bible the sacred and enduring character of the relation that exists between Christ and His church is represented by the union of marriage. the LORD has joined His people to Himself by a solemn covenant, He promising to be their God, and they pledging themselves to be His and His alone. He declares: "I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies." Ho 2:19. And, again: "I am married unto you." Je 3:14. And Paul employs the same figure in the New Testament when he says: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2Co 11:2.

The unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from Him, and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow. The sin of Israel in departing from the LORD is presented under this figure; and the wonderful love of God which they thus despised is touchingly portrayed: "I swear unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest Mine." "And thou wast exceeding beautiful and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee. ... But thou didst trust in thine own beauty, and playedst the harlot because of thy renown." "As a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the LORD;" "as a wife that committeth adultery, which taketh strangers instead of her husband!" Eze 16:8,13-15,32; Je 3:20.

In the New Testament, language very similar is addressed to professed Christians who seek the friendship of the world above the favor of God. Says the apostle James: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

The woman (Babylon) of Rev 17 is described as "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness: ... and upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots." Says the prophet: "I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus." Babylon is further declared to be "that great city, which reigneth over the kings of the earth." Rev 17:4-6,18. The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome. The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. And no other power could be so truly declared "drunken with the blood of the saints" as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with "the kings of the earth." It was by departure from the LORD, and alliance

with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation.

Babylon is said to be "the mother of harlots." By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. The message of Rev 14, announcing the fall of Babylon must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days; therefore it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith. At the time of their rise these churches took a noble stand for God and the truth, and His blessing was with them. Even the unbelieving world was constrained to acknowledge the beneficent results that followed an acceptance of the principles of the gospel. In the words of the prophet to Israel: "Thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee, saith the Lord GOD." But they fell by the same desire which was the curse and ruin of Israel—the desire of imitating the practices and courting the friendship of the ungodly. "Thou didst trust in thine own beauty, and playedst the harlot because of thy renown." Eze 16:14,15.

Many of the Protestant churches are following Rome's example of iniquitous connection with "the kings of the earth"—the state churches, by their relation to secular governments; and other denominations, by seeking the favor of the world. And the term "Babylon"—confusion—may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories.

Besides a sinful union with the world, the churches that separated from Rome present other of her characteristics.

A Roman Catholic work argues that "if the Church of Rome were ever guilty of idolatry in relation to the saints, her daughter, the Church of England, stands guilty of the same, which has ten churches dedicated to Mary for one dedicated to Christ."—Richard Challoner, *The Catholic Christian Instructed*, Preface, pages 21, 22.

And Dr. Hopkins, in "A Treatise on the Millennium," declares: "There is no reason to consider the antichristian spirit and practices to be confined to that which is now called the Church of Rome. The Protestant churches have much of antichrist in them, and are far from being wholly reformed

from ... corruptions and wickedness."—Samuel Hopkins, Works, vol. 2, p. 328.

Concerning the separation of the Presbyterian Church from Rome, Dr. Guthrie writes: "Three hundred years ago, our church, with an open Bible on her banner, and this motto, 'Search the Scriptures,' on her scroll, marched out from the gates of Rome." Then he asks the significant question: "Did they come clean out of Babylon?"—Thomas Guthrie, *The Gospel in Ezekiel*, page 237.

"The Church of England," says Spurgeon, "seems to be eaten through and through with sacramentarianism; but nonconformity appears to be almost as badly riddled with philosophical infidelity. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. Through and through, I believe, the very heart of England is honeycombed with a damnable infidelity which dares still go into the pulpit and call itself Christian."

What was the origin of the great apostasy? How did the church first depart from the simplicity of the gospel? By conforming to the practices of paganism, to facilitate the acceptance of Christians by the heathen. The apostle Paul declared, even in his day, "The mystery of iniquity doth already work." 2Th 2:7. During the lives of the apostles the church remained comparatively pure. But "toward the latter end of the second century most of the churches assumed a new form; the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts, ... came forward and new-modeled the cause."—Robert Robinson, *Ecclesiastical Researches*, ch. 6, par. 17, p. 51. To secure converts, the exalted standard of the Christian faith was lowered, and as the result "a pagan flood, flowing into the church, carried with it its customs, practices, and idols."—Gavazzi, *Lectures*, page 278. As the Christian religion secured the favor and support of secular rulers, it was nominally accepted by multitudes; but while in appearance Christians, many "remained in substance pagans, especially worshiping in secret their idols."—*Ibid.*, page 278.

Has not the same process been repeated in nearly every church calling itself Protestant? As the founders, those who possessed the true spirit of reform, pass away, their descendants come forward and "new-model the cause." While blindly clinging to the creed of their fathers and refusing to accept any truth in advance of what they saw, the children of the reformers depart widely from their example of humility, self-denial, and renunciation of the world. Thus "the first simplicity disappears." A worldly flood, flowing into the church, carries "with it its customs, practices, and idols."

Alas, to what a fearful extent is that friendship of the world which is "enmity with God," now cherished among the professed followers of Christ! How widely have the popular churches throughout Christendom departed from the Bible standard of humility, self-denial, simplicity, and godliness! Said John Wesley, in speaking of the right use of money: "Do not waste any part of so precious a talent, merely in gratifying the desire of the eye, by superfluous or expensive apparel, or by needless

ornaments. Waste no part of it in curiously adorning your houses; in superfluous or expensive furniture; in costly pictures, painting, gilding. ... Lay out nothing to gratify the pride of life, to gain the admiration or praise of men. ... 'So long as thou doest well unto thyself, men will speak good of thee.' So long as thou art 'clothed in purple and fine linen,' and farest 'sumptuously every day,' no doubt many will applaud thy elegance of taste, thy generosity and hospitality. But do not buy their applause so dear. Rather be content with the honor that cometh from God."—Wesley, Works, Sermon 50, "The Use of Money." But in many churches of our time such teaching is disregarded.

A profession of religion has become popular with the world. Rulers, politicians, lawyers, doctors, merchants, join the church as a means of securing the respect and confidence of society, and advancing their own worldly interests. Thus they seek to cover all their unrighteous transactions under a profession of Christians. The various religious bodies, re-enforced by the wealth and influence of these baptized worldlings, make a still higher bid for popularity and patronage. Splendid churches, embellished in the most extravagant manner, are erected on popular avenues. The worshipers array themselves in costly and fashionable attire. A high salary is paid for a talented minister to entertain and attract the people. His sermons must not touch popular sins, but be made smooth and pleasing for fashionable ears. Thus fashionable sinners are enrolled on the church records, and fashionable sins are concealed under a pretense of godliness.

Commenting on the present attitude of professed Christians toward the world, a leading secular journal says: "Insensibly the church has yielded to the spirit of the age, and adapted its forms of worship to modern wants." "All things, indeed, that help to make religion attractive, the church now employs as its instruments." And a writer in the New York Independent speaks thus concerning Methodism as it is: "The line of separation between the godly and the irreligious fades out into a kind of penumbra, and zealous men on both sides are toiling to obliterate all difference between their modes of action and enjoyment." "The popularity of religion tends vastly to increase the number of those who would secure its benefits without squarely meeting its duties."

Says Howard Crosby: "It is a matter of deep concern that we find Christ's church so little fulfilling the designs of its Lord. Just as the ancient Jews let a familiar intercourse with the idolatrous nations steal away their hearts from God, ... so the church of Jesus now is, by its false partnerships with an unbelieving world, giving up the divine methods of its true life, and yielding itself to the pernicious, though often plausible, habits of a christless society, using the arguments and reaching the conclusions which are foreign to the revelation of God, and directly antagonistic to all growth in grace."—The Healthy Christian: An Appeal to the Church, pages 141, 142.

In this tide of worldliness and pleasure seeking, self-denial and self-sacrifice for Christ's sake

are almost wholly lost. "Some of the men and women now in active life in our churches were educated, when children, to make sacrifices in order to be able to give or do something for Christ." But "if funds are wanted now, ... nobody must be called on to give. Oh, no! have a fair, tableau, mock trial, antiquarian supper, or something to eat—anything to amuse the people."

Governor Washburn of Wisconsin in his annual message, January 9, 1873, declared: "Some law seems to be required to break up the schools where gamblers are made. These are everywhere. Even the church (unwittingly, no doubt) is sometimes found doing the work of the devil. Gift concerts, gift enterprises and raffles, sometimes in aid of religious or charitable objects, but often for less worthy purposes, lotteries, prize packages, etc., are all devices to obtain money without value received. Nothing is so demoralizing or intoxicating, particularly to the young, as the acquisition of money or property without labor. Respectable people engaging in these chance enterprises, and easing their consciences with the reflection that the money is to go to a good object, it is not strange that the youth of the state should so often fall into the habits which the excitement of games of hazard is almost certain to engender."

The spirit of worldly conformity is invading the churches throughout Christendom. Robert Atkins, in a sermon preached in London, draws a dark picture of the spiritual declension that prevails in England: "The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach. ... Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, 'We are rich, and increased in goods, and stand in need of nothing.'"—Second Advent Library, tract No. 39.

The great sin charged against Babylon is that she "made all nations drink of the wine of the wrath of her fornication." This cup of intoxication which she presents to the world represents the false doctrines that she has accepted as the result of her unlawful connection with the great ones of the earth. Friendship with the world corrupts her faith, and in her turn she exerts a corrupting influence upon the world by teaching doctrines which are opposed to the plainest statements of Holy Writ.

Rome withheld the Bible from the people and required all men to accept her teachings in its place. It was the work of the Reformation to restore to men the word of God; but is it not too true that in the churches of our time men are taught to rest their faith upon their creed and the teachings of their church rather than on the Scriptures? Said Charles Beecher, speaking of the Protestant churches: "They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they

were fostering. ... The Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible. ... There is nothing imaginary in the statement that the creed power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way."—Sermon on "The Bible a Sufficient Creed," delivered at Fort Wayne, Indiana, Feb. 22, 1846.

When faithful teachers expound the word of God, there arise men of learning, ministers professing to understand the Scriptures, who denounce sound doctrine as heresy, and thus turn away inquirers after truth. Were it not that the world is hopelessly intoxicated with the wine of Babylon, multitudes would be convicted and converted by the plain, cutting truths of the word of God. But religious faith appears so confused and discordant that the people know not what to believe as truth. The sin of the world's impenitence lies at the door of the church.

The second angel's message of Rev 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that "Babylon is fallen, ... because she made all nations drink of the wine of the wrath of her fornication." She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination.

The Bible declares that before the coming of the Lord, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness;" and they that "received not the love of the truth, that they might be saved," will be left to receive "strong delusion, that they should believe a lie." 2Th 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Rev 14:8 is yet future.

Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ

in the churches with which they are connected. As these bodies depart further and further from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation. The time will come when those who love God supremely can no longer remain in connection with such as are "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

Rev 18 points to the time when, as the result of rejecting the threefold warning of Rev 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that "believed not the truth, but had pleasure in unrighteousness" (2Th 2:12), shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the LORD that remain in Babylon will heed the call: "Come out of her, My people" (Rev 18:4).³

TIMELINE OF END TIME EVENTS

There are so many details included on the part of the chart entitled "Timeline of End-time Events" that we don't have room to explain them all in this brief guide. But we have several great resources on our website for those who want to study all the events that take place just prior to Jesus' Second Coming. We have a book called "The Great Controversy", which gives a very detailed and accurate explanation of end time events. You can download this study resource for free from our website. We also offer another great study resource for free called "Daniel and the Revelation". This study guide goes through every prophecy in Daniel and Revelation and explains them very thoroughly.

CONCLUSION

Thus have we briefly passed over the lines prophecy, and the symbols presented upon the Chart. How impressive are the great truths which they illustrate! and what a world of meaning is crowded into their minutest particulars! How clearly they show us our position on the stream of time! Seven distinct times are we brought down in these lines of prophecy to the end of all things; and in each instance we are shown to be on the very verge of the opening of the new dispensation, on the threshold of eternity.

Everlasting life and eternal death are before us. The world is now receiving its final call to decide speedily which they will choose, and the result of their choice will soon be given them. Be it your aim, dear reader, from this time forward, to secure a citizenship in that fifth universal kingdom which shall soon succeed to all earthly governments; to be among the saints of the Most High who shall take the kingdom, when the Roman Papal beast shall be destroyed and given to the burning flame; to be on the side of the "Prince of princes" when the little horn of Dan. 8, is broken without hand; to be among those of whom it shall be said, "Let them be holy still," Rev. 22:11, when our great High Priest leaves the Sanctuary, and the days of probation are ended, and the work of atonement forever done; to be among those who shall with joy exclaim, when the Son of man appears upon the great white cloud, "Lo, this is our God, we have waited for him, and he will save us," Isa. 25:9; to be among the 144,000, who shall sing the song of victory upon mount Zion, when the two-horned beast of Rev. 13, and his accomplices, are cast alive into the lake of fire; and to be among the servants of God when the events which the seventh angel is announcing as now near at hand, shall come to pass, when the kingdoms of this world shall become the kingdom of our Lord and his Christ, when he shall destroy those that corrupt the earth, and give reward to those that love and serve him. We can say no more. But if you choose to reject the counsel of God against yourself, and range yourself among the rebels against his government, when you are being swept away with the besom of destruction which will surely come upon such, and sinking into the dark region of despair and death, remember that now, ere probation had ceased, while the way of salvation was open, and mercy still lingered, the light was held up before you, and the invitation given you to come and live.¹

Credits:

¹ The first section of this explanation key (except the preface and the explanation of Dan. 11-12) as well as the conclusion, is adapted from a document entitled "Key to the Prophetic Chart" by Uriah Smith. The original text was adapted and updated to fit the prophetic chart found at <http://sanctuaryofyeshua.wordpress.com>.

² The part of this document explaining the Seven Church, Seven Seals, and Seven Trumpets is adapted from a document entitled "The Biblical Institute" also written by Uriah Smith.

³ The section about Babylon and Rev. 17 is adapted from chapter 21 of the book "The Great Controversy" which you can download for free from our website. We highly recommend this book for all those who are studying Bible prophecy and the history of Christianity.

Copyright: All material is copyright 2019 by Habakkuk 2:2 Media Ministry, except what may be copyrighted by others, or be in the public domain (because of it's original date of publication). All material may be freely copied and shared, as long as it is not sold or modified.