

THE BATTLE FOR THE MIND

Robert D. Brinsmead

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Brinsmead

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THE BATTLE FOR THE MIND

as portrayed in
Daniel and the Revelation

edited by
Robert D. Brinsmead

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PREFACE

Man is born on a battlefield. The real battle of history is not for provinces, cities or wealth. It is a battle for the mind—for your mind and mine.

Never have men lived in such an age as today. Intensity is taking possession of every earthly element as history rushes on to a great final battle which will end the war. There is no place to hide. You cannot be neutral.

Unless we have more than ordinary insight, life is a contest in the dark. Without special illumination we shall fight our friends and foster our foes.

The needed insight and illumination are given in two of the most amazing documents ever written on world affairs. One was penned 2500 years ago by Daniel, a Jewish prophet; the other was written nearly 2000 years ago by John, the disciple of Christ. These two small books, called *Daniel* and the *Revelation*, help us understand current events taking place in the world. More than that, they give real meaning to life and show us how we should relate ourselves to such great events as the struggle between the Christian world and Communism.

In the following pages the prophecies of Daniel and John are brought together so that the reader will appreciate the vital information they contain for our time. Some editorial comments have been added for clarification, but as far as possible we wish to leave the reader to contemplate what Daniel and John have written. Take time to think, time to allow the Spirit of truth to speak to the heart.

It has been said that ninety-five per cent of people would rather die than think. In the days when the great Roman Republic was falling apart, the multitudes cared only for bread and circuses. Today television has brought the "circus" right into the living room, and most people would rather have their minds filled with its trivia than with the great questions of our time. The prophecies of Daniel and John challenge you, reader, to do something that the multitude does not want to do—think! Then you will be an intelligent participant in the greatest battle ever fought—the battle for the mind.

Robert D. Brinsmead
Editor

The prophecies of Daniel

Introductory comments

The book of Daniel was written during the sixth century B.C. Daniel, the author, was a Hebrew youth who was carried captive to Babylon, where he became an advisor and prime minister to the king.

Daniel was not only the greatest statesman of his time; he was also a prophet. His book contains four great lines of prophecy about the history of nations from his time to ours.

To grasp the theme of his prophecies, one needs to know something about the circumstances of the Jewish nation at the time Daniel wrote his book. When he was about eighteen years of age, the armies of Babylon came against the little nation called Judea, the land of God's chosen people. In three successive invasions, beginning in 605 B.C., God's chosen nation lost four things vital to its existence:

- **It lost its kingdom.**
- **It lost its king.**
- **It lost its sanctuary, or house of worship.**
- **It lost its people, who were taken as captives to a foreign land.**

Daniel was one of the captives. Although this wise young man rose to become a leading statesman in the great Babylonian Empire, he could not forget the condition of his people. Along with every true-blooded Hebrew, he longed for the restoration of all that had been lost in the Babylonian conquest.

Under divine inspiration Daniel penned the greatest and most accurate history of the world ever written. The astonishing thing is that he wrote the history before it happened. We call it prophecy—history in advance. But the whole point of Daniel's history is to show when the *restoration* of Israel¹ would take place—the

¹ Biblically speaking, "Israel" refers to God's people. Anciently, this was the Hebrew nation. Since Christ, true followers of Jesus are the Israel of God. Paul said, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29.

restoration of the kingdom, the king, the sanctuary and the people.

In his four prophecies of world history, Daniel wrote about the fourfold restoration in the following order:

First prophecy—Restoration of the kingdom (Daniel 2).

Second prophecy—Restoration of the King (Daniel 7).

Third prophecy—Restoration of the sanctuary (Daniel 8).

Fourth prophecy—Restoration of the people (Daniel 10-12).

In the following pages these prophecies are reproduced from the Authorized Version of the Bible.

First prophecy—

Restoration of the kingdom

A mysterious dream reveals that four empires will rule the world before the kingdom will be restored to God's people.

And in the second year¹ of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chaldeans to the king in Syriak, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. The king answered and said,

¹Second year. 603 B.C.

I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

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

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

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head

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

The king sees a great metallic image

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



The four empires—Babylon, Medo-Persia, Greece and Rome

This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

The Roman Empire divided

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men:² but they shall not cleave one to another, even as iron is not mixed with clay.

²**Seed of men.** The Word of God is likened to seed—the good seed of the kingdom. The “seed of men,” by way of contrast, would embrace the doctrines and opinions of men. The *mingling* refers to a grand church-state union based on purely human authority and opinions.

God's kingdom restored

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

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

Summary of Daniel 2



Gold: Babylon (605-539 B.C.)

Silver: Medo-Persia
(539-331 B.C.)

Brass: Greece (331-168 B.C.)

Iron: Rome (168 B.C.-A.D. 476)

Iron and Clay: Union of the Roman Catholic Church with the divided nations of Europe. Succeeding the Roman Empire, this church-state system dominated civilization for more than 1000 years.



Stone: The kingdom restored to God's people, and set up at the second coming of Christ (see Zechariah 12:2, 3; Matthew 24:30, 31; 25:31-34). It must be remembered that, as far as God and the Bible are concerned, those who belong to Christ constitute God's Israel. Paul said, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29.

Second prophecy—

Restoration of the King

Ever since the Babylonian captivity in the days of Daniel, God's people have had no ruling king (see Ezekiel 21:25-27). Daniel now shows when the King will be restored.

In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

Daniel spake and said, I saw in my vision by night, and, behold, the four winds¹ of the heaven strove upon the great sea.² And four great beasts came up from the sea, diverse one from another.

Babylon

The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart³ was given to it.

Medo-Persia

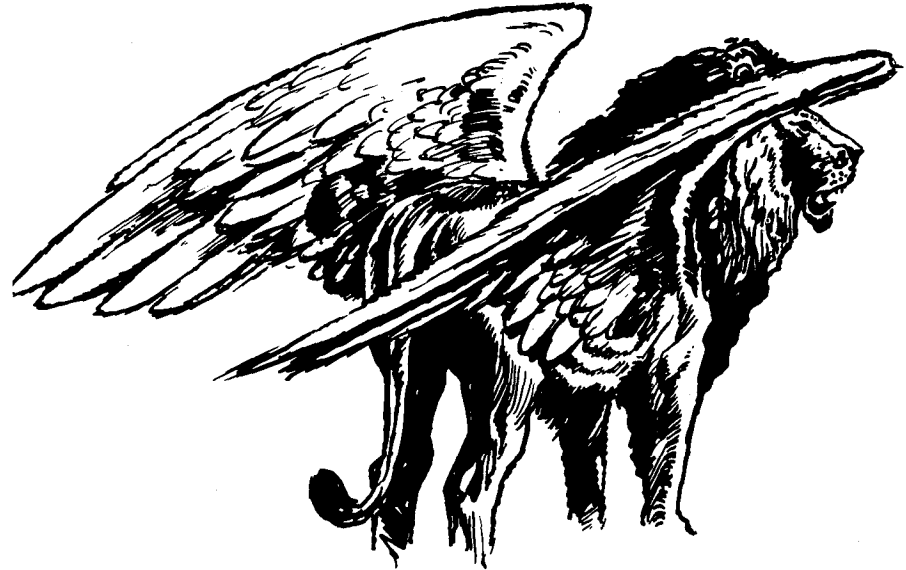
And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs⁴ in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

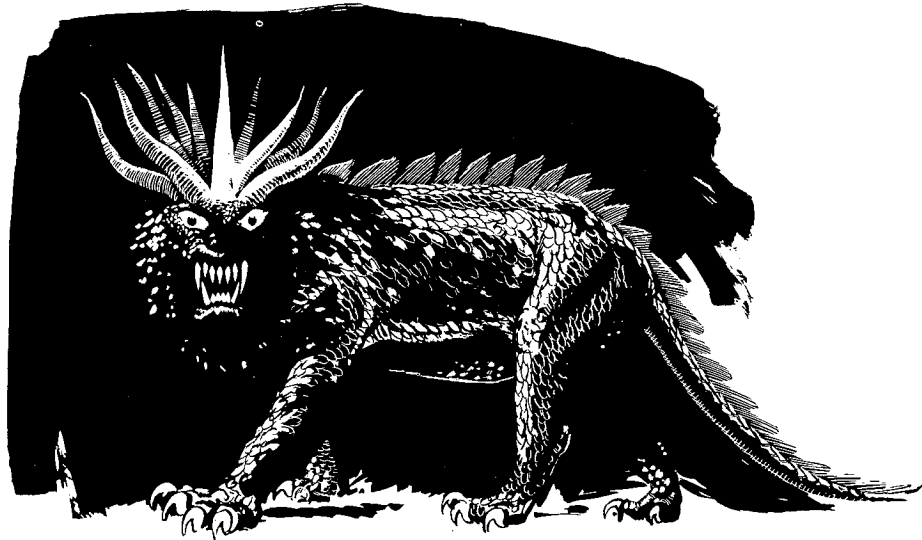
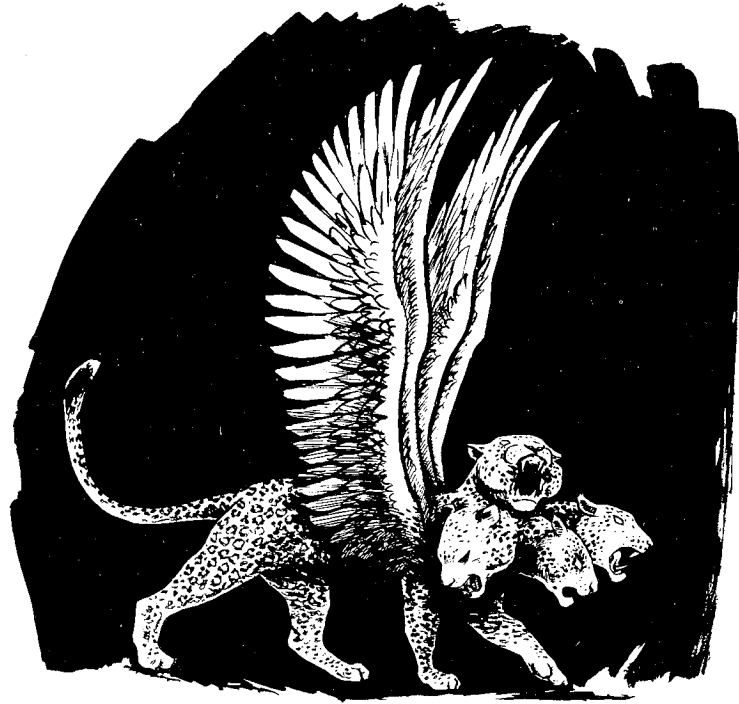
¹**Winds.** A symbol of strife (Revelation 7:1).

²**Sea.** A symbol of peoples and nations (Revelation 17:15).

³**Man's heart.** Deceitful and wicked (Jeremiah 17:9).

⁴**Three ribs.** Symbol of Lydia, Babylon and Egypt—the major countries conquered by the Medes and Persians.





Greece

After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads;⁵ and dominion was given to it.

Rome

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.⁶

⁵**Four heads.** Symbol of the four divisions of the Grecian Empire after the death of Alexander the Great.

⁶**Ten horns.** Symbol of the barbarian tribes that settled in the Western Roman Empire and became those European nations which were to dominate civilization for the next 1500 years.



The Papacy

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up⁷ by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

Christ receives dominion in the judgment

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels

⁷**Plucked up.** Three of the ten kingdoms—the Heruli, Vandals and Ostrogoths—refused to acknowledge the supremacy of the bishop of Rome. The kingdom of the Heruli was uprooted in A.D. 493, the kingdom of the Vandals was destroyed in A.D. 533, and the Ostrogoths were driven from Rome in A.D. 538.

as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Further explanations of the dream

I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which de-

voured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

The Papacy makes war on God's people and His law

I beheld, and the same horn made war with the saints,⁸ and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws:⁹ and they shall be given into his hand until a time and times and the dividing of time.¹⁰

⁸**War with the saints.** Dissenters, called heretics, were eliminated by being hanged, burned at the stake or sent to the Inquisition. About fifty million were martyred during the Dark Ages.

⁹**Times and laws.** "The law" (R.V.). The Roman Catholic Church changed the Ten Commandments. The observance of the Sabbath was transferred from the seventh to the first day of the week. The second commandment, which forbids the worship of images, did not appear in the Roman Catholic catechisms.

¹⁰**Time and times and the dividing of time.** A Hebrew expression meaning three and a half years, or 1260 days (see Revelation 12:6, 14). In this prophetic symbolism one day equals one year (see Numbers 14:34; Ezekiel 4:6). Reckoning from the time that the Ostrogoths were expelled from Rome in A.D. 538, the 1260 years end in 1798. In that very year the French army entered Rome, captured the pope and abolished the Vatican state.

The judgment brings victory to God's people

But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

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

Third prophecy—

Restoration of the sanctuary

Since Daniel wrote this prophecy only a few years before the fall of Babylon, it commences with Medo-Persia.

In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Medo-Persia becomes great

Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other,¹ and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

Greece becomes very great

And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing

¹ **Higher than the other.** The Persians became stronger than the Medes.

before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones² toward the four winds of heaven.

Rome becomes exceedingly great

And out of one of them came forth a little horn,³ which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host⁴ of heaven; and it cast down some of the host and of the stars⁵ to the ground, and stamped upon them.

The great war against Christ's sanctuary and His people

Yea, he magnified himself even to the prince of the host,⁶ and by him the daily sacrifice⁷ was taken

²**Four notable ones.** Upon the death of Alexander the Great in 323 B.C., four of his generals ultimately divided the empire.

³**Little horn.** Rome was at first a little Greek colony, but it became greater than the whole Grecian Empire. Rome carried Greek culture to the ends of the civilized world. Greco-Roman civilization is still with us.

⁴**Host.** The people of God.

⁵**Stars.** A symbol of the leaders of the Christian church (see Revelation 1:20).

⁶**Prince of the host.** Jesus Christ.

⁷**Daily sacrifice.** Literally, "the daily," from the Hebrew word *tamid*, meaning "continual." The Jews understood the expression as applying to the daily, or continual, services of the sanctuary. These services were an illustration of the continual ministry of Christ in the heavenly sanctuary (Hebrews 7:23-8:5). As a great High Priest He intercedes for His people, forgives sin and grants power for obedience. The Roman Church taught men to look to an earthly priesthood, to the mass, to the pope and to other religious paraphernalia in the place of looking to Christ (see 2 Thessalonians 2:3, 4). Thus Romanism "cast down" "the place of His sanctuary."

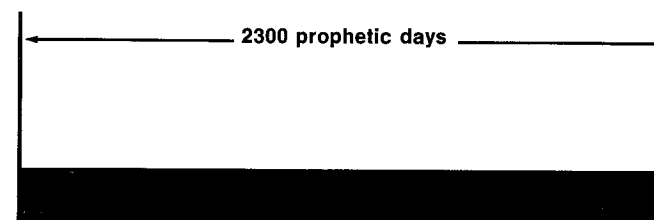
away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

The sanctuary will be restored at the end of 2300 prophetic days (years)

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days;⁸ then shall the sanctuary be cleansed.⁹

Explanations of the vision

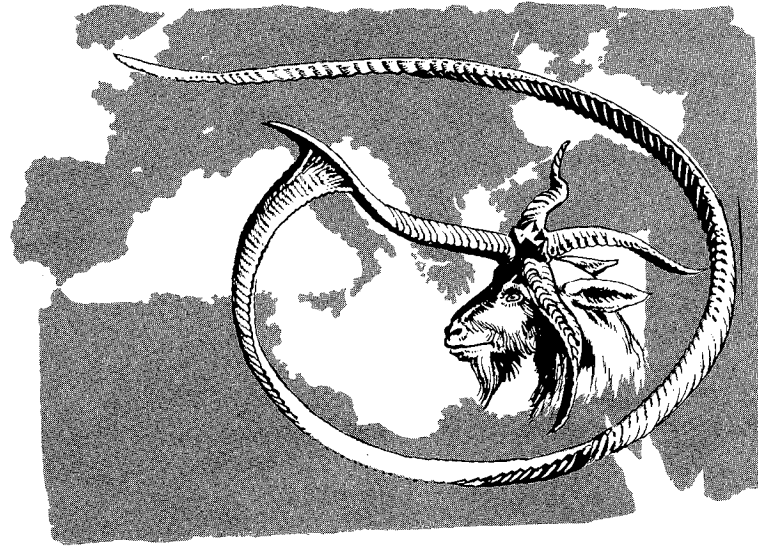
And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make



After 2300 years the sanctuary would be restored.

⁸**Days.** Literally, "evenings and mornings," meaning "days." As in Daniel 7:25, a prophetic day equals a year.

⁹**Cleansed.** The Hebrew word includes also the idea of "restore," "justify," "put right," etc.



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

The meaning of the ram and the goat

The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.¹⁰ Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

The meaning of the horn which became exceedingly great

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance,¹¹ and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.¹² And through his policy also he shall cause craft to prosper in his

¹⁰ **First king.** Alexander the Great.

¹¹ **King of fierce countenance.** Rome (see Deuteronomy 28:50).

¹² **Holy people.** Compare Daniel 7:21. Great religious persecutions marked the history of Rome, both Pagan and Papal.

hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes,¹³ but he shall be broken without hand.¹⁴

Daniel faints in view of the long delay in restoring the sanctuary

And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood¹⁵ it.

Daniel prays for the speedy restoration of the sanctuary at Jerusalem

In the first year of Darius¹⁶ the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years¹⁷ in the desolations of Jerusalem.

And I set my face unto the Lord God; to seek by

¹³ **Prince of princes.** Jesus Christ.

¹⁴ **Without hand.** Without human power (cf. Daniel 2:34).

¹⁵ **None understood.** Evidently Daniel did not yet understand that the prophecy of the 2300 days referred to the new-covenant sanctuary in heaven (see Hebrews 8:1-5; Revelation 11:19). He was thinking of the ruined temple at Jerusalem, and he could not endure the thought of a long period before it would be restored.

¹⁶ **First year of Darius.** Babylon was overthrown by the Medes and Persians in 539 B.C. At that time Darius the Mede became the first king of the new world empire.

¹⁷ **Seventy years.** See Jeremiah 25:11, 12; 29:10.

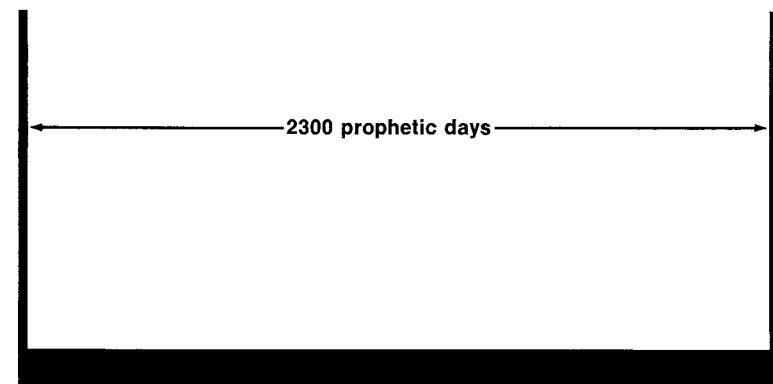
prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity,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

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

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

The angel comes to explain the vision of the 2300 days

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning,¹⁸ being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.



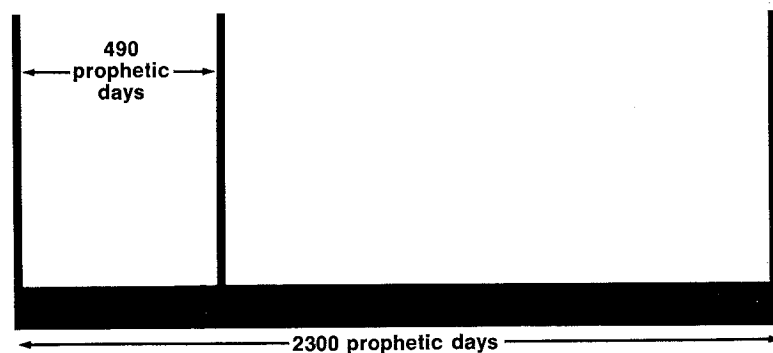
Consider the vision of the 2300 years.

¹⁸ At the beginning. That is, in the vision of the 2300 days.

Four hundred ninety days are allotted to the Jewish nation

Seventy weeks are determined¹⁹ upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity,²⁰ and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

70 weeks = 490 days



490 years are cut off from the 2300 years and allotted to the Jewish nation.

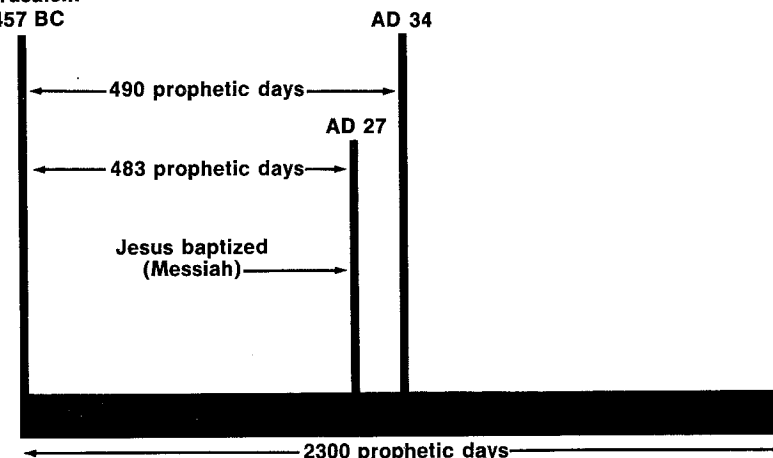
¹⁹**Determined.** A Hebrew expression meaning "to cut off"—i.e., to cut off seventy prophetic weeks (490 years) from the 2300 prophetic days (years).

²⁰**Reconciliation for iniquity.** This and other features of the verse refer to Christ's atonement. The Jewish nation could have fulfilled the conditions specified by receiving their Messiah.

Four hundred eighty-three years to the Messiah

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem²¹ unto the Messiah²² the Prince shall be seven weeks, and threescore and two weeks:²³ the street shall be built again, and the wall, even in troublous times.

Decree to
restore
Jerusalem
457 BC



Jesus was baptized in AD 27, exactly 483 years after the decree to restore and rebuild Jerusalem (457 B.C.).

7 wks. + 3 score + 2 wks. = 69 wks.

69 wks. = 483 prophetic days

457 BC + 483 years = AD 27

457 BC + 490 years = AD 34

457 BC + 2300 years = AD 1844

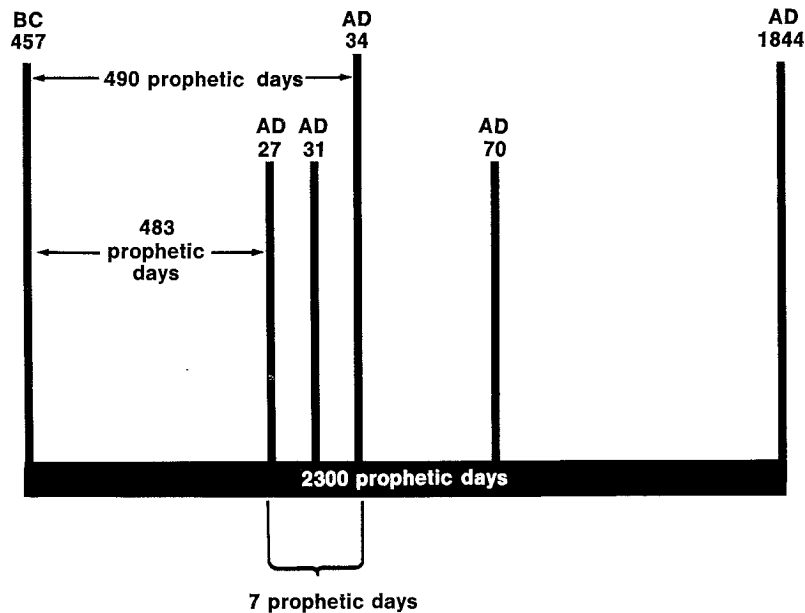
²¹**Commandment to restore and to build Jerusalem.** This decree was issued by the Persian king Artaxerxes in 457 B.C., a well-established date in history (see Ezra 7). This is the starting point of the great time prophecy of the 2300 days and seventy weeks.

²²**Messiah.** Meaning "Anointed One." When Jesus was anointed by the Holy Spirit at His baptism, He was formally presented to the world as the Messiah.

²³**Seven weeks, and threescore and two weeks.** Sixty-nine prophetic weeks, or 483 years. Reckoning from the decree to restore Jerusalem in 457 B.C., this period ended in A.D. 27, the year in which Jesus was baptized.

Christ is crucified; Jerusalem is destroyed

And after threescore and two weeks shall Messiah be cut off,²⁴ but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary;²⁵ and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week²⁶ he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations²⁷ he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.



Jesus was crucified in AD 31, which was the middle of the prophetic week (AD 27-34).

The 2300 prophetic days ended in AD 1844.

²⁴ **Cut off.** Referring to the death of Christ in A.D. 31.

²⁵ **Destroy the city and the sanctuary.** Jerusalem, having rejected its Messiah, forfeited divine protection. It was utterly destroyed by the Romans in A.D. 70. Since the cross, the Biblical "Israel" refers to all who believe in Christ. Paul said, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29. The nation of the Jews no longer has any prophetic significance. Likewise, the new-covenant sanctuary is now in heaven (see Hebrews 8).

²⁶ **Midst of the week.** That is, in A.D. 31. The death of Christ as the true Lamb of God made the earthly sanctuary in Jerusalem obsolete.

²⁷ **Abominations.** Christ applied this prophecy to the Roman power (cf. Matthew 24:15; Luke 21:20).

Additional notes on Daniel 7 and 8

“Then shall the sanctuary be cleansed” *Daniel 8:14*

Every specification of the time prophecy surrounding Christ's first advent was strikingly fulfilled. This proves beyond all question that the 2300 years ended in 1844. Prophecy says, “Then shall the sanctuary be cleansed.” Daniel 8:14.

Just as the Jews restored their sanctuary at the end of seventy years in Babylonish captivity, so in 1844 God's people began to restore the truth of the heavenly sanctuary after the church's long period of captivity to Roman apostasy. We now live in the time when the attention of people all over the world is being called to the heavenly sanctuary. Here are the commandments of God, which the Papacy tried to change (Revelation 11:19). Here is the high-priestly work of Christ, which was counterfeited by the priesthood of the Roman Church. So earth's last message proclaims, “Here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12.

The hour of the judgment

In order to more fully understand what is involved in the cleansing of the sanctuary which began at the end of the 2300 years, it is necessary to compare Daniel's second and third prophecies (Daniel 7 and 8).

Daniel 7: The Roman power makes war on God's law and His people until the time of the judgment.

Daniel 8: The Roman power makes war on Christ's sanctuary and His people until the time of the cleansing of the sanctuary.

It is clear that the expression “cleansing of the sanctuary” is merely another way of referring to the judgment. As portrayed in Daniel's second prophecy (Daniel 7), this is a judgment on behalf of and in favor of God's people. It delivers them from the power of antichrist and makes them victorious over their enemy (Daniel 7:26).

Calling this great period of judgment for the saints “the cleansing of the sanctuary” is perfectly consistent with Hebrew

terminology. In the earthly sanctuary there were a daily and yearly ritual. In the daily ritual the sins of Israel were regarded as being borne by the sanctuary and the high priest (Numbers 18:1; Leviticus 10:17). In the yearly ritual on the tenth day of the seventh sacred month, the sanctuary was “cleansed” (see Leviticus 16). While the great ceremony of purification was being performed in the holy of holies by the high priest, the people of Israel were required to afflict their souls without. Any who did not manifest this attitude of repentance were “cut off.” Those participating in the service were ceremonially cleansed from all trace of sin so that they stood before God pure and sealed (Leviticus 16:30). In view of this, the Hebrews have always regarded this tenth day of their seventh month as Israel's Day of Judgment.²⁸

So Christ is now cleansing His sanctuary by judging His people. Sinners who persist in breaking God's commandments must be separated or “cut off” from His church. Those who plead for full and complete victory over sin will be perfected and sealed by a mighty outpouring of the Spirit (Isaiah 4:2-5; Revelation 7:2-4). As the yearly round of Hebrew rituals climaxed in a great Day of Atonement, so the Christian age will climax with a great outpouring of the Spirit on God's people (see Joel 2:15-32). When this work of judgment is completed, there will be a church without “spot, or wrinkle, or any such thing” (Ephesians 5:27), ready for the coming of Christ.

There must be a judgment of the professed people of God to determine who shall be resurrected from among the dead and who shall be translated from among the living, to enter the kingdom of glory at the coming of Christ. This judgment must therefore involve a work of investigation of the candidates for immortality. Daniel 7:10 says, “The judgment was set, and the books were opened.” John the Revelator declares, “The hour of His judgment is come.” Revelation 14:7.

²⁸ See *The Jewish Encyclopedia*, vol. 2, p. 282.

Fourth prophecy—

Restoration of God's people

When Daniel fasts and prays for the welfare of God's people, the angel comes to inform him about their final restoration.

In the third year of Cyrus' king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed² was long; and he understood the thing, and had understanding of the vision.

In those days I Daniel was mourning³ three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

Daniel sees Christ, the One who leads His people through their severe conflict and toward their final deliverance

And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appear-

¹**Third year of Cyrus.** 536/535 B.C.

²**Time appointed.** From the Hebrew word *saba*, which means "conflict" or "warfare." Daniel saw a great conflict involving the people of God.

³**Mourning.** The seventy years' captivity to Babylon had ended in 536 B.C. When Cyrus issued a decree that the Jews could return to Palestine, 50,000 left Babylon for their homeland. They laid the foundation of the temple and began to restore their house of worship. But the Samaritans were jealous of the Jews, and there was danger that they would influence Cyrus to withdraw his support of the work of restoration (see Ezra 4:1-5). This was the reason for Daniel's earnest prayer.

ance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

The angel explains the reason for the delay

Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me⁴ one and twenty days: but, lo, Michael,⁵ one of the chief princes, came to help me; and I remained there with the kings of Persia.

⁴**Withstood me.** Forces of good and evil were contending to influence the mind of Cyrus (Ezra 4:4, 5).

⁵**Michael.** Another title given to Christ (see Daniel 12:1; Jude 9). He is the Leader of heaven's angelic hosts.

The angel explains the purpose of the last vision

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

And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not; peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia⁶ shall come. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

Medo-Persian history

Also I in the first year of Darius the Mede, even I,

⁶**Prince of Grecia.** When divine protection was withdrawn from the Persian Empire, Alexander the Great led the Greeks to world supremacy.

stood to confirm and to strengthen him. And now will I shew thee the truth.

Behold, there shall stand up yet three kings in Persia;⁷ and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

Alexander the Great

And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken,⁸ and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others beside those.

The Syrian-Egyptian wars

And the king of the south⁹ shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. And in the end of years they shall join themselves together; for the king's daughter¹⁰ of the south shall come to the king of the north¹¹ to make an agreement: but she shall not retain the power of the

⁷**Three kings in Persia.** After Cyrus the Great, the rulers of the empire were Cambyses, "Smerdis," and Darius the Persian. Xerxes, the richest Persian ruler, was the fourth.

⁸**Broken.** No sooner had Alexander gained control of the whole civilized world than he died in 323 B.C. at the age of thirty-two, the victim of intemperance and disease. His son was murdered, and his four generals divided the empire between them.

⁹**King of the south.** Ptolemy, one of Alexander's Greek generals, founded an Egyptian dynasty that lasted until it was incorporated into the Roman Empire. Egypt was south in respect to Palestine.

¹⁰**King's daughter.** Berenice. A famous marriage alliance between the two kingdoms failed. Fighting continued for about 100 years. Palestine was a sort of buffer state between the two powers. Most of the wars were fought on Palestinian soil.

¹¹**King of the north.** Seleucus, another of Alexander's Greek generals, founded a Syrian dynasty north of Palestine. His capital was Babylon. The kingdom of the Seleucidae remained until it was incorporated into the Roman Empire.

arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them and shall prevail: and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land.

But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands:¹² but he shall not be strengthened by it. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. And in those times there shall many stand up

¹² **Many ten thousands.** Forty thousand Jews were slain by Ptolemy Philopator in 213 B.C. This was the signal for the disintegration of Ptolemy's empire.

against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision;¹³ but they shall fall. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

Rome becomes the new world power and takes control of Judea

But he that cometh against him shall do according to his own will,¹⁴ and none shall stand before him: and he shall stand in the glorious land,¹⁵ which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women,¹⁶ corrupting her: but she shall not stand on his side, neither be for him.

Julius Caesar

After this shall he turn his face unto the isles, and

¹³ **Exalt themselves to establish the vision.** Under the leadership of the famous Maccabean family, the Jews began a struggle for national independence in 168 B.C. When they succeeded in breaking the Syrian yoke, the Maccabees aspired to royal and priestly rule of the Jews. Many believed that the hour had arrived to restore the kingdom of Israel. The attempt to "establish the vision" of a restored people in a restored kingdom failed. Judea was soon subjected to Roman rule.

¹⁴ **Do according to his own will.** An expression signifying absolute world power (cf. Daniel 11:3).

¹⁵ **Glorious land.** An expression applying to the place occupied by God's people.

¹⁶ **Daughter of women.** A Hebrew expression meaning a very beautiful woman. It is used here as a figure of speech for God's people (see Jeremiah 6:2). The Jews and the Romans made a "league" of friendship and protection in 161 B.C. This was the first step toward Rome's dominion over the Jews, which dominion God's people hated.

shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Augustus Caesar

Then shall stand up in his estate a raiser of taxes¹⁷ in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

Tiberius Caesar

And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.¹⁸

Rome rises to power through deceit

And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

¹⁷**Raiser of taxes.** Luke 2:1 records that "there went out a decree from Caesar Augustus that all the world should be taxed." Augustus died peacefully in bed, an unusual thing for a ruler in that age.

¹⁸**Prince of the covenant.** Another title given to Christ (see Daniel 8:25; 9:27; Malachi 3:1). Christ was crucified on the charge of being Caesar's rival king.

Rome's conflict with Egypt

And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. And both these kings¹⁹ hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

Rome makes war on the early Christian church

Then shall he return into his land with great riches; and his heart shall be against the holy covenant;²⁰ and he shall do exploits, and return to his own land.²¹

The infamous union of church and state

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

¹⁹**Both these kings.** After the death of Julius Caesar, Octavius and Mark Antony divided the empire. Although they were brothers-in-law and professed great friendship, they planned war against each other. Antony made Egypt the base of hostilities against Octavius. Defeating Antony in the Battle of Actium in 31 B.C., Octavius took the title of Caesar Augustus. The whole civilized world was then united under one ruler.

²⁰**Holy covenant.** An expression meaning the truth of the gospel, and embracing those who are in fellowship with God. For 250 years the Roman Empire tried to wipe out the Christian faith. About three million Christians were slain. But in spite of the persecution, the church continued to grow.

²¹**Return to his own land.** An expression which signifies a cessation of open hostility (cf. Daniel 11:9).

or as the latter. For the ships of Chittim²² shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.²³ And arms shall stand on his part, and they shall pollute the sanctuary²⁴ of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.²⁵

The noontide of the Papacy— the midnight of the world

And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And 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. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even

²²**Ships of Chittim.** A Hebrew expression which appropriately describes the many afflictions that were breaking up the Roman Empire.

²³**Intelligence with them that forsake the holy covenant.** Constantine sought to unite his empire through sponsoring the popular acceptance of the Christian faith. Persecution ceased. The church was greatly honored, and greatly corrupted, by the sudden tidal wave of popular support. The grand union of church and state formed the Papacy, and gradually the bishop of Rome assumed all the powers and prerogatives of the Roman emperors. When the church was thus seduced by the arm of the state, she forsook "the holy covenant"—her union with Jesus Christ.

²⁴**Pollute the sanctuary.** See footnotes on Daniel 8:11, 12, pages 28, 29.

²⁵**Abomination that maketh desolate.** An expression that Jesus used in describing the Roman power (see Matthew 24:15; Luke 21:20). Since Papal Rome had by this time superceded Pagan Rome, the expression refers to the priesthood and religious paraphernalia of the Roman Church, which were magnified to take the place of faith in the only true Priest in the sanctuary in heaven. Men were taught to look to priests, pope, mass and the Church instead of looking to Christ as the only Mediator between God and man. (1 Timothy 2:5).

to the time of the end: because it is yet for a time appointed. And the king shall do according to his will; and he shall exalt himself,²⁶ and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones,²⁷ and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

The final struggle for world supremacy—Communism versus the Papacy

And at the time of the end shall the king of the south²⁸ push at him: and the king of the north²⁹ shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious

²⁶**Exalt himself.** Compare 2 Thessalonians 2:3, 4; Daniel 7:8; 8:25; Revelation 13:5, 6.

²⁷**Gold, and silver, and . . . precious stones.** Compare Revelation 17:3-7.

²⁸**King of the south.** Egypt, which now signifies the atheistic forces of the world (see Revelation 11:8). Egypt of old most boldly denied the existence of the living God (see Exodus 5:2).

²⁹**King of the north.** Symbolic of the modern king of Babylon, "that great city which reigneth over the kings of the earth." Revelation 17:18. The Papacy is therefore the modern king of the north.

land,³⁰ and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

³⁰**Glorious land.** Since Israel in Biblical terminology now represents the true believers in Jesus Christ (Galatians 3:29), the "glorious land" refers to the true people of God in the last days.

The struggle between Communism and the Papacy

The Bible uses events of the Old Testament era to represent the great events of the Christian era. The ancient world in the time of national Israel was divided into two hostile camps—the king of the north and the king of the south. Israel lay between the two world powers, and found her two great foes to the north and to the south.

So today the world is divided into two hostile camps. Egypt now represents the atheistic world (Communism), for it was Pharaoh of old who most boldly denied the existence of God (see Exodus 5:2). Babylon now represents the religious world, and its king or leader is the Papacy (see Revelation 17 and 18). Prophecy clearly indicates that the Papacy will overcome Communism and its allies.

The last war against the true church

But tidings³¹ out of the east³² and out of the north³³ shall trouble him: therefore he shall go forth with great fury³⁴ to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas³⁵ in the glorious holy mountain;³⁶ yet he shall come to his end, and none shall help him.

³¹ **Tidings.** A message.

³² **East.** East is mentioned in parallel prophecies by Ezekiel and John the Revelator. Ezekiel 43:2 says that God's glory comes by way of the "east." Revelation 7:2 declares that the seal comes from the "east." This glory, or seal, is the impress of the divine character which is seen upon the true church in her final conflict with the enemies of truth (see Revelation 14:1-5; Exodus 33:19-34:7). It will be placed upon them by the last great outpouring of the Spirit, which is called the "latter rain." This is the great blessing of the judgment for the saints, brought to view in Daniel 7.

³³ **North.** The king of the north hears bad tidings from the north, even as ancient Babylon heard tidings of Cyrus' approach from the north (Isaiah 41:25). In the final conflict the people of God are represented as being gathered on Mount Zion, the place of God's sanctuary, "on the sides of the north" (see Joel 2:1, 15-17, 32; Psalm 48:1, 2; Revelation 14:1).

³⁴ **Fury.** The tidings proclaimed by the saints invite the wrath of antichrist (see Revelation 12:17; 17:14).

³⁵ **Seas.** A symbol of nations and peoples (see Revelation 17:1, 15). Most translations read "between the seas and the glorious holy mountain."

³⁶ **Glorious holy mountain.** A reference to Christ's intercessory work (see Hebrews 12:22-24). The apostate religious power will try to intercept the message of the efficacy of Christ's high-priestly work in the hour of judgment. "Glorious holy mountain" also represents the community of believers whose faith is with Christ in His work of intercession. They will enjoy the power and presence of the Holy Spirit and the seal of God in the final conflict (see Joel 2:32; Micah 4:1-4; Revelation 14:1; Zechariah 2:5). The enemy will launch a final attack on the true people of God, but to no avail (see Isaiah 31:4, 5; 29:8; Ezekiel 38 and 39).

The importance of Daniel 11:44

Just when the world-wide triumph of the Papacy seems assured, the dramatic turning point of the ages occurs. Tidings from the east and north trouble the Papacy. Daniel 7:26 says, "But the judgment shall sit, and they shall take away his dominion." In the true church's crisis, Jesus stands for His people in judgment and seals them with the impress of the divine character. Isaiah says:

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." Isaiah 59:19, 20; 60:1-3.

Speaking of this same time in the true church's final struggle with Babylon, John the Revelator says:

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Revelation 18:1-5.

Christ stands up to rule; God's people are delivered

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Concluding instructions to Daniel

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end:³⁷ many shall run to and fro, and knowledge shall be increased.³⁸

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

³⁷**Time of the end.** According to verse 7, this would arrive at the end of the "time, times, and an half," or 1260 years of Papal supremacy, which ended in 1798 (see footnotes on Daniel 7:25, page 25).

³⁸**Knowledge shall be increased.** This means that these Bible prophecies would be unsealed to the understanding of God's people after 1798 (see Daniel 12:10).

hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away,³⁹ and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed⁴⁰ is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest,⁴¹ and stand in thy lot at the end of the days.

³⁹**Daily . . . taken away.** See footnotes on Daniel 8:11, 12 and 11:31, pages 28, 29, 50. This took place when Clovis, king of the Franks, helped establish the power of the priesthood of the Roman Church in A.D. 508.

⁴⁰**Blessed.** Blessed because he would live to see the great work of restoring the downtrodden truth of the sanctuary and the law of God at the end of the 2300 years (see also Revelation 14:13).

⁴¹**Rest.** See Daniel 12:2.

Summary of Daniel's four prophecies

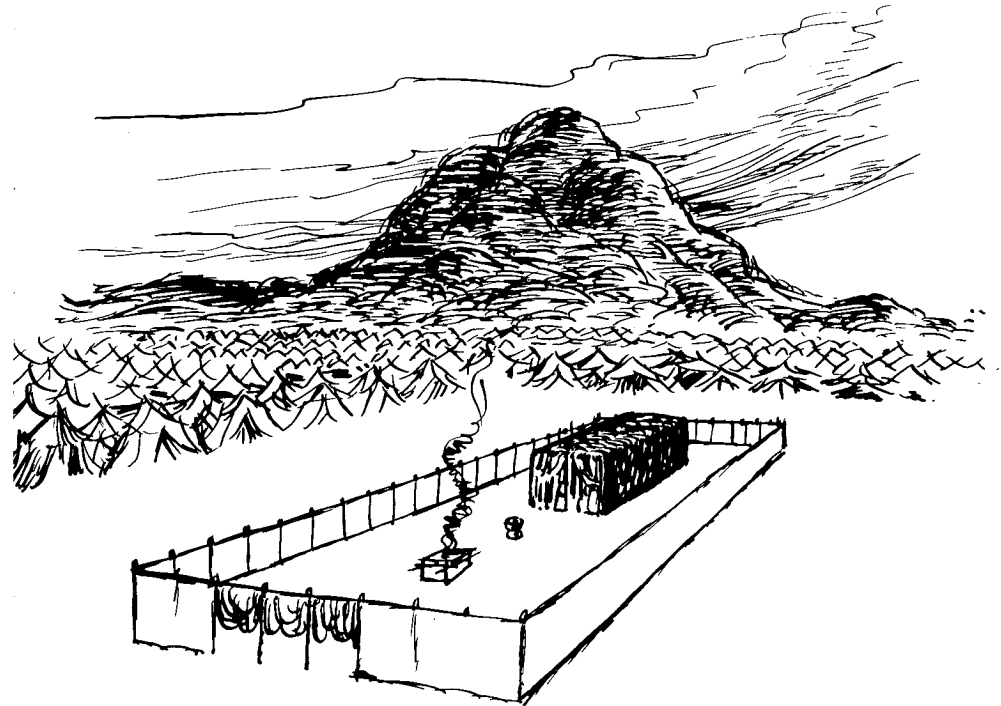
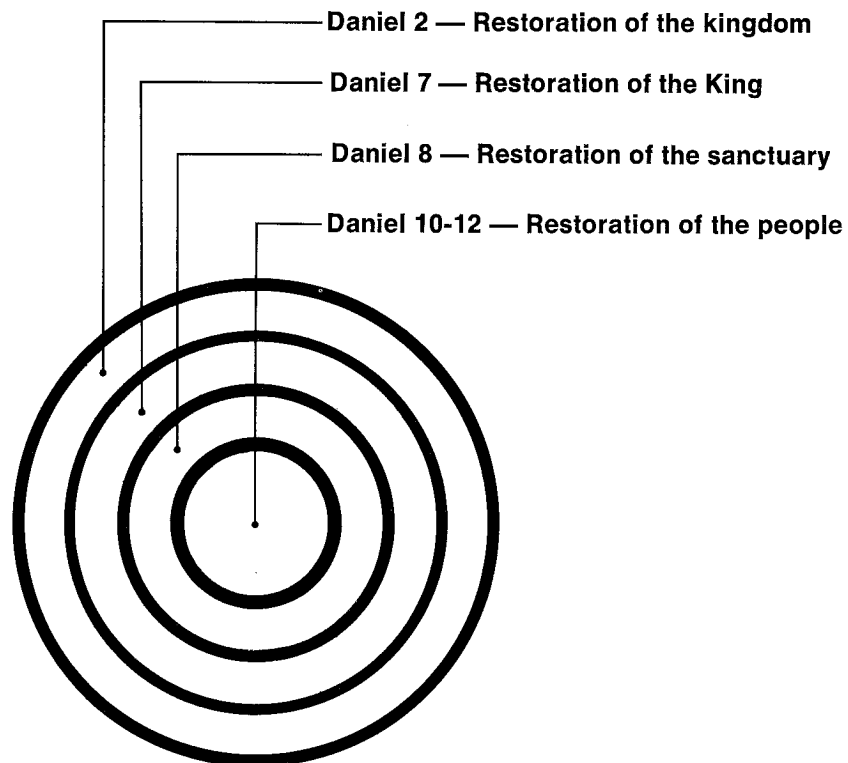
Theme: Restoration

Outline: Daniel 2—Restoration of the kingdom

Daniel 7—Restoration of the King

Daniel 8—Restoration of the sanctuary

Daniel 10-12—Restoration of the people



The Jewish sanctuary—a type of Christ's sanctuary in heaven (Hebrews 8 and 9)

The prophecies of John the Revelator

Introductory comments

John was Jesus' last surviving disciple. About A.D. 96 he was banished by the Roman emperor Domitian to the barren and rocky Aegean island of Patmos. While exiled there, he saw a series of visions which he recorded in the book known as the *Revelation*.

A great section of his book (chapters 10 to 20) relates directly to the book of Daniel. John carries on where Daniel left off, filling in vital detail about the great final battle for the minds of men.

The drama presented by John is symbolized by a contest between a dragon and a lamb. Imagine yourself sitting in a Roman arena, anticipating a fight to the death between two wild beasts. Out of one corner there comes a ferocious red dragon of enormous strength. As you behold the awesome might of the terrible creature, you wonder what other beast would be found to challenge its supremacy. But to your utter amazement, out of the other corner there comes a lamb, a gentle little lamb. The contest gets under way. The dragon plunges in for the kill. There is a wild roar. The battle is over. For a moment you sit in stunned silence, and then join the thunderous applause: "Worthy, worthy is the Lamb." The dragon is dead.

The great red dragon represents the forces of evil which operate on the principles of selfishness, falsehood and force. The lamb is the ensign of Christ's kingdom, operating on the principles of love, justice and mercy.

To superficial human observation the contest appears unequal. The cause of error seems mighty, and the cause of truth pitifully weak.

Christ and Satan (the Lamb and the dragon) work through earthly instrumentalities to accomplish their purposes on earth. Christ reveals the principles of His character through His people, the true church of Jesus Christ. Satan reveals himself through

a mighty confederacy of church and state. When the characters of Christ and Satan are thus fully manifested, the end will come. Right will prove to be stronger than might. The foundations of error will prove to be weak and rotten.

You, reader, are not one of the spectators in this thrilling contest. You are a participant. You cannot be neutral.

War on the Bible—the rise of modern atheism

Christ unseals the book containing Daniel's prophecies

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open:¹ and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of

¹**Little book open.** A comparison with Daniel 12 shows this to be the prophecies contained in the book of Daniel. Until the end of the 1260 years of Papal supremacy (1798), these prophecies which relate to the time of the end were not understood. But the "open" book signifies that the time had come for knowledge concerning them to be increased.

God² should be finished, as he hath declared to his servants the prophets.

John, representing God's people in the time of the end, devours the light on the prophecies of Daniel

And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.³

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

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship

²**Mystery of God.** The gospel plan of restoring in man the moral image of Christ (see Colossians 1:27). Daniel's prophecy of cleansing the sanctuary (Daniel 8:14) corresponds to the finishing of the mystery of God.

³**My belly was bitter.** The study of Daniel's prophecies after 1798 gave rise to a movement heralding the return of Jesus at the close of the great 2300-year prophetic period in 1844. Since those involved in the Second Advent Movement did not at that time understand the real nature of the judgment and cleansing of the sanctuary brought to view in Daniel 7 and 8, they experienced a "bitter" disappointment when Christ failed to come as they fondly hoped.

therein.⁴ But the court which is without the temple leave out, and measure it not;⁵ for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.⁶

War on the Bible

And I will give power unto my two witnesses,⁷ and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.⁸ These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit⁹ shall make war against them,

⁴**Them that worship therein.** Though living physically on earth, God's people dwell by faith in the temple in heaven. They are said to have come in faith to "Mount Zion . . . the heavenly Jerusalem . . . and to Jesus the Mediator of the new covenant." Hebrews 12:22-24. They are as living stones in God's temple (1 Peter 2:5). This measuring of the temple and its worshipers is the same as the judgment and cleansing of the sanctuary brought to view in Daniel 7 and 8.

⁵**Measure it not.** The Gentiles, meaning those who do not belong to Christ, are not included in the work of judgment. They will be judged later (see Revelation 20).

⁶**Forty and two months.** As the next verse explains, this is 1260 prophetic days. One such day equals one year. This passage describes the same prophetic period as outlined in Daniel 7:25 (see footnotes on Daniel 7:25, page 25).

⁷**Two witnesses.** The Old and New Testament.

⁸**Clothed in sackcloth.** During the greatest part of the 1260 years of Papal supremacy, the Bible, being available only in Latin, was kept from the people. Having the Scripture, or portions of it, in the vernacular language was considered a high crime, often punishable by being burned at the stake.

⁹**The beast . . . of the bottomless pit.** Representing a new power of Satanic origin which makes an open war on the Bible.

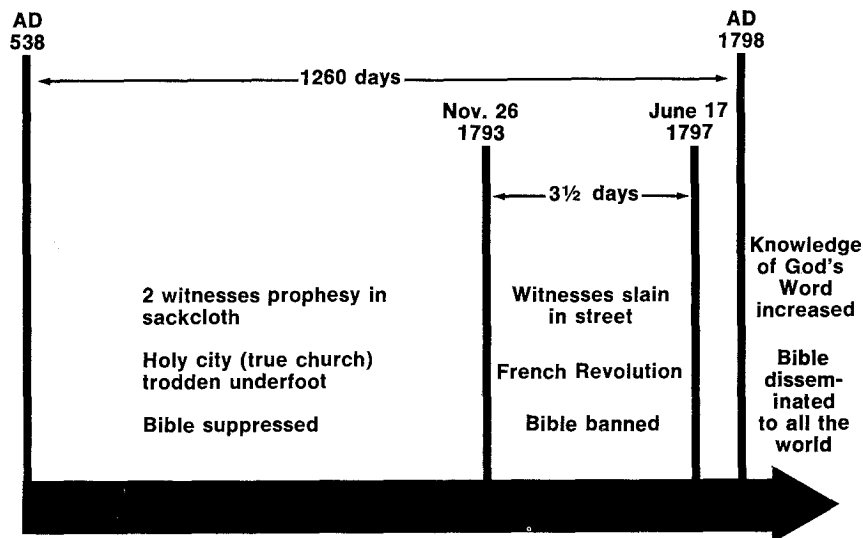
and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt,¹⁰ where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth. And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

The second woe is past; and, behold, the third woe cometh quickly.

And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And

¹⁰**Sodom and Egypt.** In the Bible, Sodom was notorious for its immorality, and Egypt for its denial of the existence of God. These names are here used as symbols of licentiousness and unbelief (atheism). This condition was manifested in France during the French Revolution. For three and a half years the Bible was burned, and France officially declared itself to be an atheistic nation. The ideas spawned in the French Revolution later developed in the growth of the greatest atheistic state the world has ever known—the Communist society.

the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.



War on the law

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament;¹ and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

The dragon waits to devour Christ

And there appeared a great wonder in heaven; a woman² clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon,³ having seven heads and ten horns, and seven crowns upon his heads. And his tail⁴ drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

¹**Ark of His testament [covenant].** In the earthly sanctuary this was a sacred wooden chest which contained the Ten Commandments (1 Kings 8:9).

²**Woman.** A pure woman is a symbol of the true church (Jeremiah 6:2).

³**Dragon.** Although primarily representing Satan (verse 9), it also represents the Roman government, the power through which Satan worked at the time of Christ's first advent. The red dragon was one of the main emblems used by the Roman armies.

⁴**Tail.** Symbol of falsehood and lies (see Isaiah 9:15).

And the woman fled into the wilderness,⁵ where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days.

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

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

And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his

⁵**Wilderness.** A place of obscurity. The true church was persecuted during the 1260 years of Papal supremacy—i.e., A.D. 538 to 1798.

mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman,⁶ and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant⁷ of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

⁶**Earth helped the woman.** The Pilgrim fathers sailed to America to escape religious intolerance in the Old World. Here they founded a nation without a king, and a church without a pope. The United States led the world to a new concept of freedom—civil and religious liberty.

⁷**Remnant.** Last portion of the true church in the end of time. They are clearly defined as those who keep the commandments—the Ten Commandments (see Revelation 11:19). They also have “the testimony of Jesus,” which Revelation 19:10 defines as “the spirit of prophecy”—i.e., the prophetic gift.

Observations on the war between the Lamb and the dragon

The great controversy rages over the law of God. Satan's aim is to overthrow it; Christ's work is to uphold it. The war began in heaven, but it is fought to its final conclusion on this earth. The final stage of the war is a contest between the commandments of God and the commandments of men. The whole world will be involved in the struggle.

The rise of the Papacy

And I stood upon the sand of the sea,¹ and saw a beast² rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat,³ and great authority. And I saw one of his heads as it were wounded to death;⁴ and his deadly wound was healed:⁵ and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints,⁶ and to overcome them: and power was given him over all kindreds, and

¹ **Sea.** Symbol of peoples and nations (see Revelation 17:15).

² **Beast.** The features of the four beasts of Daniel 7—the lion, bear, leopard and ten-horned beast—are combined in this power.

³ **His power, and his seat.** The seat and power of government that belonged to the Roman Empire were transferred to the Papacy.

⁴ **Wounded to death.** The Protestant Reformation broke the Papal power over the nations of Europe. In 1798 a French army entered Rome, took the pope prisoner and abolished the Vatican state.

⁵ **Healed.** There will be a restoration of the world-wide power of the Papacy.

⁶ **War with the saints.** Revelation 13:5-7 is almost identical to the description of the "little horn" in Daniel 7 (see pages 23-25). Both Daniel and John describe the reign of the Papal power.

tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity:⁷ he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

The rise of the United States

And I beheld another beast⁸ coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did

⁷ **Captivity.** For 1260 years the true church was in Babylonish captivity. The tables were turned in 1798.

⁸ **Another beast.** The time, place and manner of its rise, as well as its characteristics, unmistakably point to the United States.

Time: At the end of the period of supremacy of the first beast—i.e., the end of the eighteenth century.

Place: Whereas the Papacy arose from the “sea” (peoples and nations of the Old World), this new power arose out of the “earth”—in territory unoccupied by crowded nations (the New World). Compare Revelation 12:16.

Manner: It arose peacefully, without dispossessing other nations. The appearance of this beast denotes youthfulness, gentleness and innocence.

Characteristics: The two lamb-like horns denote the two secrets of its power—republicanism and Protestantism, or civil and religious liberty. In contrast to the first beast, the horns are uncrowned. This denotes a nation without a king, and a church without a pope.

live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man, and his number is Six hundred threescore and six.



The United States joins the battle against Christ and His people

Prophecy indicates that the great nation which has been the stronghold of Protestantism will be the last power to be used by Satan to make war on the truth.

As apostasy led the early church to unite church and state to form the Papacy (the beast), so the decadent Protestant churches will lead out in uniting church and state to form an image or likeness to the Papal system. The nation founded upon the principles of separation of church and state, having "two horns like a lamb," will speak like a dragon.

What is the reason for this astounding reversal from lamb-like features to dragon-like attributes? The foundation of the corruption of America lies in her rejection of the law of God. The churches of the land, which should be the conscience of society, have led out in the widely-accepted belief that the law of Ten Commandments is no longer binding. While the Jews professed reverence for the law and rejected the Lawgiver, "Christian" America has professed reverence for the Lawgiver and rejected the law.

The fruit of casting aside the law of eternal rectitude is seen in a universal breakdown of the moral restraints of society. America has sown to the wind; she is beginning to reap the whirlwind. Having cast aside the divine law, the nation is rent by the spirit of lawlessness. A great tide of moral corruption, crime and injustice is bearing down on the greatest nation of all time.

The prophecy shows that churches, who are the most responsible for the terrible condition of society, will stir themselves to rectify the situation. They will lead a mighty "get back to God" crusade to save the nation. It will appear that a Heaven-sent revival has come to the churches. But this "fire" from heaven (Revelation 13:13, 14) will be a great religious deception. Under its influence the people of the United States will be led to believe that the church ought to use the power of civil government to restore order and the blessing of God to the troubled land.

Thus an image to the beast, a likeness to the Papal system, will be formed in the United States. Church and state will unite, and the church will use the state to enforce her decrees and to sustain her institutions. No man will be able to buy or sell unless he receives "the mark of the beast."

The widespread desecration of Sunday, the so-called Christian sabbath, will be pointed to as a reason for the nation's troubles. In the great religious backlash, rulers and legislators will yield to the popular demand for a law enforcing Sunday observance. Popery will be honored by the enforced observance of the day which the Roman Church "sanctified" as "a mark of her authority."

The churches' first great sin was to reject the law of God and the truth of the Bible Sabbath. Their second sin, which causes their crime to reach to heaven, is when they enforce their own law in opposition to the law of God. The last great conflict is a battle between the commandments of God and the commandments of men, between the pure religion of the Bible and the traditions and injunctions of men.

Revelation 13 shows that falsehood and force will be used by the dragon in the battle for the minds of men. Cain was the first religious persecutor. He not only tried to worship God according to his own idea, but he tried to force his brother Abel to yield to his authority over the conscience. Cain killed his brother, and God placed a dread "mark" upon him (see Genesis 4:3-15). The last religious controversy is, in principle, the same as the first.

The Lamb and His people

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand,⁹ having his Father's name written in their foreheads.¹⁰ And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits¹¹ unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.

⁹**An hundred forty and four thousand.** The symbolic number given to the living church triumphant. As a purified and perfected community of saints, they constitute the "revelation of Jesus Christ." Revelation 1:1. The manifold aspects of the divine character are displayed through them (see Ephesians 3:10).

¹⁰**Father's name written in their foreheads.** Elsewhere this is called "the seal of the living God" (Revelation 7:2). It is placed in the foreheads, or minds, of those who worship God according to God's idea of worship. Whereas those who worship God according to man-made rules and concepts are degraded with the "mark" of the beast, those who worship God in the spirit and the truth of His Word will be elevated to become like the One whom they worship. Hence they will have the name, or "seal," of God in their minds. Revelation 14:12 distinguishes them as those "that keep the commandments of God."

¹¹**Firstfruits.** Meaning the first to come to perfection, or to be ripened for the final gospel harvest. It is the great outpouring of the Spirit (the latter rain) that "ripens" God's people for the coming of Christ to harvest the earth.

God's last message before Christ comes

And I saw another angel fly in the midst of heaven, having the everlasting gospel¹ to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God,² and give glory to him;³ for the hour of his judgment is come:⁴ and worship him that made heaven, and earth, and the sea, and the fountains of waters.⁵

And there followed another angel, saying, Babylon⁶ is fallen, is fallen, that great city, because she made all nations drink of the wine⁷ of the wrath of her fornication.

¹**Everlasting gospel.** The gospel message has been corrupted in the hands of Romanism and degenerate Protestantism. The angel therefore spells out the essential characteristics of the everlasting gospel (see following footnotes on Revelation 14:7—footnotes 2-5).

²**Fear God.** Meaning reverence, loyalty and obedience to God. This is contrasted with the system of religion described in Revelation 13, whose essential characteristic is the fear of man—reverence, loyalty and obedience to the religion of man's devising.

³**Give glory to Him.** Worship of the beast and his image glorifies man, for it is adherence to the religious precepts of men. By way of contrast, the truth puts man in the dust and glorifies God alone.

⁴**The hour of His judgment is come.** This is the judgment described in Daniel 7:9-14 and Daniel 8:14. In this judgment God's people will realize the complete fulfillment of the new-covenant promise and have God's law sealed in their minds by the last mighty baptism of the Spirit.

⁵**Worship Him that made heaven, and earth, and the sea, and the fountains of waters.** Almost the entire Christian world has abandoned the most basic truth of the Bible—that God is the Creator. The true gospel proclaims that God is the Creator of "heaven, and earth, and the sea, and the fountains of waters." These words are a citation from the fourth commandment (see Exodus 20:11). God instituted the seventh-day Sabbath as a perpetual memorial of the truth that He created this world. The Bible Sabbath is therefore a part of the everlasting gospel.

⁶**Babylon.** A symbol of the religious world.

⁷**Wine.** False doctrines.



The changeless law of Ten Commandments

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever:⁸ 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.⁹

Christ comes

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

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

⁸**For ever and ever.** An expression not necessarily denoting eternity unless referring to God or Christ. If applied to man, it means as long as he lives (see Exodus 12:17; 21:6; 1 Samuel 1:22; Jonah 2:6; Philemon 15). In this case the wicked will suffer the sting of a tormented conscience, without a ray of hope, as long as their lives continue. The Bible elsewhere teaches the complete annihilation of the wicked (see Ezekiel 18:4; Romans 6:23; Psalm 37:20; Malachi 4:1; Revelation 21:8).

⁹**Commandments of God, and the faith of Jesus.** This is the most succinct summary of the gospel. The Jews professed reverence for the Ten Commandments and crucified the Lawgiver. The Christian world professes reverence for the Lawgiver, yet denies the binding claims of the moral law. The last message of mercy binds up the law and the gospel, faith and obedience, into a perfect whole. Those who believe and obey this message will receive the seal of God in their minds. They will overcome the beast and his image, and be prepared for the coming of Christ.

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 is 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.

And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

The saints' victory over the beast and his image

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy

works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

The punishment upon those who worship the beast and his image

And after that I looked, and, behold, the temple of the tabernacle of the testimony¹⁰ in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter¹¹ into the temple, till the seven plagues of the seven angels were fulfilled.

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God¹² upon the earth.

And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

And the second angel poured out his vial upon the sea; and it became as the blood of a dead man:

¹⁰**Testimony.** A word meaning the Ten Commandments.

¹¹**No man was able to enter.** Showing that the mediatorial work of Christ in the sanctuary has come to an end. Only those with the seal of God in their minds will stand in the great day of God (see Revelation 7:1-4; Ezekiel 9:4).

¹²**Wrath of God.** This does not mean a vindictive retaliation, but it means that God finally leaves the impenitent to reap the full results of their sins.

and every living soul died in the sea.

And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

And the sixth angel poured out his vial upon the great river Euphrates;¹³ and the water thereof was dried up, that the way of the kings of the east¹⁴ might

¹³**Euphrates.** A symbol of the peoples and nations that give their support to great mystical Babylon (see Revelation 17:1, 15). Old Babylon was overthrown after Cyrus the Great had secretly dried up the river Euphrates, which flowed under its great walls.

¹⁴**Kings of the east.** Symbol of the sealed saints (see Revelation 1:6; 7:2). The connection between Christ and His people is close and decided. The Bible variously represents them in the final conflict as the Lord's army, war horse or weapons of war (see Song of Solomon 6:10; Zechariah 10:3; 9:13; Isaiah 41:15, 16). Here in Revelation 16:12 they are likened unto the kings who conquered Babylon under the leadership of Cyrus the Great (see Isaiah 41:2; 44:27, 28; 45:1-3; Jeremiah 50:41).

be prepared.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.¹⁵

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

¹⁵**Armageddon.** A corrupted transliteration of the Hebrew *har mo-ed*, which means "mount of assembly" (see Isaiah 14:13)—i.e., Mount Zion. The sealed saints are represented as standing on Mount Zion in the final conflict. The wicked gather against them. Hence they are gathered to the place called Armageddon, or the mount of assembly (see Joel 2:32; Daniel 11:45; Revelation 14:1; Isaiah 31:4; 29:8).

The church of the seven-hilled city

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore¹⁶ that sitteth upon many waters:¹⁷ with whom the kings of the earth have committed fornication,¹⁸ and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet¹⁹ colour, and decked with gold²⁰ and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER²¹ OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints,²² and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman,

¹⁶**Whore.** An impure woman represents an impure church.

¹⁷**Many waters.** Symbol of many nations and peoples (see Revelation 17:15). This church rules over many nations and peoples (see Revelation 17:18).

¹⁸**Fornication.** An illicit union of church and state. This church loves to meddle in politics and take the arm of the state.

¹⁹**Purple and scarlet.** The colors of this church.

²⁰**Decked with gold.** A church of fabulous wealth.

²¹**Mother.** She is the mother church of Christendom.

²²**Drunken with the blood of the saints.** She has persecuted and killed God's people (see Daniel 7:21, 25; Revelation 13:7).

and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings:²³ five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore,²⁴ and shall make her desolate and

²³**Seven mountains . . . seven kings.** In Daniel a "beast" represents a king or kingdom. Daniel and the Revelation present seven beasts, or kingdoms, that have made war against the truth.

²⁴**Hate the whore.** The plagues of God will awaken the nations to their deception. The nations who idolatrously support the "woman" will finally hate and destroy her. The great confederacy of evil will be destroyed from within itself (see also Zechariah 14:13).

naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

The great outpouring of the Spirit; God's last call to forsake Babylon

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.²⁵ And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.



²⁵ **Glory.** A synonym for the character of God as revealed through His people (see Exodus 33:18, 19; 34:4-7; Isaiah 60:1-3; Ezekiel 43:2; Revelation 7:2; 14:1).

**“A cage of every unclean and hateful bird”—
God’s symbol of corrupt churches**

The fall of the world's greatest business—organized false religion

Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and

goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! for in one hour so great riches is come to nought.

And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

The song of victory

And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye servants, and ye that fear him, both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy

fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

The battle between truth and error comes to an end

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

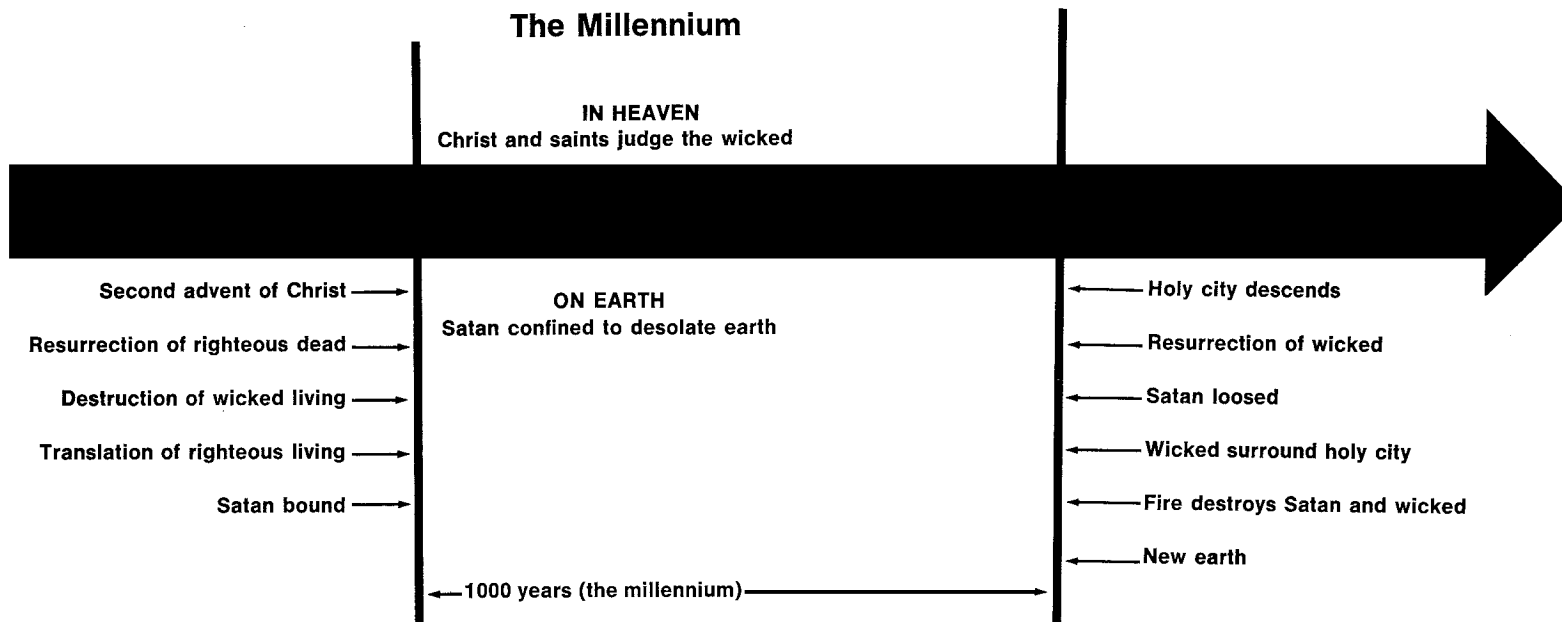
And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

The 1000 years

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon

him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.



Notes on the millennium

The idea of 1000 years of peace on this earth is a popular delusion. As the previous chapters of the Revelation have shown, this earth in its present state will be destroyed by the events connected with the second coming of Jesus Christ. Concerning this terrible day of destruction, the prophets of old have said:

“Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.” “The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.” Isaiah 24:1, 3.

“I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger.” Jeremiah 4:23-26.

Christ not only destroys the wicked at His coming, but according to Paul He resurrects the righteous dead and takes the righteous living with Him. Says the apostle:

“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.” 1 Thessalonians 4:16, 17.

Note that the saints are “caught up” to meet the Lord in the air. They do not reign with Christ on this earth. At the end of the 1000 years John saw the New Jerusalem, the camp of the saints, “descending out of heaven from God.” Revelation 21:10. Therefore during the 1000 years the saved of all ages are in heaven with Christ, engaged in judging. Paul said: “The saints shall judge the world . . . shall judge angels.” 1 Corinthians 6:2, 3. Lost souls of all ages will be “judged out of those things which were written in the books.” Revelation 20:12.

During the 1000 years Satan will be confined to this earth in its

absolute wilderness state. With all his human subjects dead he can “deceive the nations no more, till the thousand years should be fulfilled.” Revelation 20:3.

At the end of the 1000 years, the wicked are resurrected and Satan gathers them to attack the camp of the saints, which comes down from heaven. It is then that the final destruction of all sinners takes place in the second death. (See explanatory chart, pages 92, 93.)

Sin and sinners eternally destroyed

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

A new heaven and a new earth

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither,

I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chryso-prasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls;

every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets

sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not, for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

And the Spirit and the bride say, Come.

And let him that heareth say, Come.

And let him that is athirst come. And whosoever will, let him take the water of life freely.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

He which testifieth these things saith, Surely I come quickly.

Amen. Even so, come, Lord Jesus.

The grace of our Lord Jesus Christ be with you all. Amen.