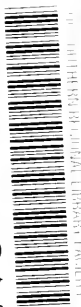


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ESCHATOLOGY

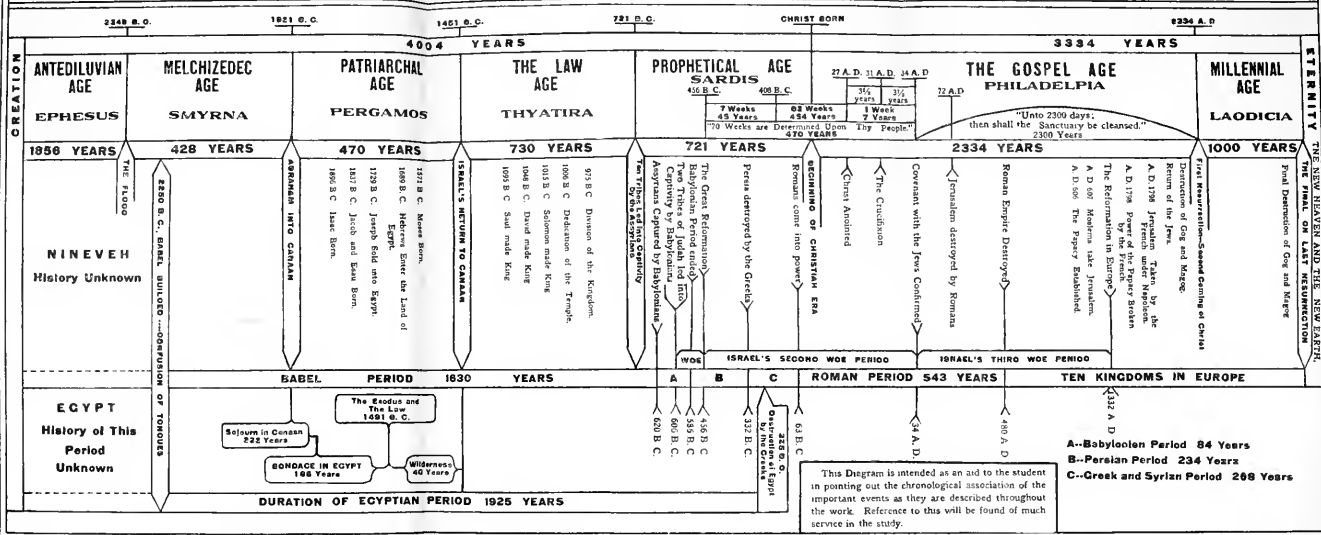


A Work on Revelation





THE SEVEN CHURCH AGES



ESCHATOLOGY

A WORK ON REVELATION
Comprising the Seven
Church Ages



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PREFACE

The difficulty in understanding this book does not consist in its being a real Book of Mysteries. It does not require a more complete unction of divine knowledge to those who may undertake the task of searching out the mysteries contained in the book than it required of those of the past who, also, did their work through the inspiration of the Holy Spirit.

In fact, the word *Revelation*—which is an English word—when fully interpreted, means to *reveal*.

The books of Daniel and Revelation are both classed as Apocryphal Books, and the word apocryphal when interpreted means *things hidden or secret*.

The office or duty of Revelation would then be to *perform or reveal* the things that did or would transpire in the different ages of the world's history.

The word then has a broader significance and would include the history of the world from the creation down unto the end.

Trouble again arises from the fact that in many instances, those who have written works on Revelation have, whether they were conscious of it or not, tried to indoctrinate into the ones who might study their works that they were peculiarly endowed with God-given superiority over all others; that in the understanding of these things it came and only came to those who have received a special revelation.

Then, too, the works on Revelation have been in their nature only explanatory works, which only state their personal opinion in regard to those things. But the purpose of this work is to search out, to reveal, the secret or hidden things pertaining to all of the important events that have and are yet to transpire of the history of the world.

This important feature about the work would make it a real text book, containing a systematized plan of study and work. It is also admitted by all Bible students that the Seven Letters, which Our Lord requested John to write, were to the Seven Churches in Asia Minor, each having respectfully its own peculiar name, and means Church Age, and there were Seven Church Ages. And in the Seven Messages is revealed what should transpire during all of the Seven Church Ages, including the history of the whole world.

In referring to the diagram one will see the difference in this one and the diagrams in use by others in their works, concerning the subject of Revelation.

These Seven Divisions or Church Ages, found in this diagram, is the one important feature of this work. This discovery, or inspiration is responsible for this undertaking. Where a diagram is used in other works it will be found that they begin with the Christian Era, placing within the Philadelphia Age the entire Seven Church Ages, leaving out the Millenium, or Seventh Church Age. For this very reason it will also be understood they have led all of us into confusion.

In this work the diagram begins with Creation, and makes the Seven Divisions, or Ages complete, naming each respectively and including the Millenium, or Seventh Church Age.

In compiling this diagram and the work it reveals it was found to be the only correct source of definite knowledge

by which to unravel the veil of mystery contained in all the books of the Bible.

This work, as has been stated, is a Text Book, and contains a synopsis of all the important events, connecting them together, link by link, forming a completed chain of evidences; as fast as one Church Age passes out and another is ushered in, its particular events are chronologically associated to show their relation to each other in the Seven Church Ages.

The Books of Revelation, or the mysteries contained in it, are completely revealed to us. Our Lord, through John, repeatedly gives this admonition:

“He that readeth, let him understand.”

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FIRST CHURCH AGE

EPHESUS^o

ANTEDILUVIAN PERIOD



Duration, 1856 Years

* Pure.

REVELATION

The Greek word, Apocrypha, means secret, or hidden, and would imply mystery.

Like the Book of Daniel in its relation to the Old Testament scriptures, so the Book of Revelation is to the New Testament scriptures.

These two books contain some very interesting history of events surrounded with mystery.

In Revelation, Chapter I, John was requested by Our Lord to write to the Seven Churches in Asia Minor.

It is not a general opinion that John was to write to a few churches that might have existed in Asia Minor and Europe at that time, because he could have visited them in person and delivered the letters. It is understood that Asia Minor was the center or cradle of all early religious thought and expression and this has grown through the ages and extended to every nation. Not only had the Christ religion its origin there, but the Pagan and Mohammedan religions also came from that source.

Belief is established that the Seven Churches mentioned in Revelation, 2nd and 3rd chapters, has reference to the Seven Periods, or *Ages*, and for convenience let them be called *Church Ages*.

The figure 7 with the Jews was a complete number, and signified *all* or *the whole—completeness*.

In the first chapter of Revelation it is Christ, Our Lord, who is talking to John. He says, "I am Alpha and

Omega" (these are first and last letters in the Greek alphabet), meaning the *beginning* and the *end*.

In the 19th verse Christ tells John to "write the things which thou hast seen," past tense, meaning the events that had passed since Creation until the time when John was writing, "and of the things which are," present tense, events transpiring during the period in which John was living (A. D. 96), "and of the things which shall be hereafter," future tense, the events which were to occur after that time.

We can imagine that John saw, or was made to see, in one great panoramic view all of the important events that occurred and are to occur in all of these seven church ages, though he writes in the present tense, as if they were just transpiring.

Verses 12 to 17 relate John's vision of seven golden candle-sticks and seven stars, and the Lord in the midst of the seven golden candlesticks. Verse 20 states that the candlesticks represent the seven Church Ages, and the seven stars the angels who were to be messengers to the Church Ages, each one of the angels to carry a message to each of the seven ages.

The fourth chapter of Revelation shows the authority of God, the four beasts and twenty-four elders being symbols which represent God's supreme authority over both Heaven and Earth. An illustration or figure of this is the manner of the Jewish Supreme Tribunal. Their higher court consisted of elders or ex-priests, twenty-four in number, beside which there were one high priest and three vice-priests or presidents. (These are typified by the four beasts and the twenty-four elders around the throne of God.) In this high court or tribunal of the Jews all crimes were tried, and here our Lord himself

was arraigned. The Sanhedrim, or legislative body, consisted of seventy-two members, six representatives coming from each of the twelve tribes of Israel. This higher Jewish tribunal is a type of the Great Tribunal of God, who has supreme authority over the whole universe.

The fifth chapter of Revelation tells of the book with the seven seals. This book contains all the historical events that have transpired during the seven church ages, from the beginning to the end. These are the messages that the seven angels were to deliver to the seven ages. But there was not any one who could open the seals of the book except the Lamb of the Tribe of Judah, which is Christ the Lord. All power now had been given unto Christ by the Father, because of the Atonement made for the sins of the world and for its redemption. The seals of this book are opened as soon as one age expires and a new age is ushered in. It is time that will reveal the hidden mysteries contained in the seven church ages, from the beginning of creation until the consummation or the end.

LETTER TO THE FIRST CHURCH AGE.

Rev. II, 1, 7, is the letter to the First Church Age, or the Church at Ephesus, the word Ephesus itself meaning *First*. This letter contains the first message, and the age is a period of 1856 years.

One noticeable feature of these letters is the diction, being so strangely worded as to apply to particular events of each age as they transpire.

In the first letter to Ephesus God commends the righteous ones for their labor performed, "and thou hast not fainted," but says also, "I have somewhat against thee. Thou hast departed from thy first love."

They had partaken of the fruit of the tree of knowledge of Good and Evil. They had fallen. They are now admonished to repent, or else their Church Age would be destroyed. "And I will remove the candlestick."

OPENING THE FIRST SEAL.

Rev. VI, 1-2, is an account of the opening of the First Seal by the Lamb, which is Christ. In verse 2 John "saw a white horse and his rider. He had a bow in his hand and He went forth conquering and to conquer." This is a fitting symbol of the First Age. The white horse denotes purity—the crowned Rider was Christ our Lord, "going forth conquering and to conquer."

THE FIRST TRUMPET SOUNDS.

Rev. VIII, 7. This verse relates the first trumpet sound, which was the first of the seven angels who were to carry the messages to the seven churches. And John "saw hail mingled with fire and flood, and they were cast upon the earth; and a third part of the trees were burned up and all green grass burned up and destroyed." "And I will remove thy candlestick." For with the deluge God destroyed all the people, except Noah and his family of eight persons, who were saved in the ark. (Gen. VI, 9-22.)

John says one-third of the trees were burned up or destroyed, and green grass was completely destroyed—by the deluge.

"When the waters were beginning to decrease, Noah first sent out a raven, which went to and fro daily."

"Also he sent out a dove and she found no rest for the soles of her feet."

"Then Noah again sent out a dove, and this time she returned with an olive branch in her beak." (Gen. VIII, 1-12.)

This would indicate that not all vegetation was destroyed, the olive trees being yet alive.

We can understand now that John was not describing this as a mere figure of something else, but that it did actually transpire.

“A third part of the trees and all green grass were destroyed.” “I will remove thy candlestick out of its place, except thou repent.”

Gen. I gives a full account of the Creation.

Gen. II-III, The Fall of Man, and in the 15th verse of Chapter III the Promise.

See Gen. XII, 1-8, and in connection with it Rev. II, 4-5.

Matt. XXVII: The Crucifixion of Christ.

Mark XV: Christ shall bruise the serpent's head, and the serpent shall bruise His heel.

Luke XXIII: The crucifixion of Christ.

Luke III: Genealogy of Christ.

THE ALTAR REPRESENTS THE CHURCH.

Gen. IV, 3-8: The Altar of Sacrifice.

Gen. VIII, 15-22: Noah after the Deluge.

Gen. XXVIII: Jacob on his way to Padanaram.

Gen. XIV, 17-24: Abraham and Melchizedek, King of Salem.

Exodus XXX, 1-10: The Altar Constructed.

Exodus XXVI, XXVII: Building of the Tabernacle.

I Kings VI, VII: Solomon Building the Temple.
Christ Offers Himself as a Sacrifice.

Gen. IV, 3-4: Abel Offering a Sacrifice.

Num. XXI, 4-9: The Brazen Serpent.

John III, 14-15: Christ Referring to Himself.

Luke XXIII: The Crucifixion of Christ.

CHRIST'S PRIESTLY OFFICE.

Gen. XIV, 18-24: Melchizedek and Abraham.

Heb. V, X: Christ's Priesthood.

CHRIST AS KING.

Gen. XVII, 1-22: Isaac Promised.

Matt. I, 1-18: Genealogy of Christ.

II Sam. VII, 1-17: David's Kingdom Type of Christ.

Isaiah IX, 1-12: Christ's Birth and Kingdom.

Micah V, 2-3: In Bethlehem of Judea.

Matt. I, 18-25: Christ's Birth.

Luke II, 27-33: Nature of Christ's Kingdom.

Gen. V: Genealogy of the Righteous Ones of the Antediluvian Age.

Jude 14th verse: Enoch appearing in the last days, at the Second Coming of Christ, with ten thousand Saints of Ephesus, the First Church Age.

WICKEDNESS OF THE FIRST CHURCH AGE.

Gen. VI: Wicked Destroyed by Deluge.

Rev. II, 6: Deeds of the Nicolaitanes.

Gen. XIX, 1-12: Deeds of the Nicolaitanes.

Lev. XVIII, 21-30: Deeds of the Nicolaitanes.

Rev. II, 5: "Behold I will remove thy candlestick out of his place, except thou repent."

Rev. XVI, 1-2: The First Vial of Wrath Poured Out.

END OF THE FIRST CHURCH AGE.

SECOND CHURCH AGE

SMYRNA^o

MELCHEZIDEC PERIOD



Duration, 428 Years

* Smyrna means myrrh or sweet-smelling savor—bloody.

SECOND CHURCH AGE

This period represents Innocency or Favor with God.

LETTER TO THE SECOND CHURCH AGE.

Rev. II, 8-11, gives the letter to the Second Church Age. In verse 9 God says, "I know thy works, tribulations and poverty, but thou art rich." By the use of the word poverty, God means that there were in this age only a few of the righteous. The earth was just beginning to be repopulated after the deluge, and the number of inhabitants was as yet small.

But He says, "Thou art rich." Gen. XIII, 1-4: Abraham was rich. Job I, 1-3, and Rev. II, 10, God says to Abraham, "Fear none of these things which thou shalt suffer, for ye shall have tribulation ten days." (A prophetic day constitutes a year.)

Gen. XII, 10-20: Abraham went down into Egypt when he first came to Canaan, for there was a famine in Canaan at that time, and he remained in Canaan ten years.

OPENING THE SECOND SEAL.

Rev. VI, 3-4. This symbol is very emblematic of the history or important events that transpired in the Second Church Age.

The Red Horse and the Rider refer to Christ our Lord, and the manner in which He is conqueror in this age.

THE SECOND TRUMPET SOUNDS.

Rev. VIII, 8-9. In the eighth chapter of Revelation we are told of the sound of the second trumpet. Verses 8 and 9 say, "And there were great mountains burning with fire, and cast into the sea."

Gen. X, 25: To Eber were born two sons. The name of one was Peleg, which means to divide. For in his day the earth was divided. This event is supposed to have occurred about one hundred years after the deluge. Geologists inform us of very great upheavals about this period of time and that of the deluge, which very greatly changed the material lines of the continents.

A very interesting bit of history is obtained from the Mormon Bible, concerning the time when America was first peopled, though the truth of the story is not demonstrated. But it is stated by scientific investigators of ethnology that the Aborigines of the American continents, the Mound Builders and Cliff Dwellers, were much more civilized people than those who were found here in 1492 by the Spaniards under Columbus.

Rev. VIII, 9 states that a third of the creatures which had life in the sea died, and a third part of the ships were destroyed.

Those who are acquainted with the ancient history of the Ninevites and Babylonians know that they soon learned the art of ship building. They built war vessels, small and crude, of course, but answering as a navy in carrying on their expeditions in war.

This is in the age of the "Second Trumpet-Sound," and it is a very fitting emblem of the period.

Some Bible students are of the opinion that the deluge was only a partial one, and that it did not cover the whole surface of the earth. Our purpose, however, does not concern itself with a discussion of these points in dispute. The main idea is to get a knowledge of these important events, so that it can be determined in what Church Age or period of time they transpired.

In Genesis, Chapter X, we learn of the Three Great Branches of the Human Family.

This event is of an importance only second to that of the Creation. For if the deluge was an universal one, we owe to this event the repopulation of the earth.

In this peculiar geographical location, as in the time of the Creation, we find the Cradle of the Human Family, and from this great center the different nations of the earth have been established. These nations have not been born in a day, or a month, or a year, for the nucleus or beginning was very small. First there were families, then clans or tribes, and lastly nations. The progress was naturally slow, and it required several centuries to populate a nation. At the time of the division, there were only eight persons, or we might say, three families, and from this nucleus the earth was re-populated. Noah and his three sons were the representative heads. And from the three sons, Shem, Ham and Japheth, the countries and the nations of people are respectively named.

Shem—the meaning of the word is “yellow”—is the representative of the Semitic branch of the human family. The original nations of this branch were the early Ninevites, Assyrians, Babylonians, Armenians, Hebrews, Phoenicians and Arabs.

Ham—the meaning of the word is “black.” The original tribes of the Hamitic branch were the Africans, the early Egyptians and the Libyans.

Japheth, meaning “white,” is the representative of the Aryan or Caucasian branch of the human family.

The early Medes and Persians, the Indo-Europeans, first settled in Asia Minor. But the Greeks, the Romans, the Russians, the Slavs, the Germans and the Anglo-Saxon or English peoples, have populated Europe and the isles of the sea.

In Genesis X, 2, it is related that “Ashur, son of Shem, builded Nineveh,” which later on become the capital of Assyria. At this time these were small tribal cities.

In verses 9 and 10 it is told that Nimrod, son of Cush, the mighty hunter before the Lord, builded Babel. The beginning of his kingdom was about one hundred years after the deluge. At the building of the tower of Babel occurred the confusion of tongues. (Gen. XI, 1-9.) Babel later on became the seat of government in Chaldea, and the name was changed to that of Babylon. In the remote or ancient history Nimrod's name is Hammurabi, and he was the first king of Babel.

In excavating the ruins of these ancient cities, which has been done in recent years, exploring parties have found a great many interesting records of these places and these people. Among other explorers is Prof. Hilpricht of the University of Pennsylvania, who found what is supposed to be the temple of Bel at Nipur, the name given to it now. And it is claimed that 150,000 tablets have been discovered made of sun-dried clay, and upon which are stamped uniform characters, showing the system of writing then in use. Among the many historical records upon these tablets is an account of the deluge. There is also a code of laws similar to the Mosaic law. This is supposed to have been written by Hammurabi, the first king of Babel.

The call of Abraham into Canaan (Gen. XII) is another very important event which transpired in the Second Church Age. Abraham was born 1996 B. C., and was seventy-five years old when he went into Canaan. The Lord covenanted with him and told him that He would make of him and his seed a great nation. "And in thee shall all the nations of the earth be blessed."

"And Abraham by faith believed God, and it was reputed unto him for righteousness." (Heb. XI, 8-19.)

The Lord again covenants with Abraham (Gen. XVII, 1-19) and tells him that a son shall be born unto him in his old age. This son, Isaac, is a type of Christ, and

through Isaac a great nation is established. (II Sam. VII, 1-17; Matt. I, 1-17).

Like the other nations around her, Israel had her patriarchal or tribal beginnings. Later on in the course of events came David, who was king over Israel, and Solomon his son, whose kingdom was a type of Christ. These are connecting links in the development of Israel as a nation.

In the days of Kings David and Solomon the nation of Israel was, in its religious, social and commercial status, superior to any of the nations about her. God had indeed fulfilled his part of the covenant that he made with Abraham.

And Israel become a great nation.

Rev. XVI, 3: The Second Vial of Wrath.

END OF THE SECOND CHURCH AGE.

THIRD CHURCH AGE

PERGAMOS^o

PATRIARCHAL PERIOD



Duration, 470 Years

* Height of elevation—corrupt.

THIRD CHURCH AGE

The Third Church Age began when Abraham went down into Canaan, at the age of 75 years. He left Chaldea in 1921 B. C. (Gen. XII chap.)

LETTER TO THE THIRD CHURCH AGE.

Rev. II, 12-17. Here the third church letter is given, which represents the third angel with his message. In verse 13 the Lord says, "I know thy works and, where thou dwellest even Satan's seat is." Satan's seat means authority, where wickedness abounds and controls. This certainly refers to the kingdom of Egypt.

The Hebrews were to be sojourners in Canaan and in Egypt for a total period of 430 years.

Their sojourn is referred to in Gen. XV, 13; Gal. III, 16, 17.

Abraham went into Canaan in 1921 B. C., and Joseph was sold into Egypt in 1729 B. C. A few years later the families of Israel found refuge in Egypt (about 1689 B. C.) The Exodus occurred in 1491 B. C. The families of Israel, or Patriarchs, were sojourners in Canaan 232 years and were in bondage in Egypt 198 years, making a total of 430 years.

It should be noted that God's purpose in leading his people, the Israelites, into Egypt just at this time was that they might do missionary work among the Egyptians.

And to every nation that has had Israel captive or a tributary to itself, or to whatever nations God has led them

throughout the earth, the Israelites have been missionaries. No wonder that God told Abraham that through him all nations of the earth should be blessed.

It is said that nothing so impresses the traveler in Egypt as the extreme antiquity of the country. The beginning of its history is unknown.

In a history written in Greek by Mentho in the third century B. C. is given a list of the ancient kings of Egypt. They are divided into empires, then subdivided into dynasties.

The first is called the Ancient Empire, and it comprises the first ten dynasties. Menes was king of the first dynasty. The Pyramid of Cheops was built by King Cheop, who reigned over one of those dynasties, and other monuments were erected which are said to be well preserved even unto this day.

Egypt is said to have had a compacted form of government even in that early period of her history.

Through discoveries made by archaeologists, the early history of Egypt is being read today from her hieroglyphics. It is said that Egypt had developed an alphabet, and that there were, as in our alphabet, two forms of letters, one for writing and one for printing. In hieroglyphic writing, use was made of pictures and symbols to express thoughts. The key to these hieroglyphics is the rosetta stone. This was found by the French, when they invaded Egypt under Napoleon in 1798. The precious relic bears an inscription in the Egyptian and in the Greek languages, three forms of script being used—the Egyptian hieroglyphics and the Demotic, then the Greek characters. The chief credit for deciphering these inscriptions we owe to a French scholar, Champollion.

These researches have opened the long sealed libraries of Egypt and have made them known to the world.

The second or middle empire extends from the 12th dynasty to the 19th dynasty, or from 1985 B. C. to 1575 B. C.

The third or new empire begins with the 19th dynasty in 1359 B. C., and ends with a Persian dynasty about the middle of the 4th century. There were in all 31 Egyptian dynasties.

The second empire is the one of most interest to the present subject. It covers a period of more than four centuries, from 1985 B. C. to 1359 B. C.

Egypt was invaded by the Hykos, a northern race of people known as Shepherd Kings, who overcame the old Theban kings of the 12th dynasty, and controlled the destiny of Egypt for several centuries. These people in manners and culture resembled the Hebrews.

It was during the latter part of the reign of the Hykos that Joseph was sold into Egypt in 1729 B. C., and a few years later the families of Egypt found refuge in Egypt (1689 B. C.).

At the expiration of the 17th dynasty in 1575 B. C., the 18th or Thosthmuc dynasty began, and governed Egypt until 1359 B. C. Thosthmus I was a young prince of the Theban line of kings or royal family, and by a hard struggle he drove the Hykos out of Egypt. This is known in history as the War of Independence, and was waged for several years.

It was in the fourth year of the reign of Thosthmus that Moses was born, 1571 B. C. This even, though seemingly insignificant, is one of very great importance to the destiny of Israel.

It was Thosthmus who enforced the decree of death upon the male children of the Hebrews. (Ex. I, 15-22.)

(Rev. II, 13) "In those days wherein Antipas" (the meaning of this word is little) "was my faithful martyr, that was slain among you, where Satan dwelleth."

In Ex. II, 1, 10 is found the beautiful little story of Moses and the daughter of Pharoah, Princess Hatshepsut, who found Moses on the River Nile. She finally adopted him as her son, and educated him in the knowledge of the Egyptians. (Acts VII, 22.) This preparation fitted him no doubt for the work which God had enjoined upon him to do, and which made him a great statesman and a leader of Israel.

OPENING OF THE THIRD SEAL.

Rev. VI, 5-6. In the opening of the third seal the Black Horse and the Rider are emblematic of the corrupt conditions of this age.

SOUNDING OF THE THIRD TRUMPET.

Rev. VIII, 10-11. "And John saw a great star fall upon the Rivers and the Fountains of Waters, and they became Litter, and many men died."

Ex. VII—One of the ten plagues.

Ex. XI—Death of the first-born.

"And the name of the star was wormwood." Rev. VIII, 11.

This would indicate the seven afflictions, the persecution and the bondage that the families of Israel were undergoing while they were in Egypt.

Gen. XVII—God's Covenant with Abraham.

II Sam. VII, 1-17—God's Promise to David.

Is. IX—Christ's birth and Kingdom.

Luke I, 31-33—Birth of Christ.

Matt. I, 1-17—Genealogy of Christ.

It will be remembered that the covenant was made to Abraham in the preceding age.

These are very important events that are transpiring in the development of the families of the Hebrews into a national existence, and not only the Hebrews, but to the Gentile nations as well.

At this time they were all just emerging from the patriarchal or tribal state into national life, and they were each striving for the supremacy.

Following is a synopsis of important events as they transpired during the Third Church Age.

Relative to the Hebrews:

Gen. XXI, 1-12—Isaac's Birth in 1896 B. C.

Gen. XXV—Birth of Esau and Jacob, 1837 B. C.

Gen. XXV, 27-34—Esau Sells his Birthright.

Gen. XXVII—Jacob Deceives Isaac.

For convenience in study, several chapters are grouped together.

The ten chapters of Genesis, from XXVII to XXXVII, should be studied very carefully, for they cover the Period of Jacob, from the time he journeyed to his mother's brother in Padanaram to the time Joseph was sold into Egypt in 1729 B. C., a little over one hundred years. Jacob now has twelve sons in his family, and from their names we have the names of the twelve tribes of Israel.

Chapters XXXVII to L of Genesis are also very interesting. They contain the history from the time that Joseph was sold into Egypt in 1729 until the families of Israel went into Egypt, about 1689 B. C.

Rev. II, 15. Deeds of the Nicolaitanes.

Lev. XVIII, 21-29.

Gen. XIX. Destruction of Sodom and Gomorrah.

Ex. II, 1-10—The Birth of Moses. Moses slew an Egyptian and fled from Egypt into the land of Midian.

Ex. III, IV—The Lord appeared unto Moses in a burning bush and told him to go back into Egypt and prepare to deliver the Israelites from the Egyptians.

The families of Egypt were now to return to Canaan under the leadership of Moses.

Ex. VII, X—The Lord sends the ten plagues.

Ex. XII—The Passover instituted.

Ex. XIII—The Israelites journey to the Red Sea.

Ex. XIV—Pharoah pursues them. The Crossing of the Red Sea.

Ex. XV, 22-27—They journey to Elim.

Ex. XVI—They murmur for bread, and manna is given them.

Ex. XVII—They pitch at Rephidim.

Ex. XIX—They arrive at Mt. Sinai ten months after they leave Egypt.

Ex. XX—They remain at Mt. Sinai ten months. During this time the ten commandments are given (1491 B. C.).

Ex. XXV, XXVI—The ark of the covenant and the tabernacle are constructed. This tabernacle is a type of the temple which was built later on.

The Israelites were numbered and there were nearly three million of them—quite a nation, on their way back to establish themselves again in Canaan.

They were twelve months in going from Egypt to Mt. Sinai.

Num. X—On the twentieth day of the second month in the second year they were at Kadish on the border of the wilderness of Zin.

Num. XI—They journey from Kadish three days through the wilderness to Kibroth. They murmur for flesh to eat and the Lord sends them quails, which they ate for thirty days while in camp.

Num. XII—They journey from Kibroth to Hazeroth. Here Miriam and Aaron rebuked Moses because he married the Ethiopian woman. Both were stricken with leprosy. They remain in camp seven days.

Num. XIII—The people remove from Hazeroth into the wilderness of Paran at Rithmah. Here they remain forty days until the twelve spies return from their expedition to Canaan. They had been six months in journeying from

Mt. Sinai through the wilderness of Zin, making in all one year and six months out of Egypt.

Ten of the twelve spies gave a false report, and the children of Israel refuse to move against the Canaanites. They murmur against Moses.

Num. XVI—Korah and Dathan rebel against Moses and the Lord destroys them.

Ex. XIV, 30-35—The people return to the wilderness, and are there thirty-seven and a half years, making thirty-nine years since they left Egypt. They return to Kadish, which was their starting point into the wilderness after leaving Mt. Sinai.

Num. XX—They were now in the first month of their fortieth year, when they started again through the wilderness of Zin toward Canaan.

Miriam dies at Kadish and is buried there.

The people again murmur for water. Moses smites the rock with his rod and water gushes forth. He calls the place Meribah. Moses and Aaron fail to sanctify the Lord to the people, and were forbidden to lead them to Canaan.

The people journey from Kadish and come to Mt. Hor. Aaron dies at Mt. Hor.

Num. XXI—The Israelites move from Mt. Hor by way of the Red Sea. They murmur at their difficulties, and this time God sends fiery serpents to destroy the people. Moses is commanded to erect a brazen serpent and lift it upon a pole, that he who is below may look and live. This serpent of brass is a type of the sacrifice that Christ is to offer for the sins of the world. (John II, 14-15.)

The Israelites journey from Abath into the wilderness of Moab. They had consumed ten months of the fortieth year journeying through the wilderness. They had encountered enemies along the route, and now as they enter the wilderness of Moab, bordering on the Jordan, they meet

the greatest foe which has yet appeared before them. This was the tribe of Midianites, whose king was Balak, and Balaam, a prophet in Midian.

Num. XXII-XXV.

Rev. II, 14.

Notice the similarity in the above two passages.

Deut. XXXIV—Moses died on Mt. Nebo.

Rev. XVI, 4-7—The Third Vial of Wrath.

Ex. VII, 18-25.

Ex. XI.

END OF THIRD CHURCH AGE.

FOURTH CHURCH AGE

THYATIRA*

THE LAW PERIOD

Duration, 730 Years

* Songs of labor or sacrifice of contrition—death.

FOURTH CHURCH AGE

The Angel with the fourth message.

Rev. II, 18-29. The wording of this letter should be carefully noted. The age is designated as the Law Period, because of the fact that the law had just been given to Israel.

All these events are easily understood when it is known where to locate them and in what age they occur. Many of the events of this age are very important and worthy of serious study.

THE FOURTH SEAL OPENED.

Rev. VI, 7-8. The Pale Horse and the Rider signify death. This, too, is very emblematic of the events of this age. The war with the kings of Assyria, the division of the Kingdom, the internal wars, driving out the Canaanites, the parceling out of the land to the twelve tribes of Israel, the Kingdom established and the building of the temple are all interesting events of this age.

THE FOURTH TRUMPET SOUNDS.

Rev. VIII, 12-13. This should be carefully noted, especially the latter part of verse 13. The angel says, "*Woe woe, woe* unto the inhabitants of the earth by reason of the other voices of the other three trumpets which are yet to sound." These three woes will begin with the fifth trumpet sound, or Fifth Church Age. This fact must be borne in mind.

Josh. I, V—Joshua leads the Israelites into Canaan. They miraculously cross the Jordan and prepare to take Jericho.

Josh. VI—City of Jericho destroyed.

Josh. VII, VIII—City of Ai destroyed.

Josh. IX-XII—Destruction of the Canaanites.

Josh. XIII, XIV—The land divided, and the death of Joshua. He ruled 40 years.

Judg. III—Ehud ruled Israel 80 years.

Judg. IV—Deborah ruled Israel 40 years.

Judg. V-VIII—Gideon ruled Israel 40 years.

Judg. IX—Abemelich ruled Israel 3 years.

Judg. X—Tola and Jair ruled Israel 45 years.

After this they were without a captain until the 18th year of Jephthah.

Judg. XI, XII, 1-7—Jephthah ruled Israel 6 years.

Judg. XII, 7-15—Ibzon and Elon and Abdon ruled 23 years.

Judg. XIV-XVI—Samson ruled 20 years.

I Sam. I-IV—Levi, Judge and Priest, ruled 44 years.

I Sam. I-IX—Samuel ruled 15 years.

This covers a period of 356 years that the Israelites were governed by judges. The Book of Ruth gives a picture of their simple home life.

I Sam. X—Saul anointed in 1095 B. C. first king of Israel. He ruled twenty-five years after Samuel died.

We have traced carefully God's chosen people, Israel, from the Patriarchal or Tribal State to one of national existence and power.

I Sam. XVI—David anointed king (1048 B. C.).

II Sam. V—David captures the city of David, which he at once makes the seat or capital of his kingdom and calls it Jerusalem. This city has an interesting history.

Gen. XIV—After Abraham had destroyed the five kings in battle he met on his return Melchizedek, who was a priest of the Most High God, and also king of Salem. He gives Abraham his blessing. The city Salem afterward be-

came the City of David, then was named Jerusalem, and made the capital of the kingdom of Israel.

David ruled 40 years.

II Sam. VI—The Ark brought to Zion.

II Sam. VII—The kingdom established.

II Sam. XXIV—David numbering the people.

I Kings I, II—Solomon anointed king. During his reign the kingdom of Israel was at peace with other nations. Solomon's righteousness, wisdom and power were known to them all. The nation was at its zenith of glory. God's covenant with Abraham had been fulfilled. (Gen. XII.)

I Kings V-VII—Building of the temple.

I Kings VIII—Dedication of the temple. Zion, the church of God, was now permanently established in Israel, and the honor and glory of it was known to all nations. How sad that it was soon to disappear!

I Kings IX—God's covenant with Solomon.

I Kings X—The Queen of Sheba with Solomon.

After reigning 40 years, Solomon died in 975 B. C.

I Kings XII—Rehoboam, son of Solomon, anointed king over Israel, 975 B. C. The kingdom is now divided. Two tribes, Benjamin and Judah, remain loyal to Rehoboam, and the seat of their government is Jerusalem. Jeroboam is anointed king over the remaining ten tribes, known as Ephraim or Israel, and they establish their seat of government at Samaria.

Here follows a list of the nineteen kings of Israel from the division of the kingdom in 975 B. C.

I Kings XII, 20 verses—Jeroboam, 975 B. C., 22 years.

I Kings XIV, 20 verses—Nadab, 954 B. C., 2 years.

I Kings XV, 16 verses—Baasha, 953 B. C., 24 years.

I Kings XXI, 6 verses—Elah, 930 B. C., 2 years.

I Kings XVI, 10 verses—Zimri, 929 B. C., 7 days.

I Kings XXI, 16 verses—Omri, 929 B. C., 12 years.

I Kings XXI, 28 verses—Ahab, 918 B. C., 22 years.

The Prophets Micaiah and Elijah appear and prophesy.

Note I Kings XVII-XXII; II Kings I-II; II Chron. XVII-XVIII; Rev. II, 19-26.

I Kings XXII, 40 verses—Ahaziah, 897 B. C., 2 years.

II Kings III, 1 verse—Jehoram, 896 B. C., 12 years.

The Prophet in Israel—

II Kings II-XIII—Prophecies of Elisha.

II Kings IX, 6—Jehu, 884 B. C., 28 years.

II Kings IX-I, 1—Jehoahaz, 856 B. C., 17 years.

II Kings XIII, 10 verses—Jehoash, 839 B. C., 16 years.

The prophet Jonah prophesied against Nineveh.

II Kings XIV, 22 verses—Jeroboam, 825 B. C., 41 years.

The minor prophet Hosea prophesies. Hosea II, III, IV. He prophesies against Israel, 721 B. C.

Hosea VIII—Judah destroyed by Babylon, 606 B. C.

Amos I-II—Amos, a minor prophet, contemporary with Hosea, prophesies against Assyria and Moab by Babylon in 620 B. C.

Amos III, VII, IX—Against Israel by Assyria, 721 B. C.

II Kings XX, 8 verses—Zachariah, 773 B. C., 6 months.

II Kings XV, 13 verses—Shallma, 772 B. C., 1 month.

II Kings XX, 17 verses—Menahem, 772 B. C., 10 years.

II Kings XV, 23 verses—Pekahiah, 761 B. C., 2 years.

II Kings XV, 27 verses—Pekah, 759 B. C., 20 years.

II Kings XV, 27 verses—Hoshea, 742 B. C., 7 years.

II Kings XVII—Israel or Ephraim taken into captivity by Shalmanezzar, King of Assyria, in 721 B. C.

It is possible to obtain many interesting statistics of the Jews or Israelites. They are supposed to number thirteen millions, and are scattered throughout the nations of Europe and through the United States of Am-

erica. In the latter country there are supposed to be two and a half millions. In Russia alone there are five and a half millions. The remainder are scattered through various countries of Europe. It has been a puzzle to historians to know what became of the ten tribes of Israel, called on this account the ten lost tribes. It is possible that these are the Russian Jews, but this is only a conjecture.

When the Assyrians led the ten tribes into captivity they filled Palestine with their own people, the Assyrians, to prevent Israel from ever returning. They never did return. The geographical location of Assyria at that time was in the remote northern part of Asia Minor on the Bosphorus, bordering Greece in Europe, hence the ten tribes crossed over into Russia, in the northern part of Europe.

A list of the twenty Kings of Judah:

I Kings XII—Rehoboam, 975 B. C., 17 years.

I Kings XV, 1—Abijah, 957 B. C., 3 years.

I Kings XV, 9—Asa, 955 B. C., 41 years.

I Kings XXII, 41—Jehosophat, 914 B. C., 25 years.

II Kings VIII, 16—Jehoroam, 889 B. C., 8 years.

II Kings VIII, 25 years—Ahaziah, 885 B. C., 1 year.

II Kings XI, 3—Alhaliah, 884 B. C., 6 years.

II Kings XI, 21—Jehoash, 878 B. C., 40 years.

Zechariah was Prophet.

II Kings XIV, 1—Amaziah, 838 B. C., 29 years.

II Kings XIV, 21—Azuriah, 810 B. C., 52 years.

II Kings XV, 32—Jothan, 758 B. C., 16 years.

Isaiah, the Prophet of Judah, appears upon the scene of action. His prophecies are first directed against Israel and Judah.

Is. I, VIII—A general denunciation of Israel and Judah.

Is. XV—He prophesies against Moab.

Is. XVI, XX—Destruction of Egypt by Assyrians.

Is. XXI—He prophesies against Babylon by Medes and Persians.

Is. XLII, LX—Christ's mission to the Gentiles.

Is. XLV—Restoration by Cyrus.

Is. IX—Christ's Birth and Kingdom.

Luke II, 8-14—Birth of Christ.

II Kings XVI, 1—Ahazim, 742 B. C., 16 years. Micah, a minor prophet and contemporary with Isiah, also prophesies.

Micah I-II—He prophesies against Israel and Judah by Assyria; Israel by Assyria in 721 B. C., and Judah by Assyria in 606 B. C., by Babylon.

Micah IV, 10—Birth of Christ, His Kingdom.

Matt. II, 2-6—Birth of Christ.

II Kings XVIII, 1 verse—Hezekiah, 720 B. C., 29 years.

Nahum II-VI—The prophecies of Nahum, a minor prophet, are directed against Assyria, Egypt and Edom by Babylon (620 B. C.).

II Kings XXI, 1 verse—Manasseh, 698 B. C., 55 years.

II Kings XXI, 19 verses—Amon, 643 B. C., 2 years.

Another minor prophet, Joel, also prophesies.

II Kings XXII, 1 verse—Josiah, 641 B. C., 31 years.

Jer. II-VI-VIII—Calamities of the Jews foretold by Jeremiah, a major prophet.

Jer. L, LI—Destruction of Babylon by Medes and Persians. (536 B. C.)

Jer. XXX, XXXIII—Restoration of Judah.

Jer. XXIII—Promise of Christ.

II Kings XXIII, 30 verses—Jehoaz, 610 B. C., 3 months.

Zeph. I, II—Zephaniah, a minor prophet, prophesies against Judah by Babylon (606 B. C.).

II Kings XXIII, 34 verses—Jehoikam, 610 B. C., 11 months.

II Kings XXIV, 8 verses—Jehoiachim, 519 B. C., 3 months.

The prophet Ezekiel prophesies before the captivity of Judah by Babylonians, 606 B. C.

Ezek. XII—Zedekiah's captivity typified.

II Kings XXIV, 18—Zedekiah anointed king in 588 B. C., the last king of Judah.

II Kings XXIV, XXV—Destruction of Jerusalem by Nebuchadnezzar, King of Babylon, in 586 B. C.

Ezek. XXI—Conquest of Tyre by Babylon.

Ezek. XXX—Conquest of Egypt by Babylon.

Ezek. XXXI—Conquest of Assyria by Babylon.

Ezek. XXIV—Destruction of Jerusalem.

In verses 6 and 7 notice the Woe that is expressed.

Is. XXIX, 1-7—Destruction of Jerusalem. Note the Woe expressed.

Rev. VIII, 13—Three Woes are here expressed. There are still three more angels to sound the three trumpets. The four trumpets had already sounded.

This important event closes the Fourth Church Age, or Law Age.

The beginning of the Fifth Church Age is known as the Prophetic Age, under the Fifth Trumpet Sound. With the destruction of Jerusalem at the beginning of the Fifth Church Age the first Woe begins, or in 606 B. C., when Judah became a tributary nation to Babylon.

Note the significance of the three Woes. Knowing the time to which the first Woe refers, it is important to trace the period of each of the others, so that the events may be located as they occur.

Rev. XVI, 8-9—The Fourth Vial of Wrath.

Observe the appropriateness of the conditions mentioned.

FIFTH CHURCH AGE

SARDIS*

PROPHETICAL PERIOD



Duration, 721 Years

* Songs of joy or that which remains—lack of zeal.

FIFTH CHURCH AGE

Rev. III, 1-6. In the first six verses of the third chapter of Revelation is found the letter to the Fifth Church Age, the wording of which, it will be noticed, differs from that of any of the four preceding letters. This is known as the Prophetical Age, because of the finishing up of the Old Testament dispensation—the Law—and the coming in of the New Testament, or Gospel Age. Christ is coming to establish His Kingdom upon earth. In verse 3 Christ says, “Hold fast and repent. If therefore thou shalt not watch, I will come as a thief on thee, and thou shalt not know what hour I will come.”

It will be noted how appropriate is this reference to Christ's First Appearing.

Matt. II, 1-10, and Luke II, 8-14, Christ's Birth.

THE FIFTH SEAL OPENED.

Rev. VI, 9-11. This should be carefully studied.

THE FIFTH TRUMPET SOUNDED.

Rev. IX, 1-12. The Star mentioned here as falling from Heaven represents Babylon, the seat of the power of Paganism.

Is. XIV, 12-23—Lucifer, the Morning Star.

Rev. XVII, 1-6—The Mystery Babylon.

Rev. XII, 7-12—The Great Red Dragon. Note with care these great events that are transpiring in the Fifth Church Age, which begins in 606 B. C. and closes at 63 B. C., the beginning of the Roman Empire. Or we may say, for convenience, that it extends to the Christian

Èra, a period of over 600 years. During this period we have the Babylonian Èra, 606-536 B. C., the Persian Èra, 536-332 B. C., the Greek Èra, 332-198 B. C., the Syrian Èra, 198-168 B. C., the Maccabean Èra, 168-63 B. C. and the Roman Èra, 63 B. C., 135 A. D.

It is a mistake to try to be too exact regarding the dates of various periods or ages. Any investigator of historical events will find that he cannot put too much trust in exact dates. It is best to arrange historical happenings according to the changes in religious and political periods, and to be guided by this classification.

We have three different systems of chronology in view: 1st the lunar year, 354 days; 2nd, the solar year, 360 days; 3rd, the standard year, 365 days. The Babylonians, Hebrews and Mohammedans used the lunar system. The solar system was introduced by Julius Cæsar, Emperor of Rome, the standard time by Pope Gregory. This system is in use by Great Britain, France and the United States.

Ezek. IV, 1-8, Num. XIV, 33-35—The prophets used these mysterious symbols: a day, for a year; meaning a year in point of time.

Dan. XII, 7; Rev. XI, 2-3; Rev. XII, 1-6, all refer to the same period of time, 1260 years.

Using the lunar chronology as an illustration, the 354 days equals a "time" (354 years) and "times," which is plural, means twice 354 years, or 708 years. Then again a half time, 177 years, equals 1239 years. These are symbols, and are called prophetic days, to which we will frequently need to refer. Any one of the chronological systems, 354, 360 or 365 days may be used, but with the understanding that there will be a difference between them.

Between the Julian and the lunar systems there is a dif-

ference of 21 years. For convenience we will hereafter use in this work the Julian system.

Following is a relation of events as they occur in the Fifth Church Age.

The two tribes, Benjamin and Judah (known as Judah). They were taken captive by Babylon in 606 B. C., and were captives in Babylon 70 years, until 536 B. C. After her captivity in Babylon, Judah had three governors, Zerubabel, in 546 B. C., Ezra, 457 B. C., and Nehemiah, 456 B. C.

Haggai II—Haggai, a minor prophet, foretells the glory of the second temple.

Zech. II-VIII—Zechariah prophesies of the restoration of Judah, and in chapter XI, of the destruction of Jerusalem by the Roman, 72 A. D.

Mal. III, IV—Malachi, a minor prophet, tells of the fore-runner of Christ.

Matt. III; Luke I, II, also.

These three prophets grew up after the captivity and in the latter part of the Fifth Church Age.

The first *Woe* expressed began with the Babylonish captivity (606 B. C.).

Ezek. XXIV, 6-7—The *Woe* expressed.

Is. XXIX, 1-7—Destruction of Jerusalem.

Rev. VIII, 13—This is the first *Woe* of the three trumpets that were yet to sound. It must be determined how long this *woe* is to last.

Rev. IX, 5—It was to last a period of five months, using the symbol of the prophetic day, which equals a year. One month would contain thirty days, or thirty years; then five months would contain 150 days or years.

Beginning with the Babylonish captivity, 606 B. C., and ending with the destruction of Babylon by the Medes and Persians, 536 B. C., is a period of 70 years. In 536

B. C., Cyrus made a decree that the Jews should return to Palestine, and restore that country (Read the book of Ezra). It is said that of the Jews in Babylon only sixty thousand went back under this decree. (Is. XXI).

Some still remained, and were scattered through the dominion of Persia. (Read book of Esther). Some remained in Persia until the reign of Artaxerxes, or Darius III. At that time (456 B. C.) occurred what is known as the Great Reformation of the Jews, under the leadership of Nehemiah. (Read book of Nehemiah). From the time that King Cyrus made his decree (Ezra I, 1-16) until the Great Reformation under Nehemiah, 456 B. C., is a period of 80 years. The Jews were in Babylon 70 years, and these two periods covered 150 years, which is equal to the 5 months mentioned in Rev. IX, 5.

And this is the period of the First Woe.

Rev. IX, 12—"One Woe is past, and behold there are two more to come hereafter."

The second Woe, then, begins at the time of the Great Reformation of the Jews under Nehemiah, 456 B. C. This period is in the Persian Era. A little later, (332 B. C.) the Greeks, under Alexander the Great, captured Persia, and Palestine fell into the hands of the Greeks.

THE SIXTH TRUMPET SOUNDS.

Rev. IX, 13-21. At this time the Sixth Angel sounds the Sixth Trumpet. Verse 15 says: "It was prepared for one hour, for a day, for a month and for a year for to slay the third part of men."

Ezek. IV, 4-6—The type of Jerusalem's Siege. Verse 4: "Lie upon thy left side and lay the iniquity of the House of Israel upon it according to the number of days that thou shalt lie upon it thou shalt hear their iniquity." In verse 5 the prophet is to lie upon his left side 390

days, each day to equal a year. In the 6th the prophet was now to lie on his right side 40 days, for the iniquity of the House of Judah. Forty days, each day a year, would equal 40 years. (For both Israel and Judah 430 years).

Num. XIV, 33-35—These are the mysterious symbols, and the symbols applied to—

Rev. IX, 15.—The one hour, one day, one month and one year, would be 391 years, one day being equal to one year, one month to thirty years, one year to three hundred sixty years. Compare with Ezek. IV, 4-5—“Lie on the left side for the iniquity of the House of Israel 390 days,” or years. It will be seen that they refer to the same period of time. In computing this period, 456 B. C., is the starting point, and the 390 years given by Ezekiel and also by Revelation, bring the epoch down to 63 B. C., when the Romans came into power, and Judah became tributary to them.

Ezek. IV, 6—The prophet was to lie on his right side for the iniquity of the House of Judah forty days, which means years. These forty years are to be added to the 390 years, making 430 years, and the 40 years subtracted from 63 B. C., when Rome came into power, bring the period down to 23 B. C.

This period of time covers the same epoch as does the second Woe expressed, which will be noted later.

Ezek. I—The vision of the Cherubim.

Ezek. X—The Vision of Coals of Fire.

Zech. I, 18-21—The Four Little Horns.

Zech. VI—Vision of the Four Chariots.

These also refer to the same period of time.-

In 332 B. C. the Persian Empire fell into the hands of the Greeks. Alexander the Great lived only a few years, and his kingdom was divided into four parts by

four of his favorite generals (Dan. VIII, 3-8, The kingdom divided).

The first general, Cassander, governed Macedonia and Greece. The second, Lysimachus, governed Thrace, in the western part of Asia Minor. The third, Seleucus Nicator, governed Syria and part of India.

The fourth, Ptolemy, governed Egypt.

Rev. IX, 15—These are the four angels that were loosed.

Ezek. II, 9-10—Eating the roll.

Ezek. III, 1-3—This roll pertains to the Old Testament Scriptures—the divine history of the Old Law Dispensations.

Rev. X—The New Testament Scriptures a divine history of the Gospel Age.

Rev. XVI, 10-11—The Fifth Vial of Wrath.

END OF THE FIFTH CHURCH AGE.

SIXTH CHURCH AGE

PHILADELPHIA*

GOSPEL PERIOD



Duration, 2334 Years

* Brotherly Love.

FIRST SECTION

(Sixth Church Age.)

THE LETTER TO THE SIXTH CHURCH AGE.

Rev. III, 7-13.—In verse 8 John refers to the coming of Our Lord. "He is the Open Door." (John X:1-18.)

At a glance can be seen what the fulfillment of the Gospel Age reveals:

THE SIXTH SEAL OPENED.

Rev. VI, 12-17.

Matt. XXVII, 46-54.

Luke XXIII, 44-49.

In verse 13 we are told that the stars fall from Heaven unto the earth.

Rev. XII.

THE SIXTH TRUMPET SOUNDS.

Rev. IX, 13-21.—This should be read very carefully.

The Book of Daniel is now to be considered.

Among the books classified as Apocryphal, there are none, not even the Book of Revelation, which are so puzzling to the Bible student as the Book of Daniel. The meaning of the word Apocrypha is Some Hidden or Secret Mystery, and the Book of Daniel can certainly be so described.

Daniel was a young man at the time when Judah went into captivity to Babylon (606 B. C.). His remarkable ability to understand and interpret dreams was demonstrated when he was brought before Nebuchadnezzar, King of Babylon, to interpret the king's dreams.

Some of Daniel's prophecies are made during the Babylonish captivity, the remainder under Darius I, King of the Medes and Persians who had destroyed the empire.

An observation of pertinence to the subject in hand is that one of the disadvantages in the present arrangement of the Bible is its division into chapters and verses. This is of considerable convenience in the study of details, but interferes with the mental grasp of a broad subject, as it breaks the narrative in a manner apt to be confusing to the student, and has been the source of more fatal misunderstandings than all other agencies combined. Hence in this study, a number of chapters are often given in a single reference, the object being to obtain a connected chain of evidence. In a consideration of the prophecies of Daniel, chapters II and VII should be studied in connection with each other, as they are parallel passages.

The second chapter of Daniel tells that Nebuchadnezzar, king of Babylon, has a dream which troubles him. He is unable to recall the matter of the dream and sends for Daniel to relate and interpret it.

Dan. II, 31-33—Dream of the King.

Dan. II, 36-43—Interpretation of it.

Here should be noted the parallel passages in II and VII.

Dan. VII, 1-7—The four great beasts.

Dan. VII, 15-19, 23, 20, 24—All these refer to the same great events.

Dan. VII, 2—"Daniel saw the four winds of Heaven strive together upon the great sea."

This is symbolical language, the four winds indicating the fact of tumult, war, etc. The great sea signifies the nations who were to struggle for supremacy. Four great kingdoms were to have supreme political power. The first, "the Head of Gold," the Lion, which means courage and strength, was Babylon. The second, "the Arms and Breast of Silver," the Bear, signifies cruelty, the means used to gain political supremacy. These were the Medes and Persians who overthrew Babylon. The third, "the parts of the image that

were brass," the leopard with four wings and four heads, refers to the swiftness of action that characterized the Greeks under Alexander, who in a very few years conquered all of the world there was to conquer. No expedition in ancient or modern war has ever excelled it. Alexander lived only a few years after his brilliant victory and his kingdom was divided among four favorite generals, Cassander, Lysimachus, Sileucus Nicator and Ptolemy.

The fourth part of the vision, "the legs of iron," meaning the strength and power to subdue, is characteristic of the Romans who came into power after the Greeks, subdued all neighboring nations and became Mistress of the World. The Jews became a nation tributary to the Romans in 63 B. C., and it was at the beginning of the fourth kingdom that a very important event took place, namely, the birth of the Messiah.

Matt. II, 4-7—The establishing of Christ's kingdom.

Luke II, 1-21.

Daniel II, 34-35 and 44, 45.

The final figure of the dream is "feet of iron mixed with clay," typifies partly strong and partly weak. The "ten horns" are ten political powers, the ten separate kingdoms that are to come up out of the empire of Rome. In the last century of the empire, 351-479 A. D., these ten divisions, one by one came into existence. And gradually the great prestige of the Roman Empire was absorbed by these ten kingdoms, and her strength diminished and died.

Dan. VII, 8, 20, 21, 24—"And out of the ten horns a little horn is to come up, and the horn is to be diversified from the ten horns," which refers to His ecclesiastical authority. And this little horn is to subdue three of the ten horns.

During the half century immediately following the fall of the Imperial City of the West, the eastern emperors struggled hard to withstand the inundation that threatened to overwhelm Constantinople, the New Rome by the bar-

barians. Fortunately in 527 A. D. there ascended the eastern throne a prince of unusual ability, Justinian by name, who proved to be the restorer of the empire. As early as the beginning of the sixth century, the Bishops of Rome were exerting a strong influence upon the imperial court. There were three barbarian kingdoms who had given the Bishops considerable trouble in the last century of the empire by invading Italy. One of these tribes was the Vandals of Northern Africa, who were in opposition to the Catholic Church at Rome on the doctrine of the Trinity, and were mortal enemies of the Bishops. Assisted by the Church, Justinian destroyed the Vandals in 533 A. D.

The Visigoths, or West Goths, had established themselves in Southern Spain, but were overcome by Justinian in 493 A. D.

The Ostrogoths, or Eastern Goths, under the leadership of Theodoric, had established themselves in Northern Italy, Justinian sent his famous general, Belisarius, on an expedition against them, and drove them out of Italy in 538 A. D.

These are the three little horns, out of the way of the development of the little horn which came up out of the ten, and was "diversed" from them. This proves beyond a doubt that the little horn refers to the Roman Catholic Church, or to the establishment of the papacy. (Dan. VII, 20, 24, 25.)

The Christian religion had no recognition from the imperial authorities until Constantine, Emperor of Rome, was converted to Christianity in 313 A. D. He raised it to a privilege of the imperial court. After being thus protected it gained precedence and power, and in the end outranked its fellows. From the establishment of the Christian Church of Rome, the beginning of the papacy, we date with the uniting of church and state, and the details of this must now be stated.

In 330 A. D. Constantine, for military and commercial

reasons, moved the seat of government from Rome in Italy to Byzantine on the Bosphorus in Greece. Even at this time we can see the influence the church at Rome had over the imperial authorities. With the surrender of the sovereignty of the west into the hands of the emperors in the east, the Bishops of Rome became the most important personages in Western Europe, and being so far from the imperial court in the east, they gradually assumed almost imperial powers.

Long before the fall of Rome there had begun to grow up within the Roman Empire an ecclesiastical state which in its constitution and administration was shaping itself upon the imperial model. This spiritual empire, like the secular empire, possessed a hierarchy of officers—deacons, presbyters, bishops, etc. To the Bishops the precedence of authority and jurisdiction were given. These matters constituted the great landmarks in the rise and early growth of the Papacy.

Finally Bishop Boniface was crowned Pope of the Church of Rome by Phoecus, King of Italy, in 606 A. D. Now he is invested with secular or political authority as well as his ecclesiastical authority, and with this peculiar vestage of power, he assumes the greatest sovereignty, and becomes the ruling power of all the nations of the earth.

In connection with Dan. II-VII should be read the thirteenth chapter of Revelation, keeping in mind the work that has been gone over with regard to the Latin Church at Rome and the origin of the Papacy. "The little horn that should come up out of the ten horns," and should be diversified from the other ten, "the eighth kingdom that should arise up out of the seventh kingdom," etc.

Dan. VII, 24, 25—The power of the little horn.

Rev. XVII, 10-18—The eighth kingdom. -

With a knowledge of these, we should be able to apply without trouble the thirteenth chapter of Revelation. In the 1st verse John "saw a beast rise up out of the sea." Sea

signifies nations or people, a symbolic term. "The seven heads with ten horns" represents "seven kingdoms that should rise up and ten kingdoms should come up after them."

"And there were ten crowns upon his heads, the name of blasphemy."

This has reference to the ecclesiastical authority—the pagan religious influences that were parallel with the secular or political influences prevailing over the seven kingdoms and afterward the ten kingdoms—the political divisions of Europe.

Rev. XIII, 2—"The beast was like 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 of authority."

The beast represents the church—the ecclesiastical authority that had its characterizing influence over the leopard, the bear, the lion, and lastly, over the dragon, which represented the four great nations whose history was nearly finished, namely, Babylon, Persia, Greece and Rome.

Dan. VII, 2-8; 17-20—"But the dragon (the Roman Empire) is to give him his seat, his power and great authority."

The beast, the church, is now to receive greater power and authority. This certainly has reference to the Papacy, for now the Pope is not only invested with ecclesiastical power, but the power of state is given him also, and by this means the Latin church is sovereign, not alone at Rome, but also over the nations of the earth.

Rev. XIII, 5—Power to govern for forty-two months.

Dan. VII, 25—These passages refer to the same fact. This period begins 606 A. D., and extends a Time, Times and a Half-Time (using the symbolic term a day for a year). According to the Julian system of chronology, a solar year is 360 days. A "time" is 360 years; "times," being plural, is twice a time, or 720 years, and a half time

is half of 360, or 180 years, the sum total being 1260 years, "Or until the Ancient of Days should sit."—Dan. VII, 22, 26, 27.

When Pope Gregory II at Rome in 717 A. D. excommunicated Leo, the Emperor and the iconoclast of the eastern churches in Greece, the church was divided into two heads. The eastern churches are known as the Greek Church, and the Church at Rome as the Latin Church.

It is the Latin Church that is under present consideration, and it is that branch or head that was wounded.

Rev. VIII, 3-8—"The Head Wounded nearly to death."

Rev. XVII, 12-18—"Received power one hour with the beast." Searching for the nature and course of the wound, we find that the Reformation caused the wound. That movement, like the Papacy, had its beginning earlier than we can trace and gradually grew until the power of the Latin Church at Rome was shaken from center to circumference. The growth was very gradual, and perhaps as early as the ninth or tenth century after Christ was in slow progress, taking root for deeper activity. The growth could not be otherwise than slow because it affected so many peoples. When the Pope was led into captivity, A. D. 1798, the movement was gradually gaining ground.

Rev. XVII, 12—"Some of them were to share power with the beast for one hour."

The beast, the Roman Catholic Church or Bishops, had power to rule, and until the time of the Pope's coronation in 606 A. D., the church had had "three kingdoms plucked up." We can see then that some of these kingdoms were resisting the authority of the church. While we have no history as to the time when the first of these ten kingdoms threw off the papacy, still we are to understand that the one hour mentioned in Rev. XVII, 12, is only a short period of time, and up to the actual commitment of the Pope there were only three nations in Europe who had not

in some way thrown off his restrictions in secular or political affairs. He was still allowed, however, to retain his ecclesiastical control. As is the case even at present in our own country, the United States, the Catholic Church is accorded the same privileges and protection that the Protestant Church enjoys. The Pope's ecclesiastical authority is respected and honored. But in 1870 Victor Emanuel, king of Italy divested the Pope of his secular and political authority, and it ceased, even in his own country. The severe struggle which has taken place in France during the last two years has accomplished the same object.

When the public manifestation of indignation against the church and the Pope made itself felt the Pope was brought before a tribunal of justice (Dan. VII, 22-28). The actual verdict was rendered in 1798, when the French army under Berthier abolished the Papacy in Rome and proclaimed a republic there. Pope Pius VI, who was in power at that time, was put into captivity for the remainder of his life.

Rev. XIII, 3—"And the deadly wound was healed."
(Verses 4-11.)

The eleventh verse should be specially noticed: "John saw another beast coming up out of the earth, and he had two horns like a lamb and he spake as a dragon."

All of the symbols mentioned by either John or Daniel are referred to as coming up out of the sea. Sea here means people or nations. But this last beast comes out of the earth, a term the opposite of sea, so that it signifies an uninhabited portion of the globe. Without doubt it has reference to the western continent. "It was like a lamb," and as a lamb always represents gentleness, so this figure would indicate the peaceful manner in which the United States has developed into national existence. "The two horns" symbolize North and South America.

Verse 18 says, "And his number is 666, and it is the number of a man."

This surely has reference to the Latin Church and the Papacy. The Head of the Papacy "had been wounded nearly to death, but was healed." The Pope had been divested of his political power and his influence over most of the nations of Europe, but it was partly restored, and the Papacy still exists. It must be learned how the wound was healed.

In 1492 the western continent was discovered by Columbus, who was a Roman Catholic, Spain was tributary to the Latin Church, and it was through the assistance of Queen Isabella and Ferdinand, sovereigns of Spain, that Columbus was equipped for the voyage. And at the earliest opportunity the Pope established his authority over the Americas by right of discovery.

A brief investigation will reveal the manner in which the wound was healed.

Verse 4 says: "And they worshipped the dragon, which gave power unto the beast."

The two Americas were the dragon which gave power to the beast, the Latin Church.

By his ecclesiastical authority the Papacy lives. In the United States the Latin Church is respected and protected, and is given many privileges of which the Pope is not slow to take advantage. Educational, social and commercial interests of the church have been protected as thoroughly here as in any country of the world, and it was by this protection that "the wounded head was healed," and the church restored to life.

After Columbus returned to Spain and it was known that the voyage had been a successful one, the wildest enthusiasm prevailed throughout all the nations of Europe. One expedition after another was fitted out and an effort made to reach the new world.

Spain being first on the ground soon had exploring parties on their way to the new country. The first one to land

on the North American mainland was that under Ponce de Leon in 1512, along the coast of Florida. Menendez founded a colony in Florida in 1565 and named it St. Augustine. The United States purchased this territory from Spain in 1820 for \$6,500,000.

Cortez, a Spanish explorer, discovered Mexico and the Californias in 1543, and by treachery and bloodshed he captured the wealth of the Montezumas in a few years and took possession of all that country in the name of Spain, and the United States in 1854 paid Mexico \$10,000,000.

The next important Spanish discovery was that of Ferdinand de Soto, when in 1541 he first saw the Mississippi River, and a vast amount of new territory fell into Spain's hands. But in 1798 this was ceded to France by treaty, was named Louisiana in honor of King Louis XIV and was sold to the United States by France in 1803 for \$15,000,000. At the time of this Louisiana Purchase, the territory was controlled by the Pope.

To sum it all up, the United States in 1854 had paid to countries loyal to the Pope, the amount of \$31,000,000.

This does not include the booty that Cortez received from the Aztecs in Mexico, when he discovered the southwestern country, nor does it include any other booty obtained from other Spanish discoveries. It can never be known what was the amount of these. But the sum paid to Latin countries for their western possessions is a vast amount.

The same had extended its blighting grasp over South America. Pizarro had conquered Peru and captured all the wealth of the Incas. By right of discovery all South America came as booty to the Latin Church. The conquests made by Spain in the new world left her the wealthiest nation in Europe. And in 1898, because of the friendly attitude of the United States toward Cuba, Spain took offense and declared war. The blowing up of the Maine, a United States man-of-war, was the opening of hostilities. It was rumored

at the time this occurred that a scheme had been laid by Leo XIII, 'Pope of Rome, and his advisors, to rid themselves of Cuba and the Philippine Islands at the expense of the United States government. If such was the case, the matter was very cleverly managed, for in the treaty between the two countries, the United States paid Spain \$20,000,000 for the Philippine Islands, and later assumed, at the instigation of Pope Pius X, the obligation to pay to the priests and the church for personal and real estate properties owned by them in the Philippines, the sum of \$8,000,000. This \$28,000,000 added to the \$31,000,000 previously paid to Latin countries makes a total of \$59,000,000.

Truly the United States has bowed the knee. The "dragon has given power unto the beast"—to the Pope at Rome.

We have mentioned only incidentally the other advantages that have occurred to the interest of the Latin Church in the United States.. We have stated the actual amount, as recorded in history, which the United States has contributed toward the succor and restoration of "the head that was wounded unto death, but was healed or restored to life." (Rev. XIII, 3-4.)

And through the medium of commercialism, the Church of Rome is to dominate the nations of the earth unto the end. (Rev. XVIII.)

SECOND SECTION

(Sixth Church Age.)

The prophecies of Daniel are now to be continued.

Dan. VIII, 1-8; 20-22.

Dan. IV, 10-17; 20-27.

The tree that Nebuchadnezzar, King of Babylon, saw in his dream represented his kingdom. The tree was cut down and Babylon destroyed by the Medes and Persians in 536 B. C. When this occurred the power of this branch of the Semitic people was transferred from them to a branch of the Aryan race known as the Indo-Europeans—the Medes and the Persians.

Verse 15 says: "The stump was left nevertheless." Verse 25, "Seven times shall pass over thee." (Lev. XXVI, 21-24).

Using the prophetic symbol, 360 years equals a "time," and seven "times" equals 2520 years. Or using the lunar chronology, 354 years as a "time," and seven "times" are equal to 2478 years. Between the 2478 years and the present year, 1908, A. D., (to which we must add 536, as Babylon fell 536 B. C., making the total 2444 years since Babylon fell) there is a difference of 34 years. This then is the time that we may expect to transpire before the Restoration of the Semitic Branch in the east.

Using the Julian system, or solar chronology, we have 2520 years. Subtracting from this the 2444 years since the fall of Babylon we have 76 years yet to come.

Dan. IV, 25, 26.

Verse 26 says that the stump of the tree was left. The Semitic race which had ruled the world for nearly 19 centuries was cut down.

Rev. XVII, 1-6—The Mystery, Babylon the Great. In verse 3 John “saw a scarlet colored beast with seven heads and ten horns, and a woman sat upon the beast,” and upon her forehead was written Mystery, Babylon the Great.”

The woman represents the pagan religion and the beast with the seven heads seven political kingdoms. The ten horns are the ten political divisions of Europe. And they all committed fornication with the woman. (Rev. XVII, 12-18).

Dan. IV, 25, 26.

Rev. XVII, 7-8.

In verse 8 “the beast that thou sawest was (implying future tense) is not (present tense) cut down for awhile. But is yet to ascend (future tense) out of the bottomless pit and go into perdition.”

In verse 9 the seven heads are seven mountains, meaning seven kingdoms where the woman sitteth—and this means the seat of ecclesiastic authority of the pagan religion.

Verse 10 says, “There are seven kingdoms.” Five have fallen. The sixth one was in existence at the time John was writing Revelation, 96 A. D., and the other is not yet come. “And when He cometh He must continue a short space.”

First the seven kingdoms must be searched out. Five of them were prior to 96 A. D., for John was then living in the days of the sixth.

Dan. VIII, 1-8.

In verses 3 and 4, the ram with the two horns represents the kingdom of the Medes and Persians combined. They come into the arena of history in 536 B. C., when they destroyed Babylon.

Dan. IV, 22, 23, 25, 26.

As has been previously stated, the old Semitic branch of people was cut off, and a new one came into power, the Aryan or Indo-European race. And they, the Aryan peo-

ple are to rule the world until seven times have passed away. We start then from this period to find the five kingdoms, from the time of the Medes and Persians, 536 B. C.

Dan. VIII, 5-8; 21-23.

The goat represents the Greeks under Alexander, who overcame the Medes and Persians, 332 B. C. But Alexander's kingdom was divided into four parts. Now we have the five kingdoms, containing the Medes and Persians as one. And the Greek empire divided into four, each part forming a kingdom of its own. Our task now is to find the sixth kingdom, for it was in power when John wrote Revelation in 96 A. D.

The beginning of the history of Rome dates back to 753 B. C., and for convenience has been divided by historians into three parts. The first period was ruled by kings. The second was a republic. During the latter part of the republic, 63 B. C., the Jews became tributary to Rome. This period extended to the time of Hadrian, 135 A. D.

John wrote Revelation in 96 A. D., during the period of the republic, which is the sixth kingdom he refers to. "And the other or seventh is yet to come. But He must continue a short space." (Rev. XVII, 10). And that kingdom is the Empire of Rome, whose history is of so great interest to the student of this matter. It extended from 135 to 479 A. D. "And it is to continue a short space"—(325 years). Verse 11, "And the beast that was and is not, even he is the eighth and of the seven, and goeth into perdition."

Dan. IV, 22,23—"The old stump" means the Mystery, Babylon the Great, or the pagan religion. Rev. XVII, 11, "that was" implies past time. He was, he existed. "And he is not," present time. He has been removed or disappeared. But in the future he is to "arise again and go into perdition."

"He is the eighth but cometh up out of the seventh."

This refers to the origin of the Papacy. The empire, the Seventh Kingdom, came in full force of power in 135 A. D.

and ended in 479 A. D. The conditions which were favorable for the establishing of the Papacy, the eighth kingdom, began in the empire, the seventh kingdom, under the reign of Constantine, when he favored the Christian Church at Rome and made it a preferred religion of the imperial court. This event is known as the uniting of church and state. And a further impetus was given in 330 A. D., when the seat of government was removed from Rome to Byzantine, this leaving the affairs of the Roman government largely in the hands of the bishops at Rome.

When Constantine died the empire was transmitted to his three sons, Constans, Constantinus and Constantine. The empire was divided among them, which led to war, and at the end of sixteen years, Constantinus was master of the whole empire. He died after ruling eight years. Then Julian, his cousin, who is called the Apostate, ascended the throne. He had once embraced the Christian religion, but had apostatized. He introduced into the empire Polytheism or Iconoclastes, meaning image-worship. Thus we see the pagan religion again made the religion of the imperial court.

Dan. IV, 26—The old stump.

Rev. XVII, 7-18—Mystery, Babylon the Great.

This brought about a severe contention between the churches of Greece in the east and the church at Rome in the west. The latter church had introduced image worship, which the Greek churches repudiated. Now since Bishop Boniface of Rome had been crowned Pope of the Roman Church (606 A. D.) this church had received an increase of power and authority, and when the Greek church refused to install image worship in its services (716 A. D.) Pope Gregory excommunicated the emperor Leo at Constantinople and all the churches in Greece. This caused a division in the Catholic Church, and it has ever since had two branches, the Roman Catholic Church and the Greek Church.

THIRD SECTION

(Sixth Church Age.)

Daniel's prophecies in the third year of the reign of Belshazzar, King of Babylon:

Dan. VIII, 3, 4—Daniel's vision of the ram. Verse 3—"He saw a ram with two horns," and one of the horns was higher than the other. Daniel is again using a symbol. The two horns represent the kingdoms of Media and Persia, the ram the two kingdoms combined. Verse 4—"He saw the ram pushing westward, northward and southward, so that no beast (kingdom) could stand before him, and he became great." This shows the manner in which the Medes and Persians conquered the nations around them. Babylon became a tributary nation in 536 B. C., and from that year until 332 B. C. the Medes and Persians were in the ascendancy in that part of the world. This is known as the Persian Era.

Dan. VIII, 20—"The ram was the king of Media and Persia."

Dan. VIII, 5-8; 21, 22—The vision of the goat. Verse 5—"Daniel saw a goat and he came from the west. He had one notable horn and he touched not the ground," etc. "The goat is the king of Greece in the west of Europe; the great horn, the first king." "And he touched not the ground" indicates the rapidity with which his expeditions of war were conducted, and refers to the Greeks under Alexander the Great, who in a few years subdued Media and Persia in Asia Minor, also Tyre, Palestina, Egypt and even a part of East India. Alexander lived only a few years after his brilliant conquest and his kingdom was divided among his four gen-

erals. Cassander governed Greece, Tysimachus Thrace, and the western part of Asia, Seleucus Nicator, Syria and the countries to India, and Ptolemy, Egypt. (Dan. VIII, 8-22). This is the Greek Era, from 332—198 B. C.

Dan. VIII, 9-12; 23-27—Verse 9—“And out of one of the fourth kingdoms (Arabia) comes a little horn which waxed exceeding great toward the south, toward the east and toward the pleasant land.”

This little horn represents the Moslem or Saracen kingdom, which arose from the kingdom of Seleucus Nicator, one of the four generals. It was under the leadership of Mohammed the prophet that the Moslems came into power. Mohammed was born in 570 A. D., at Mecca in Arabia. He was a wealthy merchant of that city, and was converted to Christianity in 622 A. D. He died in 632 A. D., only ten years after he embraced Christianity. But the Saracens under his leadership had taken the countries of Egypt, Tyre and Persia, and Palestine, the “pleasant land,” had fallen into his power, the city of Jerusalem being captured in 607 A. D. (Dan. VIII, 9, 23, 24).

The war, however, did not cease with Mohammed's death. For a century the conquest was carried on by the Saracens under the leadership of several caliphs, who were members of Hegira. They attempted to invade Europe at Constantinople on the Bosphorus in Greece (673-677 A. D.), but were driven back by the personal heroism of Leo, the Isaurian, emperor of the eastern empire, who won a complete victory over them. This important event saved Constantinople and the invasion of Europe for several centuries.

As the Saracens had failed in their attempt to invade eastern Europe they turned their attention to the western part, and gained a foothold in Spain in 711 A. D. At once they began to plan further invasions, and at length crossed the Pyreneese and established themselves upon the plains of Gaul. However, the Franks and their allies, under their

leader, Charles Martel, met the Moslems upon the plains of Tour in Gaul, and completely defeated them, forcing them to return to Spain. Thus was the Christian civilization saved to Europe.

But later, as the power of the eastern empire began to fail, Constantinople was again invaded, this time by the Turks (1453 A. D.) who were of a different nationality, but who were followers of Mohammed. They, encouraged by the capture of Macedonia and Greece in Europe, made a second invasion as late as 1683 into the province of Austria. But at Vienna they were defeated by the Christians under John Sobieski, and were driven back to Constantinople, which territory they have held ever since their first invasion in 1453. The sultan has made that city his seat of power, or the capital of Turkey.

During the conquest at the beginning of the 15th century, Palestine, the "pleasant land," fell into the hands of the Turks, the city being captured in 1453. And Jerusalem, the holy city, remains under the sovereignty of the sultan today. (Dan. XI, 36-45). However, there was a feeble effort made to wrest the Holy Land from Moslem power during the tenth and twelfth centuries by the Christians in Europe, known as the War of the Crusaders.

The power of the Moslems shall be "a time, times and a half time." (Dan. XII, 5-7.) Using the prophetic symbol, a day equals a year. According to the Julian system of chronology, a solar year (360 days) equals 360 years. A time, then, is 360 years, a double time 720 years, and a half time 180 years, the sum total being 1260 years.

Dan. VIII, 9-12, 23-27.

Dan. XI, 36-45.

The Moslem rule began in 607 A. D., when Mohammed took Jerusalem. And its power shall endure 1260 years, at the end of which period it shall begin to wane. At the appointed time (the end of the 1260 years, in 1798) the French

under Napoleon invaded Egypt and the Holy Land, and held them for several years.

Observe what a parallel history the Latin Church at Rome and the Saracens under Mohammed at Mecca have had. The papacy was established in 606 A. D. and extended to 1798, when "the head was wounded unto death," but revived, which means that the Pope was shorn of his political power, but still retained his ecclesiastical prestige. His political authority was wrested from him in 1798 when the French under Berthier arrested Pope Pius VI and carried him away from Rome in captivity.

The Moslem kingdom began 607 A. D. when the Saracens under Mohammed captured the Holy City Jerusalem. This was re-taken by the French under Napoleon in 1798.

But the power of the Sultan was not entirely broken. He is called the Sick Old Man of Europe, his political power is waning, but he will retain, though feebly, his hold until the end.

By some writers it is thought that the Sultan's seat of government will be changed from Constantinople in Europe to Jerusalem in Palestine, before the end comes.

Dan. XI, 40-45—(Note particularly verse 45.)

At the present time a struggle is going on between the Sultan of Turkey and Prince Ferdinand, the ruler over Bulgaria, in Southeastern Europe. How their struggle will affect the political influences of these powers in the far east cannot be predicted, but the event is of great interest.

The Czar of Russia is also concerned in this struggle. For many years Russia has been jealous of the strategic point, Constantinople on the Bosphorus. The removal of the Turks from Macedonia would give Russia an outlet to the southern countries, and would greatly further Russia's commercial interests with those countries. Russia has made repeated attempts to capture this point, but the other Euro-

pean powers have prevented her from accomplishing her purpose. It is suspected, however, that during the recent visit of King Edward of England to the Czar, a movement of this kind was secretly planned.

FOURTH SECTION

(Sixth Church Age.)

We have had for consideration chapters II, IV, VII and VIII of Daniel, a complete history in prophecy of the Gentile nations of the earth. In chapter XI there is a summing up of all important events which are to transpire.

Verses 1 and 2 give the history of the Medes and Persians (536 B. C., 332 B. C.) known as the Persian Era.

Verses 3 and 4, the history of the Greeks, (332 B. C., 198 B. C.) known as the Persian Era, including the Syrian Era; (198-168 B. C.) Also the Maccabean Era (168-63 B. C.) These are combined into the same era.

Verses 5-19, history of the latter part of the Roman Republic. "Kings of the North" is the title applied to the remarkable leaders, Julius Cæsar, Pompey, Anthony and others. The Ptolemies in Egypt are called Kings of the South, and there is given the history of the Ptolemies and Cleopatra in the Punic Wars.

Verses 20-29, history of the Roman Empire, or King of the North, and the Vandals in Egypt, or King of the South. The important event is the overthrow of the Vandals in Egypt.

Verses 30-35, history of the Papacy. The important events that transpired during the Dark Ages of history, known as the King of the North.

Verses 36-39, history of the Moslems, or Kings of the South. The important events were the invasion of Holy Land or Palistine by the Saracens and their capture of Jerusalem, 607 A. D., and their struggle at Tours in France, 732 A. D.

Verses 40-45, history of the Turks. Important events the Battle of Constantinople in 1453 and the efforts made to expel the Turks from Europe, on their invasion of Austria in 1683. And also in 1798, when the French invaded Egypt and the Holy Land.

FIFTH SECTION

(Sixth Church Age.)

We have had for consideration Daniel II, IV, VII, VIII and XI, which give Daniel's prophecies regarding the Gentile nations and the most important events that are to transpire from 536 B. C., the beginning of the Persian Empire, to the end of time.

Now we will study the peculiar relation which God's people, the Jews, are to have toward the Gentiles, and the important events that are to transpire in the coming ages relative to the Jews.

Dan. IX—Prophecy of the Seventy Weeks. Verse 25, Daniel says it shall be seventy weeks from the time the Decree was made until the coming of the Messiah.

The Decree was written by Cyrus, king of Persia, in the first year after his victory over Babylon (Ezra I, 1-14), and it is said that about 60,000 Jews returned at that time, but the remainder continued to dwell in the realms of Persia. The reason for this, tradition tells us, was that after Babylon fell under the power of Persia, (536 B. C.) Cyrus lost his life while engaged in an expedition against the Scythian tribes of the north (529 B. C.) Then came the reign of Cambyses, son of Cyrus, 529-522 B. C. During the few years of his reign he carried on expeditions against Egypt in Africa, and being unsuccessful in this, he took his own life. He was followed by Darius I, 521-484 B. C., who fitted up two expeditions against the Greeks, but was defeated. Darius was succeeded by his son Xerxes, 484-464 B. C. Like his father, he commanded an unsuccessful expedition against Greece.

The reign of Artaxerxes, 464-359 B. C. (see book of Esther) was the first time in the history of Persia that she was at peace with other nations, and was the only time that was favorable for the exodus of the Jews from Persia.

Nehemiah was cup bearer to Ahaseurus, the king, and was in favor with him. So during the reign of Artaxerxes in 456 B. C., occurred the Great Reformation, under the leadership of Nehemiah. (Nehemiah I and II.)

At this time then, 456 B. C., begins the period of the seventy weeks. (Dan. IX, 25).

Using the prophetical symbol a day for a year, one day equals one year. There are seven days in a week, and seventy prophetical weeks equal seven times seventy weeks, or 490 years, which is the time foretold until the coming of the Messiah. Notice particularly the manner in which Daniel divides this period.

First he says "It shall be seven weeks." If a day equals a year, then 49 days or seven weeks equals 49 years. During this time the walls of Jerusalem were rebuilt.

Next he says, "It is three score and two weeks."

Seven times 62 weeks equals 434 years, or until 27 A. D., when the Messiah was baptized or anointed for his ministry, or priestly office. (Matt. III, 2 -17, "The anointing of Christ") (In verse 26:) "And after 62 weeks shall the Messiah be cut off."

Thirdly, he says (verse 27) "for one week," or seven years, "Christ is to confirm the covenant with many"—preach the Gospel to many.

"In the midst of the one week he shall cause the sacrifice and the oblation to cease, and the abomination that maketh Desolate shall be poured upon the Desolate," etc.

Our Lord's ministry consumes one-half of the week, or three and a half years. During the remaining half "the covenant was to be confirmed with many—the Gospel

preached to many. (Acts II, particularly verses 37-47.)

This ends the period of the seventy weeks and brings us down to 34 B. C.

Dan. VII, 7; II 34, 35, 40, 44, 45.

Mark XV.—“Crucifixion of Christ.”

Dan. IX, 26-27—Again notice the wording—“At the end of three score or sixty-two weeks” (483 years) “and in the midst of the week” (seven years) “the Messiah, the Prince is cut off,” referring to the crucifixion of Christ, 34 A. D.

But Christ is not to be cut off for Himself, “but the city and the Sanctuary, by the people of the Prince that shall come and destroy many, and the end shall be with a flood.”

The word sanctuary here refers to the crucifixion of Christ, 34 A. D., and the Oblation or Sacrifice shall cease and the destruction of Jerusalem or the Jews, which occurred in 72 A. D., by Titus, a Roman general. The people of the Prince that shall accomplish, this are none other than the Romans.—Mat. XXVII, 46-54; Luke XXIII, 44-49.

“And unto the end of the war desolation are determined.”

Matt. XXIV, 15-22, Christ gives sanction to Daniel’s prophecy concerning the destruction of Jerusalem.

In connection with Dan. IX, we introduced Rev. XI, 1-14, “the two witnesses prophesy.” In verses 1 and 2 the angel is commanded to measure the temple, but the court on the outside was not to be measured.”

“It was given unto the Gentiles to be trodden under foot,” “for forty and two months.”

Using the symbol, a prophetic day for a year, a month, or thirty days equals thirty years and forty-two months is forty-two times thirty years, or 1260 years.

Rev. XII, 6.

Then this period of 1260 years is to begin in 72 A. D., when the church or the Jews were led into in the wilderness or dispersed, and were scattered throughout the ten kingdoms of Europe.

“This is the place that God had prepared to feed and keep His people until they were thus scattered.”

Dan. XII, 9-13.—“Until God shall scatter His people,” they go as missionaries among these nations. In verse 11, Daniel says it shall be 1290 days. This refers to the same period, using again the symbol, a day for a year, would equal 1290 years. But Daniel begins with 34A. D., the crucifixion of Christ. There is a difference of thirty years between the dates given us by Daniel and by the author of Revelation, 1290 years and 1260 years, but we can see at a glance that they are the same. The difference between 34 A. D., when Christ was crucified, and 72 A. D., when Jerusalem was destroyed, is a little more than 30 years. But there is no discrepancy between the two statements, nor can there be any doubt as to their referring to the same period of time. And it is understood that this period is the early beginning of the Reformation that is to spring up in the kingdoms of Europe. Daniel must have so understood it. Dan. XII, 12. For this last statement would extend the time until the Reformation was thoroughly established.

Below is a list of some of the early reformers, and the place and time of their work.

The early beginning of Reformation.

The Moravians, an evangelical Christian Church in Saxony, Germany, 1457.

Theodore Baza, at Bezley, France, 1548.

Peter Martin, 1542.

John Calvin, 1529.

John Knox in Scotland, 1542.

Wm. Tyndale in England, 1525.

Martin Luther in Germany, 1507.

Ulrich Zwingli in Switzerland, 1517.

John Huss in Bohemia, 1345.

John Wycliffe in England, 1348.

Jerome in Prague, 1400.

New Jerusalem Church—Baron Swedenburg, 1188.

The Reformation in England by King Henry VIII, 1525.

The Waldenses by Peter Waldo at Lyons, France, 1170.

This was the strongest body of Protestants in all Europe at that time. They lived at Patine in the Alps. Pope Innocent III of Rome ordered a crusade against them in 1205.

It is certain that both Daniel and John refer to this period of time.

Dan. XII, 9-13 and Rev. XI, 3; XII, 6.

As was stated above, the thirty years difference in the two dates is caused by Daniel beginning with the Crucifixion (34 A. D.) and John from the destruction of Jerusalem by Titus (72 A. D.). Allowing for this, the time is identical.

We will now consider Rev. XII, 1: "The Vision of the Great Red Dragon." "And there appeared in Heaven a great wonder, a woman clothed with the Sun and the Moon under feet, and upon her head a crown of twelve stars."

In this symbol the woman represents the Church, and the Sun refers to the Gospel dispensation. The Moon is the Law dispensation, and the crown of 12 stars to the 12 tribes of Israel. At the coming of the Messiah, the Law, or Old Testament dispensation, came to an end, or was overshadowed by the Gospel or New Testament dispensation, called the Gospel Age.

Verse 2—"And she being with child cried, travailing in birth and pain to be delivered." Christ the Son of God had appeared unto the world to establish His kingdom of righteousness, the Gospel upon earth. And Zion, the Moon, or Law dispensation, travaileth in birth, and out of her womb the Messiah was born unto the world.

Verse 3—"And there appeared another wonder in Heaven, and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his head."

The red dragon refers to Satan, the Devil. Rev. XII, 9. The seven heads are the seven political kingdoms that we have under consideration; the ten horns the political divisions that came up in Europe. The seven crowns are the ecclesiastical or false religious influences that had sat upon the heads of the seven great political powers ruling the earth, and that were to continue to sit upon the heads of the ten political kingdoms of Europe.

Rev. XVI, 12-14—"And I saw three unclean 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."

The world from the beginning of history has been dominated by three great false religions, the dragon, or Paganism, the beast, or Papacy, and the false prophet, or Mohammedanism.

Rev. XII, 4, 5—"The Fallen Angels." Verse 4—"And He drew the third part of the stars of heaven and did cast them upon earth."

II Peter II, 4—The Fallen Angels.

Jude 6—The Fallen Angels.

Isaiah XIV, 4-23.

Rev. XII, 5—"And she brought forth a man child."

Isaiah IX, 1-8—Christ's birth and kingdom.

Luke II, 1-14—"The birth of Christ."

Rev. XI, 4—The two olive trees.

Zech. IV—The Two Witnesses (referring to same incident). The first witness is to prophesy forty-two months or 1260 years. This is the law dispensation, and ends at the coming of Christ. The representative head of "Zion," or the Law dispensation, was John Baptist. Mal. III, 1-6. The fore-runner of Christ.

Mat. III.

Rev. XI, 3,4—"The second witness was to prophesy one thousand two hundred and three-score days, or 1260 years."

Rev. XII, 6—"And the woman fled into the wilderness." This is the Church or Gospel dispensation, and its representative head is Christ.

Rev. XI, 5-13—Their personal testimony. Verses 7-13. The active personal ministry of both John Baptist and Christ our Lord was three and a half years. Verse 9—"John says three and a half days," which means three and a half years.

Matt. III, 11-17—John's testimony of Christ.

Matt. XI, 1-14—Christ's testimony of John.

Rev. XI, 8—"And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." It is true that John Baptist was beheaded by Herod a short time before Christ's death. And our Lord was crucified by Pilate at the request of the Jews in Jerusalem, 34 A. D.

Rev. XI, 14—"The second Woe is past, and behold the third Woe cometh quickly."

At this time with the crucifixion of Christ, the second woe is to end.

Matt. XXVII, 46-54—Christ's crucifixion.

Luke XXIII, 44-48.

Rev. VIII, 13—Remember the Wail of the three Woes. As there were only seven angels who had trumpets to sound

(the first four trumpets had sounded prior to the Fifth Church Age), and as these woes were to come under the last three angels to sound their trumpets. These three Woes, then, would begin with the blast of the fifth angel's trumpet, and that was at the beginning of Sardis, the fifth church age, in 721 B. C., and the first Woe then begins with the captivity of Judah by Babylon in 606 B. C. The first Woe lasted five months, or a period of 150 years. (Rev. IX, 5.) This covers the period from 606 B. C. to 456 B. C., the time of the Great Reformation under Nehemiah, in the time of Artaxerxes, king of Persia.

Rev. IX, 12—"The first Woe is past." The second Woe begins with that date, 456 B. C., and extends to the crucifixion of the Messiah, 34 A. D., a period equal to 456 years.

"The third and last Wail of Woe is to come quickly."

Rev. XI, 14—"Behold the last Woe cometh quickly."

Ezek. XVI—Read the whole chapter, then verses 21-23.

The destruction of Jerusalem (72 A. D.). Luke XXI, 20-24, 32, 33.

Christ prophesying the destruction of Jerusalem in 72 A. D., by the Romans. At this time He prophesies also of His second coming in the latter days, or the end. (Luke XXI, 5-19; 25-31.)

Rev. XII, 6-17. Then 12-14—The last Woe.

Rev. XII, 3-14—"The woman fled into the wilderness" (verse 6) "where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days."

Using the symbol again, a day for a year, this period equals 1260 years. It begins in 72 A. D., when the Romans destroyed Jerusalem and led the Jews away into captivity, they go as missionaries among the nations of Europe. And this period, 1260 years, extends also to the beginning of the Reformation.

Dan. XII, 9-13, and verse 7—"And when God shall have accomplished to scatter the power of His holy people, all these things shall be finished."

This event is to begin 34 A. D., when the Messiah was crucified, and extends to the beginning of the Reformation. In verse 11 Daniel says there are a thousand two hundred and ninety days, which equals 1290 years. In verse 12, "Blessed is He that waiteth and cometh unto the thousand three hundred and thirty-five days," which would extend the time until the Reformation was thoroughly established.

The ancient Chaldeans or Babylonians were of the Semitic branch or race of people, "and were cut off" by the kingdom of Persia in 536 B. C. The Persians were of the Aryan or Caucasian race, known as Indo-Europeans. (Dan. IV, 25, 26, "Until seven times should pass over them.") Like these, the Jews also were of the Semitic race, and like the Babylonians the Semitic race had governed the nations in Asia Minor—ever since the deluge.

"And now the power of God's holy people was to be scattered until all things shall be finished."

Dan. VIII, 13,14: "A vision concerning the daily sacrifice and the transgression of the desolation to the trodden under foot."

"Both the sanctuary and the host." The sanctuary refers to the crucifixion, 34 A. D., and the host to the Holy People, who were cut off in 72 A. D.

Verse 14—"And the angel said unto Daniel, unto two thousand three hundred days, then shall the sanctuary be cleansed."

According to the symbolic day, which equals a year, we have a period of 2,300 years. Beginning with the time of Christ's crucifixion, 34 A. D., it is to be 2300 years "until the sanctuary is cleansed." Then, subtracting 1908, the present year, from 2300 years, there are yet remaining

392 years, "until all these things are finished," or until the beginning of the Millenium, or Seventh Church Age. Then the Holy People, the Jews, shall have been restored to their own country, 'Palestine.

Rev. XIV, 1-16—"And the angel with the first sickle went forth to reap the harvest." There could not have been a more opportune time for reaping, as the Law dispensation was now passing away and the Gospel Age was being ushered in. For the harvest time of the Law Age was now ready, and the number of those that were sealed or redeemed will now be garnered in.

Rev. VII—The number of those who were sealed.

Ezek. II, 9, 10; III, 1-3—The roll—the Old Testament scriptures.

Rev. X, 1, 2; 8-11—The New Testament Scriptures.

Rev. X, 3-7—An angel with a book. In verses 3 and 4 John says, "When the seven thunders had uttered their voices, I was about to write; but I heard a voice from Heaven saying unto me, Seal up those things which the seven thunders uttered (the seventh angel with the trumpet that is to sound in the Seventh Church Age, or the Millenium) and write them not."

The events that are to occur in the Seventh Church Age were not ready to be revealed, so he was to "seal them up, and write them not." None but Christ, the Lamb of the tribe of Judah, could open the Book, the Seventh Church Age, and the time for this had not yet come into existence—has not revealed itself to the world.

Verse 7—"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

Isa. LXVI—"The final restoration of Israel."

At the end of the sixth church age this very important

event takes place—God's people are to return again and restore and inhabit their own country. All other events which have transpired fade into insignificance before this one.

Verses 19 and 20—"And they" (the Gentile nations) "shall bring all your brethren for an offering unto the Lord out of all nations upon horses and in chariots and in litters and upon mules and upon swift beasts to my holy mountain in Jerusalem."

Zech. X, 6-12—Final restoration of Israel. Read verse 10 carefully. Verse 11—"And He shall pass through the sea with affliction and shall smite the waves in the sea and all the deeps of the river shall dry up." (Sea and river means people or nations of people.) God is going to afflict the Gentile nations that hold possession of the Holy Land when the time of the prophecy is fulfilled. The nature of these afflictions is in the future, and remains to be seen.

"And the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away."

The Persians now inhabit Assyria and the Sultan of Turkey controls the Holy Land, Palestine, and Egypt in Africa. And when these nations are destroyed and their power taken away, then the way will be opened for God's holy people to return unto the Holy Land.

Just how the difficulty between Bulgaria and Turkey will terminate cannot at present be determined, but Turkey's political strength is failing, and the nation is controlled by the powers of Europe. Russia is implicated in the struggle between these eastern countries, as Constantinople on the Bosphorus has always been a strategic point, and an outlet between Europe and Asia Minor, and the countries of Arabia and Egypt on the south. Russia for several centuries has been covetous of this point, but has

failed in all attempts to get control of it, other interested European nations interfering to prevent. Recently, however, Edward VII of England has visited the Czar of Russia and it is rumored that they reached an agreement to dismember Turkey.

Egypt, though in possession of Turkey, is virtually controlled by England. The Rothschilds, wealthy bankers of London and France, who for a number of years have controlled the commercial interests of the world, are Jews, and it is said that they hold a mortgage on Palestine for money loaned to the Sultan of Turkey, and they favor the colonization of the Jews in Palestine. Sixteen societies are at work in different countries to accomplish this plan. Recently the Zionists met in New York, and a measure was passed toward establishing a colony in the Holy Land.

These important events should be watched as they develop into maturity. They lead to the fulfillment of the prophecy concerning God's holy people, Israel.

Ezek. XXXVII—"The Resurrection of Dry Bones. Ezekial was to prophesy on the dry bones, that they might live."

This symbol represents both Judah and Israel—the whole house of Israel.

In verses 16 and 17, he was to take two sticks. These are supposed to be the tablets of clay that were used to stamp cuneiform characters upon, the manner of writing used by the early Chaldeans. And he was to join them, that they should be united again, as one whole house of Israel.

We remember that in 721 B. C. the Ten Tribes, Ephraim or Israel, were led into captivity by the Assyrians, and they never after that returned, so that they are known as the "ten lost tribes of Israel."

In 606 B. C. Benjamin and Judah, known as Judah, were taken captive by Babylon. The two tribes also remained in captivity in Persia. In 536 B. C. Cyrus, king of Persia, issued a decree of release and they returned to Persia, when they were again conquered in 63 B. C., by the Romans. Then followed the destruction of Jerusalem by Titus, a Roman general, in 72 A. D., and the Jews were led away captives, to be scattered among the nations of Europe. Ezekiel is to re-unite them, that they may become one whole house again, when they shall return to the Holy Land.

Ezek. XL, XLVIII—These should be studied with care. In chapter XL is given the Vision of the City. We must not confuse the rebuilding of this city (which will be Jerusalem, the Holy City) with the restoring of the city at the beginning of this, the sixth church age, when the exodus of the Jews out of Persia occurred, 456 B. C.

Haggai II—Rebuilding of the city. Haggai gives a glowing description of the Second Temple. But Ezekiel is describing the city that is yet to be built at the end of the sixth church age, when the Jews shall be restored to the Holy Land.

In chapter XLI he describes the *temple*. And in XLV-XLVIII the division of the land again between the twelve tribes which shall be done, at this time when the Holy People are to be permanently established and to remain unto the end.

Ezek. XXXVIII, XXXIX—He prophesies against Gog and Magog. He gives a graphic description of them and their complete destruction. The term Magog means a north country, and Gog, the ruler of a north country. This north country refers to Russia. Then he prophesies against Meshech and Tubal and the prince of these countries, which are supposed to be Germany and France, and

are to be allies of Russia. They seem to be on friendly terms at present. But during the struggle of Russia and Japan, Russia tried to secure a sum of money to defray the expenses of the war from the Rothschilds, bankers in England. But the Rothschilds are Jews, and they refused to make the loan because at that time Russia was severely persecuting the Russian Jews. She then applied to France and the loan was granted. After the war ended, Russia secured a loan of \$15,000,000 from Germany to rebuild her navy, which had been destroyed by the Japanese.

These events are mentioned because they affect the great political movements which are yet to transpire among the nations of the earth.

Chapter XXXVIII, 13—"Sheba and Dedan and the merchants of Tarshish with all the young lions thereof shall say unto thee, Hast thou come to take a spoil, hast thou gathered thy company to take a prey, to carry away silver and gold, to take away cattle and goods, to take away great spoil?"

Sheba, Dedan, the merchants of Tarshish, the young lions, etc., are to be the allied powers in the south, and England, because of her commercial relations in Egypt and the colonies of Africa, and in Arabia and East India. The United States is included because of her interest in the Philippine Islands, and perhaps Japan and China.

And lastly, the whole house of Israel, the holy people, shall in the fulfillment of time have returned and established themselves in the Holy Land. Then the great struggle which has been prophesied will occur. And from the description that Ezekiel gives of this struggle between the nations, will be an event such as the world has never before witnessed. The strife is to be between Russia and her allied forces of the northern European countries, and England and the United States of America and their allied

forces of the south countries. The origin of this difficulty is the possession of the Holy Land. The world may not look for any great international disturbances until that one shall come.

Ezekiel draws a fair picture of the struggle, the fearful destruction, etc. He says that five-sixths of the army of the north countries are to be destroyed in battle.

Zech. XIII—"A Fearful Calamity." Rev. XVIII. And two-thirds of the inhabitants of the Holy Land, the nations of Israel, shall be destroyed in this great struggle. And by this affliction God is to refine the third part of His people who live. This is the last great event, the summing up of the historical happenings of the sixth church age, preparatory to the seventh age, or the Millenium, and the second coming of Christ Our Lord.

Rev. XIV, 17-20—"The angel with the second sickle." This is the time that the second angel is commanded to reap, the second harvest time of the world.

(Rev. XVI, 12-16—THE ANGEL WITH THE SIXTH VIAL OF WRATH.)

This is a fitting emblem of this church age. In verses 13 and 14 the three unclean spirits, like frogs, are the three false religions that have dominated the earth from the beginning of creation until the present time, namely Paganism, Romanism and Mohammedanism.

THE END OF THE SIXTH CHURCH AGE.

SEVENTH CHURCH AGE

LAODICEA^o

MILLENIAL PERIOD



Duration, 1,000 Years

* Judgment.

SEVENTH CHURCH AGE

THE LETTER TO THE SEVENTH CHURCH AGE.

We will now read the Message.

Rev. III, 14-22.

This letter should be compared with the Message to Sardis and Philadelphia. In verse 20 the Lord says: "Behold I stand at the door and knock: if any man know my voice, and open the door, I will come into him, and will sup with him and he with me."

In verses 1-5—The Message to Sardis.

In verses 7-8—The Message to Philadelphia.

These passages need no comment.

THE SEVENTH SEAL IS OPENED.

Rev. VIII, 1—"And when he had opened the Seventh Seal, there was silence in Heaven, about the space of half an hour."

THE SECOND COMING OF CHRIST.

This is the all important event of the Seventh Church Age. It is to occur at the beginning of the Millennial Age.

There could never be a more opportune time for this. In fact, all events of the Six Church Ages were preparatory to those of the Seventh.

Rev. XIX; Zech, XIV; Matt. XXIV, 21-37—The signs of Christ's coming.

I Thes. V, 1-10—Description of Christ's coming.

I John, III, 1-3—The manner of Christ's coming.

And this age is the one in which Judgment, Justice and Righteousness shall sit upon thrones, and reign over the nations of the earth. (Matt. V, 1-12, re-reading verse 5; Luke X, 23-37, re-reading verse 27; Is. XI, Christ's Peaceable Kingdom.)

All the nations of the earth now will be at peace.

Rev. XX, 1, 2—"And John saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand, and laid hold on the Dragon, the Devil, and bound him a thousand years."

The angel with the great chain represents the religious authority that shall have so modified the moral forces of the earth, so that the evil influences of the Devil will be cast into the bottomless pit. He will be overcome and those who favor civic, social and spiritual righteousness will sit on thrones and judge the nations of the earth.

Verse 3—"And cast the Dragon, the Devil, the Old Serpent into the bottomless pit, and shut him up and set a seal upon him. That he might deceive the nation no more until the thousand years had expired."

But at the end of the Seventh Church Age, "he is to be loosed a little season."

Rev. X, 1-7—An Angel with the Book.

THE SOUND OF THE SEVENTH TRUMPET.

Rev. XI, 15-19.

This needs no comment.

THE FIRST RESURRECTION.

Rev. XX, 4—"And I saw thrones and they that sat upon 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, nor had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years."

Verse 5—"But the rest of the dead lived not again until the thousand years were finished.

"This is the first resurrection."

The thrones signifies authority, power and justice, "And they that sat upon them," those who are righteous shall govern and judge the people of this age. "And it is they who are to reign with Christ during the thousand years."

It is the righteous who have lived in all the six ages prior to the Seventh Age, who were truly followers of Our Lord and Master Jesus Christ. "Who had not worshipped the beast, nor his image, nor received his mark in their foreheads," etc. These are the qualifications of those that shall have part in the First Resurrection.

Verse 5—"The rest of the dead are not to be raised in the First Resurrection, that is, the wicked of all the six church ages prior to the seventh "until the thousand years are finished."

In verse 6 John says in great exultation, "Blessed is he that hath part in the First Resurrection, for on such the second death will have no power." This means that those who are righteous and have part in the First Resurrection at this time will receive judgment, and they will not again appear before God in the final judgment, when the wicked, who were not raised in the First Resurrection and those who are of this period will appear in judgment before God at the end of the Millennium, or Seventh Church Age.

It is the righteous, then, who are raised in the First Resurrection, and the righteous who are of this age that are to reign with our Lord "until the thousand years are finished."

THE MANNER OF THE RESURRECTION.

Job XIX, 25-27—Job's belief of the Resurrection.

Gen. V, 21-24—Enoch translated. Notice that Enoch was translated in the First Church Age or Ephesus. He is

a witness for the Antediluvian Age, General Epistle of Jude 14, 15.

Deut. XXXIV, 1-6—Death of Moses. This is mentioned incidentally. "For God buried Moses, and no man knoweth his burying place, not even until this day."

Matt. XVII, 1-13—"But on the Mount of Transfiguration in the days of Christ, just before his crucifixion, Christ went into a high mountain. Peter, James and John were with him." Moses and Elias were present and talked with Him, perhaps concerning the manner of His death and resurrection.

II Kings II, 1-12—Elijah translated. To this important event that should be made known to the world after the death of Christ we have six witnesses. Three witnesses for Zion, or the Law Dispensation, Enoch, Elijah and Moses, and three for the Gospel dispensation, Peter, James and John.

Under the Jewish law it required three witnesses to establish a fact of a thing that might be in controversy or in doubt. So to establish the fact of the Resurrection, its purpose and what it should be, we have the Law Dispensation and the Gospel Dispensation represented, by three witnesses each.

HOW THE DEAD ARE RAISED.

John XI, 1-46—Lazarus raised from death. In verses 21-27 the Lord explains to Martha the nature of the resurrection.

Luke XXIV—Christ's resurrection. Reading the chapter will be sufficient comment.

I Cor. XV—The manner of Christ's Resurrection. Paul very clearly set forth the nature of the resurrection. Re-read verses 51-57. Paul sheweth a mystery.

THE NECESSITY OF THE MILLENIUM.

Matt. XXVIII, 19-20—"The great commission to the church was to "go and preach the Gospel to all nations," etc. And this mission had been carried on by the Bride, the Church. But the work was not yet a complete one.

Mark XVI, 14-20—A greater commission is now given, a more complete work is to be done. The Gospel is now to be preached to every creature, so that all who are of the Seventh Church Age may know Christ, may learn Him in the full knowledge and power of His redeeming grace.

Rev. XX, 7-10—"Satan is loosed a short season." Verse 7—"And when the thousand years is expired, Satan shall be loosed out of his prison." Notice how this is to occur at the end of the Millennial Age.

The condition of some having become luke-warm or indifferent toward the cause of the Master, and this is to be a test of their faith in Christ, a trial to see who are worthy of Him, and preparatory to the final judgment that is now soon to transpire.

Verse 8—"And he shall go out to deceive the nations of the earth—Gog and Magog—and gather them together to do battle."

Ezek. XXXVIII, XXXIX—Read these understandingly. We must not be confused by the event in verse 9, the siege of the "Beloved City" by Gog and Magog. For this event is occurring at the end of the Laodicean or Seventh Church Age, while the other event, similar indeed, transpired at the end of the Philadelphian or Sixth Church Age. Still we believe that it refers to the same remote countries in northern Europe. Magog, Russia, then Meshech and Tubal, in the prophecy of Ezekiel concerning them at the end of the Sixth Church Age. Nearly the same statement is made and the same countries are implied. But one event transpires at the end of the Philadelphian Age and the other is to trans-

pire a thousand years later, at the end of the Seventh Church Age or the Millennium.

Rev. XX, 11—"And John saw a great white throne, and Him who sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them."

Notice the phraseology of this verse. The difference is seen at a glance. This speaks of only one throne—a Great White Throne, and this event is at the Final Judgment, at the end of the Seventh Church Age.

Verse 4—The word thrones is the plural form, hence there are more than one throne. There is then more than one occupying the thrones. This transpires at the beginning of the Seventh Church Age. Those who are in righteous authority are the ones who shall sit upon the thrones, of which there will be many.

But in verse 11, there is only one throne. "And Him that sat upon it." This is a single person, and has reference to God himself.

Verse 12—"John saw all the dead (note this expression) both small and great, stand before God." Remember that the wicked dead of all the first six church ages who were not raised in the first resurrection, (verses 5 and 6) they are now, at the expiration of the seventh church age, to appear in judgment, before God. With them will appear, also, both the righteous and the wicked who had lived during the Seventh Church Age.

"And the books were opened." (Rev. V. VI.)

There were seven books, a book for each of the seven church ages that had passed.

The books were the seven ages, containing the important historical events as they transpired.

"And another book was opened," which is the Book of Life. In this is the summing up of all the seven books of the seven ages. The Book of Life contains only the names

of the righteous, who are sealed, or have been redeemed in the blood of Christ, during all the seven church ages.

And the Book of Life is our Lord and Savior Jesus Christ.

Verse 13—"And the sea gave up the dead which were in it; and death and hell (the grave) delivered the wicked dead that were in them; and they were judged, every man according to their works."

This reference includes all of the wicked dead of all the seven church ages, who shall all, both small and great, stand before God in the final judgment.

Verses 14 and 15—"And Death and Hell were cast into the Lake of Fire. And whosoever was not found written in the Book of Life was cast into the Lake of Fire."

"AND THIS IS THE SECOND DEATH." Notice how graphically this important scene is pictured by the Revelator, who was led to see it all as it transpired, and to give it as it was shown to him, to the world. This record constitutes the Book of Revelation—a most wonderful book.

Rev. XXII, 6-21—The character of the wicked.

II Peter II.

Rev. XXI, 5-8.

Rev. XVI, 17-21—THE SEVENTH VIAL OF WRATH.

And now we have reached the end—the consummation of all that has transpired in all the Seven Church Ages.

FINALE

The events mentioned in chapter XXI, 1-7, 9-27, and in XXII, 1-6 of Revelation, are distinctly apart from any of the historical events that were contained in the Seven Church Ages.

So we will consider these separately, and will take them up as a Finale for the reason that they give us an insight into the events that are to transpire after the seven ages have ended.

We will first give attention to the twenty-first chapter.

Rev. XXI, 5; 1-3—The order of the verses is transposed so that we may get a clearer understanding of the event now under consideration.

Verse 5—“And He that sat upon the throne said, Behold I make all things new.” This has reference to God and His supreme authority.”

Verse 1—“And I saw a new Heaven and a new earth, for the first Heaven and the first earth had passed away; and there was no more sea.”

All things are made new. This is a controverted point in scripture, some Bible students believing that the earth is not to be consumed by fire or be completely annihilated, but the old earth is to be transformed, and this transformation will give it the appearance of a new earth.

Those who are inclined to the belief in the burning up or utter destruction of the earth refer to the statement made by Peter. (II Peter III, 10-13.)

Verse 10—“But the day of the Lord will come as a thief in the night, in the which the Heaven shall pass away with

a great noise, and the elements will melt with fervent heat, the earth also and the works therein shall be burned up."

At first glance this statement, we must confess, seems to indicate a complete annihilation of the earth. But let us analyze it.

Peter is using a figure of speech when he refers to the "fire that is to consume." In our language, the element fire conveys the strongest terms of the indignation of God's Divine Wrath against all sin. We believe that Peter uses this term to describe the destruction, not of the earth, but of the wickedness that abounds in the earth—it is the manner of God's dealing with the ungodly, the wicked, etc.

Read verse 1-7—The fifth verse says, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water."

Verse 6—"Whereby the world that then was, being overflowed with water, perished."

Verse 7—"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and *perdition* of *ungodly men*."

Compare the wording of verses 6 and 7, and see if they do not have similar meaning.

In the sixth verse Peter refers to the flood. He says, "The world being overflowed with water perished," the earth was not annihilated by water, but the wicked of the First Church Age were destroyed by the Deluge." (Gen. VI.)

II Peter II, 7—"The earth by the same word (or power) is kept in store, reserved unto fire." He is now speaking of the future, "against the day of judgment and perdition of ungodly men." It is to be the *wicked* and *ungodly* who are to be consumed by the fire of God's wrath in the Day of Judgment.

II Peter II.

Rev. XXI, 8.

Also it has been demonstrated beyond doubt by the science of biology and by chemical processes, that no substance, whether solid or gaseous, can be destroyed. Its form may be changed, but the elements of which it is composed remain intact.

By this knowledge we learn the impossibility of total annihilation. The earth, then, can not be utterly destroyed. The term when so used is misapplied. It is only a figure of speech, and is used to indicate the utter destruction of *all sin* by *God's consuming wrath*. And this truly is to be God's means in transforming the old earth.

Rev. XXI, 2—"And John saw the Holy City, New Jerusalem, coming down from God out of Heaven prepared as a bride adorned for her husband." (Rev. XIX.)

This has reference to the church, to those who have been redeemed in the blood of the Lamb (Christ), the righteous who now alone shall inherit the new earth. The wicked with all evil and all manner of unrighteousness are eradicated from off the earth.

With these conditions so changed, the earth will indeed appear as though it were created anew.

This is the transformation that is to be wrought.

Verse 3—"And I heard a 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."

The interpretation of this verse would seem to be that the inhabitants of the New Earth will be men. "Behold, the tabernacle of God is with men." This tabernacle has reference to holiness of heart and living. That will characterize the occupants of the New Earth. Men will know God and will be obedient to His will.

John XIV, 1-3—Christ comforteth His disciples.

In verse 1 Christ says, "Let not your heart be troubled; ye believe in God, believe also in me."

This occasion was just before His crucifixion, and the disciples were sad and heavy-hearted, troubled at the thought of having to part with the Lord. Christ comforts His disciples and continues to say, in verse 2, "In my Father's house are many mansions; if it were not so I would have told you."

The word "mansions" is plural—more than one mansion is referred to. The idea that He refers to buildings or mansions such as we occupy for homes, is unworthy of even a moment's consideration.

Then the statement must imply some other thought.

We believe it has reference to the occupancy of the stars, as we sometimes express it, the planetary systems of the worlds. This follows out the plural significance of the word mansions, as there are system after system of planetary worlds. "In my Father's house" implies the Heavens—all space everywhere. God is omnipresent—the whole Heavens are filled with planetary systems, or systems of worlds—"many mansions."

By the use of the telescope and by other investigations of astronomy we learn that there are one billion, one hundred and seventy million planets or worlds; these are mansions in God's House in the Heavens. And perhaps these are only a few, comparatively speaking, of the mansions that the heavens contain, or of the inhabitable planets of the universe. We have eight planets in our solar system, and Jupiter, the sixth planet from the sun, is said to be fourteen times as large as our earth, the mansion we occupy in our Father's House.

There are myriads of fixed stars, called suns, the one nearest us being Centauri, which gives four times as much light as our sun. Another, Vega, gives forty times as much light; Sirius fifty times, and Arcturus 200 times as much as our sun. These are the four fixed stars visible to the eye, but by means of the the telescope we can see eighty millions of them.

And we believe this is the meaning of the Master when He said, "In my Father's house are many mansions."

In verse 3 He says: "I go to prepare a place for you." Notice He uses the singular form, "a place"—only one mansion in the statement to which He refers. And this one is not now ready for occupancy. He says, "I go to prepare," implying that the place is to be ready in the future—is being prepared now. The Master means to say, "I go to prepare a place" (our earth) for occupancy, and our earth is now undergoing the preparation to fit it for the habitation of the righteous, as "*a mansion in the skies.*"

In verse 3 the Master continues: "I will come again and receive you unto myself that where I am there ye may be also." This refers to His second coming, and in our study of this lesson we see the "place" now ready to be the eternal abode of the righteous.

Rev. XXI, 1—"And I saw a New Heaven and a New Earth."

This is a mansion in God's House, an eternal dwelling place for the righteous.

THE HOLY JERUSALEM.

Rev. XXI, 10-21—The Great City, the Holy Jerusalem.

John's description of the Great City, the Holy Jerusalem, does not need any comment.

If the New Earth is to be occupied by human inhabitants, the preparation for the material interests must be carried on as well as for the moral and spiritual interests, and God has made just such preparation as is required by the occupants of the New Earth, for their good and happiness.

We believe the Holy City Jerusalem is to be the seat of government of all the nations that will inhabit the New Earth.

Verse 22—"And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." John is

here referring to the spiritual interest of the city. There will be no such temple as we had during the former seven church ages, for all will be holiness and righteousness unto the Lord. The power of holiness which is of God and the Lamb (Christ) shall reign supreme among men.

Verse 23—"And the city had no need of the Sun," which has reference to the Gospel Dispensation during the Sixth and Seventh Church Ages. "Neither the moon to shine in it." This refers to the Law Dispensation during the Fourth and Fifth Church Ages. The New Earth does not require these agencies, for they would be inferior to complete holiness as it is in Christ Jesus our Lord, which is to characterize the inhabitants of the New Earth.

Rev. XXI, 5—"Behold, I make all things new, saith the Lord."

Rev. XXI, 23—"For the glory of the Lord did lighten it and the Lamb (Christ) is the light thereof."

Read verses 24-27.

Verse 24—"And the nations of them which are saved shall walk in the light of it, for the glory of God did lighten it, and the kings of the earth do bring their glory and honor unto it."

This means those who have the authority to rule and govern the New Earth.

THE RIVER AND THE TREE OF LIFE.

Rev. XXII, 1-5.

Verse 1—"And he shewed me a pure River of Water of Life, clear as crystal, proceeding from the throne of God."

This statement, again, is figurative language. Water has always been used as a symbol of purity, clean, white, clear, because of its cleansing qualities. "The River of Water" represents purity, holiness, and Godliness, as it is in Christ our Lord, and to be sure, this Pure River, clear as crystal, proceeds from the throne of God and the Lamb. God's

throne, or seat of righteous power and justice, is in Heaven. "The Lamb" represents Christ, and through Christ our Lord the purity of holiness and Godliness shall flow out from the throne of God in Heaven through Christ our Lord, to bless the nations or inhabitants of the New Earth.

As to the forms of water here referred to, fountains, rivers, lakes, seas, etc., these all, we believe, will continue to have their uses for the inhabitants of the New Earth just as they have had in the past.

Verse 1 has reference to the purity, holiness and godliness which characterize "the Lamb," Christ. The elements of purity in His life are to flow through Christ from God in Heaven in all of their purity, to bless the inhabitants of the New Earth.

Verse 2—"In the midst of the street of it, and on either side of the River, there was the Tree of Life, which bare twelve manners of fruits and yielded her fruits every month, and the leaves of the tree were for the healing of the nations."

Like the first verse, the second represents Christ our Lord. It was through the purifying elements in the blood of the Lamb (Christ) that the righteous of the earth were healed or redeemed of all their iniquities. "And were washed and made clean in the blood of the Lamb." And it is through Christ, the "Tree of Life," through His saving power, that the elements of purity shall continue to grow forever to bless the righteous and to be a safeguard to the inhabitants of the New Earth. We believe also that there will be trees growing then as now, and also all vegetables will continue to grow. Their chemical elements and medicinal properties will remain the same as they now are, and their office in sustaining life will be the same as at present. In the proper use of them God will continue, through Christ, the "Tree of Life," to heal, to preserve, to use as a protection from all manner of evil. These are all

insured to the righteous, and they will continue through Christ, the "Tree of Life," to be a healing or blessing unto the nations of the New Earth.

In verse 2 "the Tree of Life" has direct reference to the healing efficacy of the elements of purity as they are in Christ. And through Him this purity of life, as it emanates from the throne of God in Heaven, shall reach the inhabitants of the New Earth.

GARDEN OF EDEN RESTORED.

In connection with these verses read Gen. II, 8-17, "*the Garden of Eden*," and Gen. III, 1-6, the Fall of Man.

In II, read again verses 8, 9 and 15-17; and in III read again 4-19, 22-24, noting particularly the last three verses. In these "*the Tree of Life*" is mentioned as being in the midst of the garden. After the fall of man, God drove him from the Garden of Eden. "And at the east of the Garden of Eden God has a cherubim, an angel with a flaming sword, to guard and keep the Tree of Life."

The "*Tree of Life*" represents Christ. He was, then, in the midst of the garden. And Adam feasted upon the fruits of His pure spiritual life, and it continued to keep the life of man pure and holy, until he partook of the forbidden fruit, the fruit of the tree of knowledge of good and evil.

In this act he disobeyed God's command or law, and by this disobedience he fell. Then he was driven from the Garden of Eden, which means that his life of spiritual purity, his communion and fellowship with God ceased. He was separated from God. He was removed and his access to the "Tree of Life," which is Christ, was not granted him, and in his moral and spiritual life he died.

Ever since the fall of man the world of mankind has committed all manner of sin, and this has produced his physical decay and death. The cherubim with the flaming sword who is to guard the "Tree of Life," signifies the impossibil-

ity of man's having access to the fruits of it unless he accepts the atoning grace of Christ, "the Tree of Life," who was made a sacrifice to redeem mankind to his original moral and spiritual purity and Godliness. These characteristics can be obtained only through the efficacy of the blood of Christ, or the "Tree of Life." "His redeeming blood is a propitiation for all sin and unrighteousness." And this will be the necessary qualifications of all those who are to inherit eternal life, and dwell in righteousness upon the New Earth.

The world after going through seven millenniums of all manner of wickedness is to be redeemed or restored to the original position of mankind before he fell. We can now thoroughly understand God's purpose, the secret of His power, the wisdom displayed in His plan for the redemption or restoration of all those who will avail themselves of it.

And that will again be the "Tree of Life," and the redeemed of the New Earth are to have access to "the Tree of Life" throughout all eternity.

Rev. XXI, 2—*The Tree of Life.*

Then read verses 3-5 and 21—*The Grace of our Lord Jesus Christ* be with you all. Amen.

THE END.





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