

CHAPTER IX

THE SEVEN TRUMPETS

Text (9:1-12)

The Division of the Trumpet Series

1 And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss. 2 And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power. 4 And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads. 5 And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man. 6 And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them. 7 And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces. 8 And they had hair as the hair of women, and their teeth were as the teeth of lions. 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war. 10 And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months. 11 They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon.

12 The first Woe is past: behold, there come yet two Woes hereafter.

However, before we begin the actual "unfolding" of the symbolism of the seven trumpets, it is well that we take a long view of this division of the trumpet series, in order to get a proper perspective.

As with the vision of the seals, which were divided into two parts, so in the trumpet series, likewise is divided into two groupings; first, a group of four, followed by a group of three.

This is evidenced by the fact that after the sounding of the fourth trumpet (Rev. 8:12), the action is interrupted and John sees an angel flying in the midst of heaven, saying, with a loud voice, "Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound." (Rev. 8:13).

We shall find, also, there is a further interruption after the sixth trumpet, where another parenthesis, the second in Revelation, is introduced, and the vision of the mighty angel with the little book is described.

Shall we recall that, in our previous study, Constantine in 330 A.D., moved the capital to Byzantium on the Bosphorus and renamed the city after himself, calling it "the city of Constantine", or Constantinople.

This resulted in the Empire being divided into two divisions, with Rome the most important city of the Western part of the Empire and Constantinople capital of the whole empire, and the most important city of the eastern section of the Empire.

It was upon the western half of the Empire we shall find that forces of invasion struck and brought that portion to desolation. These forces are symbolized by the four trumpets, the blowing of each, marking a new invading army overrunning the Western Empire.

In the east, however, there remained, after the desolution of the west, the Eastern Empire. Two of the last three trumpets, we shall find have to do with the invasion of the eastern division of the Empire. These last three trumpets are called the "woe trumpets", because of the severity of their judgments. They stand out all to themselves, being preceeded by a special threefold announcement of woe; therefore designated as the three *woe* trumpets.

Significance of the Trumpets

The trumpet was used to give a signal. With the peal of trumpets, God descended upon Mt. Sinai. At the blast of trumpets the camp of Israel rose up to continue the journey to the promised land. At the sounding of the trumpets of ram's horns, the walls of Jericho fell. Trumpets announced the inauguration of Solomon's reign. The seventh month, the month of atonement was ushered in by trumpets. Trumpets heralded the dawn of the year of Jubilee.

Many times it implied the march of armies. The sounding of trumpets summoned men to battle. A passage will suffice to substantiate this last use of the trumpet:

"Again the word of the Lord came unto me saying, Son of Man, speak to the children of thy people, and say unto them, when I bring the sword upon a land, if the people of the land take a man of their coasts, set him for their watchman. If when he seeth the sword come upon the land, he blow the trumpet, and warn the people, then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come, and take any person from among them—his blood will I require at the watchman's hand. (Ezekiel 33:1-6)

That the sounding of these trumpets severally mark distinct events or eras of time in the history of the world, is indicated by the seventh angel, "*in the days* of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." (Rev. 10:7).

The First Trumpet (8:7)

vs. 7 "The first angel sounded and there followed hail and fire mingled with blood."

The symbols of destruction are here enumerated as hail, fire and blood. These form a combination of destructive forces entirely outside the realm of nature. We find in another instance that hail and fire were co-mingled in the seventh of the ten plagues visited upon Egypt.

"And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground, and the Lord rained hail upon the land of Egypt. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and broke every tree of the field." (Ex. 9:23,25).

But in this trumpet scene we have another element added, that of blood. Therefore, fire and hail are symbols most suitable to represent destructive agencies, and the third symbol, *blood*, fittingly represents the terrible loss of life. John has presented a mingling of blood with the symbols of fire and hail, that he might point out great destruction and slaughter.

Remembering we are still walking in the realm of symbolism. "A third part of the trees was burnt up."

"Trees", are a familiar figure in Scripture for human greatness.

In Jeremiah 17:8, the man that trusts in God is likened to a tree. "For he shall be as a tree planted by the waters."

In Ezekiel 31:3, we read, "Behold, the Assyrian was a cedar in Lebanon with fair branches, and his tip was among the thick boughs." There follows a lengthy description and the continued comparison to him as a tree. See Ezekiel (31:4-9).

In Daniel 4:20-22, Daniel in interpreting the dream of Nebuchadnezzar, likened him to a tree:

"The tree which thou sawest, which grew and was strong, whose height reached unto heaven, and the sight thereof to all the earth . . . it is thou, O King, that thou art grown and become strong . . . and reacheth unto heaven, and thy dominion to the end of the earth."

The burning up of a "third part of the trees", would, therefore, indicate that portion of the leading men of the earth (the Roman Empire) being consumed. Later, we will describe more fully concerning the expression, "the third part."

The expression "and all the green grass was burnt up," would point to the destruction of national and earthly property.

And how the history of the Roman Empire, at this exact time fulfills this symbolism! It would seem that Gibbon in his, "Decline and Fall of the Roman Empire," had the words of this first trumpet symbolism before him, as he wrote. This infidel historian actually uses the very language of Revelation to describe the events of this first trumpet period. As this period opens with the sound of a trumpet, in his 31st chapter, Volume 3, page 282, he describes the invasion of Rome, as follows:

"At the hour of midnight, the Salarian Gate was silently opened, and the inhabitants were awakened by the tremendous sound of the Gothic *trumpet*."

Again he says, "at the first sound of the *trumpet*, the Goths left their farms and rushed to the invasion."

Again he says, "The Goth's *conflagration* consumed the Empire. He, here is describing the pillaging of the Western Empire and the sacking of Rome.

On page 271, same volume and chapter, in describing the attitude of the rulers of Rome at Alaric's attack of the city, he records, they said, "If Alaric refused them a fair and honorable capitulation, he might *sound his trumpets*, and prepare to give battle to an innumerable people, exercised in arms and animated by despair."

In this same chapter, page 249, he describes the wealth of the Roman nobles and then proceeds, from page 249 to 268, to give in much detail the glory of the public and private buildings of the city and the indescribable wealth contained in the city, suming up at the end as follows: "Such was the state of Rome under the reign of Honorius, at the time when the Gothic army forced the seige, or rather the blockade of the city." Page 268, Vol. 3. His summation of this seige reads as follows:

"Eleven hundred and sixty-three years after the foundation of Rome, the Imperial City, which had subdued and civilized so considerable a part of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia." Vol. 3, Page 282.

So great was the pillaging of the incredulous wealth of Rome, that he says, "the clergy, were sometimes tempted to confound the destruction of the capital and the destruction of the globe." Vol. 3, page 289.

He uses the next eight pages in an attempt to describe the six day stripping of the wealth of the city.

How many pages would be required to describe the pillaging of the whole of the Western Empire!

Thousands of leading citizens were taken captive or killed. Thus, a third of the trees were destroyed and the wealth, as symbolized in the words, "green grass was burnt up."

Myers describes the sack of Rome by Alaric, in these words:

"Alaric turned upon the city, resolved upon its sack and plunder. The barbarians broke into the city by night "and the inhabitants were awakened by the tremendous *sound of Gothic trumpet*". Precisely eight hundred years had passed since its sack by the Gauls. During that time the Imperial City had carried its victorious standards over three continents and had gathered within the temples of its Gods and the palaces of its nobles, the plunder of the world. Now it was given over for a spoil to the fierce tribes from beyond the Danube.

For six days and nights the rough barbarians trooped through the streets of the city on their mission of pillage. Their wagons were heaped with costly furniture, the rich plate, and the silken garments stripped from the palaces of the Caesars and wealthy patricians. Amidst the license of the sack, the barbarian instincts of the robbers broke loose from all restraint, and the streets of the city were wet with blood, while the nights were lighted by burning buildings."—Myers Ancient History. page 540.

The Third Part

No less than twelve times do we find in Revelation the expression, "the third part." Under the first trumpet, we read, "One third part of the trees were burned up." As we have already discovered that the "earth" meant the Roman Empire, then this would indicate that one third of that empire was burned. The "third part" of the sea became blood when the second trumpet was sounded. At the blast of the third trumpet, a burning star fell upon a "third part" of the rivers, and a "third part" of the waters became wormwood. Under the fourth trumpet, a "third part" of the sun, moon and stars was smitten.

After a careful reading and consideration of these occurrences, it appears that these four "third parts" refer to the same third part of the Roman Empire. The first occurrence refers to the scourging of one third of the land; the second, to one third of the sea; the third, to one third of the rivers, and the fourth, to one third of the heavens.

All combined, would indicate the devastation of one third part of the earth, or the Roman Empire. The first four trumpets announce the scourging, by land, sea, rivers and air, of one third of the earth. This is understandable when we recall that the Roman Empire, or earth of John's day, was divided into three divisions.

Said Gibbon, Vol. 5, page 364:

“From the age of Charlemagne to that of the Crusades, the world (for I overlook the remote monarchy of China) was occupied and disputed by three great nations of the Greeks, the Saracens, and the Franks.”

The Greeks and Arabians called the nations of the west, “Franks.” The Franks were the Latins.

Harris, in his *Philological Inquiries*, Part 3, Chapter 1, speaks of the world being divided into three parts or divisions from the fifth to the fifteenth centuries.

“Three classes of men during that interval are conspicuous, the Saracens or Arabians, the Latins or Franks, inhabitants of Western Europe, and Byzantine Greeks.”

It then becomes a fact that during a period of a millennium—the time period of John’s vision of the trumpets—the Empire, or earth was divided into three parts. And history records the destruction by three separate forces, the three divisions of the earth.

The four invasions from the north destroyed the Latin, or western portion of the earth, or Empire. The fifth angel looses the Saracen invasion on the Arabian third of the Empire, and under the sixth trumpet, the “four angels which were bound in the great river Euphrates”, pour forth their teeming multitudes to over run and devastate the Greek third of the Empire.

The Second Trumpet (8:8-9)

8:8,9 “And the second trumpet sounded, and as it were a great mountain burning with fire was cast in to the sea: and a third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed.”

The Apostle sees a great burning mountain cast into the sea and there follows a destruction of one third of the ships and inhabitants

of the sea. The trumpet, the blood and the destruction of one third of the ships, all speak of war and the arena of activity is the sea. Since this is against the Latin or Western third of the Empire, the warfare will be naval and on the Western half of the Mediterranean.

An outstanding feature of this second trumpet is the prominence given the symbol of a burning mountain cast into the sea.

A mountain is a Biblical synonym for a nation. In Jeremiah 5:25, Babylon is called a mountain:

"Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a *burnt* mountain."

In Zechariah 4:7, we read:

"Who art thou, O great mountain? before Zerubbabel thou shall become a plain."

This great mountain before Zerubbabel was the Persian Kingdom which had set itself against the building of the temple.

This "mountain burning with fire", indicates a great nation or power. It symbolizes a raging volcanic 'mountain' of fire smiting the sea. History corroborates this.

Shall we catch up the thread of history. After the sack of Rome, Alaric, the leader of the Gothic invasion, led his soldiers to the extreme southern end of Italy. Hear Myers:

"Alaric led his soldiers to the extreme southern point of Italy, intending to cross the straits of Messina, into Sicily, and then to carry his conquests into the Provinces of Africa. His designs were frustrated by his death which occurred A.D. 410."—Myers Ancient History, page 541.

Let Gibbon take up the account at this point:

"The ferocious character of the Barbarians was displayed in the funeral of a hero whose valor and fortune they celebrated with mournful applause. By the labor of a captive multitude, they

forcibly diverted the course of the Busentinus, a small river that washes the walls of Consentia. The royal sepulchre, adorned with the splendid spoils and trophies of Rome, was constructed in the vacant bed; the waters were then restored to their natural channel; and the secret spot, where the remains of Alaric had been deposited, was forever concealed by the inhuman massacre of the prisoners, who had been employed to execute the work."

His followers recrossed the Alps and settled in the south of Gaul and the north part of Spain and came to be known as the Kingdom of the Visigoths or West Goths.

While these Goths were thus setting up their Kingdom, about A.D. 422, another mighty horde poured down from the north and were so destructive, they gave a new word to our vocabulary. The principle tribe of this vast horde was known as the Vandals. From their ruthlessness, we get our word, "Vandalism." Moving from their seat in Pannonia, they crossed the Pyrenees, where they occupied a large section of the present country of Spain. This region is now known by the name of Andalusia, preserving the memory of these barbarians.

From here, about A.D. 439, they crossed the Straits of Gibraltar and overthrew the Roman Empire in all northern Africa, making Carthage the seat of a short-lived, but dreaded Corsair empire. Hear Myers on this:

"The Kings of the Vandal Empire in Northern Africa had acquired as perfect a supremacy in the Western Mediterranean, as Carthage ever enjoyed in the days of her commercial pride. Vandal Corsairs swept the seas and harassed the coasts of Sicily and Italy, and even plundered the maritime towns of the provinces of the Roman Empire in the East. In the year 455 A.D., a Vandal fleet led by the dread Geiseric (Genseric) sailed up the Tiber.

Leo, (the bishop of Rome) went forth to intercede in the name of Christ, for the Imperial city. Geiseric granted the pious bishop the lives of the citizens, but said the movable property of the capital belonged to his warriors. For fourteen days and nights the city was given over to the ruthless barbarians. The ships

of the Vandals, which almost hid with their number, the waters of the Tiber, were piled, as had been the wagons of the Goths before them, with the rich and weighty spoils of the capital. From the Capitoline sanctuary were borne off the golden candlestick and other sacred articles that Titus had stolen from the temple in Jerusalem.

The greed of the barbarians was sated at last, and they were ready to withdraw. The Vandal fleet sailed for Carthage, bearing, besides the plunder of the city, more than thirty thousand of the inhabitants as slaves."—Myers Ancient History, page 545.

Thus we see how, by building ships, they crossed the Mediterranean and struggled with the Roman Empire for the mastery of that sea. For six hundred years Rome had ruled the waves of this almost land locked sea. But the fleet of the Vandals drove the Roman ships from the seas, destroying them and reddening the sea with the blood of the slain. After thirty years, since the sea battles began, the Vandals invaded Italy and besieged and sacked the city of Rome. Thus we see the second of the four winds, which were held back until the sealing of the saints in the interlude between the sixth and seventh seals, has been released in the blowing of the second trumpet.

Rome is hurt upon the sea, but not totally conquered. In a few months Genseric, the Vandal King is dead and Rome is freed from the tramp of the second invaders.

A feature to be noted here, is that this great disaster Rome suffers, comes from the sea and the seas of a third part of the Roman Empire are conquered.

The Third Trumpet (8:10, 11)

vs. 10, 11 "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon a third part of the rivers, and upon the fountain of waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

A different angel each time sounds the trumpet—the signal for new conquests. In our study thus far, we have found that the sounding of each of the first two trumpets opened a new phase of the gradual overthrow of the Roman Empire of the west, by some new invasion lead by some great leader.

We have found in the explanation of symbols, under the sixth seal, that a star is used in the Scriptures to represent earthly potentates and leaders. A “star”, we have discovered, is a notable person. In this third trumpet period, he is likened to a “burning star”, burning as a lamp or torch and that “it fell upon a third part of the rivers”.

Where it falls upon the rivers and fountains of waters, they become bitter as wormwood. This manifestly points our attention to a time when great calamities should fall upon the Rivers of the Roman Empire. This “Star” or mighty chieftan would center his activities upon the headwaters and river systems of the Western Roman Empire. Again shall we turn to history for corroboration. Surely, since John was to write “of the things which are and the things which must be hereafter,” we must constantly hold this Book of symbolism in one hand and a history book in the other. Myers gives a vivid description of the third invasion of Western Rome. While they do, at times, overlap a little, nevertheless, they were distinct invasions of the Empire of the West. He dates the beginning of this new thrust in A.D. 451:

“The barbarians (Goths and Vandals), that were thus over-running and parceling out the inheritance of the dying empire were now in turn, pressed upon and terrified by a foe *more hideous and dreadful* in their eyes than were they in the sight of the peoples among whom they had thrust themselves. These were the non-Aryan Huns, of whom we have already caught a glimpse as they drove the panic-stricken Goths across the Danube.

At this time, their leader was Attila, whom the affrighted inhabitants of Europe called the “*Scourge of God*.” It was Attila’s boast that the grass never grew again where once the hoof of his horse had trod . . .

Finally he turned westward, and, at the head of a host numbering, it is asserted, seven hundred thousand warriors, crossed the

Rhine into Gaul, purposing first to ravage that province and then traverse Italy, with *fire* and *sword*, in order to destroy the last of the Roman power.

The Romans and their German conquerors united to make common cause against the common enemy. The Visigoths were rallied by their King, Theodoric; the Italians, the Franks, the Burgundians, flocked to the standard of the able Roman general, Aetius.

Attila drew up his mighty hosts upon the plain of Chalons, in the north of Gaul. The conflict was long and terrible. Theodoric was slain; but at last fortune turned against the barbarians. The loss of the Huns is variously estimated at from one hundred thousand, to three thousand warriors. Attila succeeded in escaping from the field and retreated with his shattered hosts across the Rhine." Myers Ancient History, pages 543, 544.

But Attila was not one to give up. We again quote from Myers:

"The year after his defeat at Chalons, Attila crossed the Alps and *burned* and plundered all the important cities of Northern Italy."

How minutely this fulfills John's symbolic prophesy of this "falling star," falling "upon the fountains of waters." An examination of a map of Italy will show how the rivers have their fountain heads in the northern section of the country.

And here a notable thing happened which emphasized the fact that the theater of this third invasion was to be upon the rivers and, particularly their head-waters.

Hear Myers again:

"The barbarians threatened Rome, but Leo the Great, bishop of the capital, went with an embassy to the camp of Attila and pleaded for the city. He recalled to the mind of Attila how death had overtaken the impious Alaric, soon after he had given the Imperial city as a spoil to his warriors, and warned him not to call down upon himself the like judgment of heaven. To the

admonitions of the Christian bishop was added the persuasion of a bribe from the Emperor, Valentinian; and Attila *was induced to spare southern Italy and to lead his warriors back beyond the Alps*. Shortly after he had crossed the Danube, he died suddenly in his camp, and like Alaric was buried secretly".—Myers Ancient History, page 544.

Gibbon says:

"Neither the spirit, nor the forces, nor the *reputation*, of Attila were impaired by the failure of the Gallic expedition. In the ensuing spring, he repeated his demand of the Princess Hororia and her patrimonial treasures. The demand was rejected . . . and immediately the indignant loser took to the field, passed the Alps, invaded Italy and besieged Aquileia . . . the siege was prosecuted with fresh vigor . . . the Huns mounted the assault with irresistible fury; and the succeeding generation could scarcely discover the ruins of Aquileia."

After this dreadful chastisement, Attila pursued his march, and as he passed, the cities of Attinum, Concordia, and Padau were reduced into heaps of stones and ashes. The inland towns; Vicenza, Verona, and Bergamo, were exposed to the *rapacious cruelty* of the Huns . . . Attila spread his ravages over the rich plains of modern Lombardy; which are divided by the *Po*, and bounded by the Alps and Apennine." Gibbons Decline and Fall of the Roman Empire. Vol 3, pages 443, 444, 445.

Thus, we see how Attila's campaigns were carried on upon the headwaters of the rivers, and along the rivers of Northern Italy.

Then, Gibbon proceeds to relate how Leo interceded successfully with Attila to spare Rome itself. His description of Attila's death is too lengthy to give here, but this will suffice:

"The remains of Attila were enclosed within three coffins, of gold, of silver and of iron, and privately buried at night; the spoils of a nation were thrown into his grave; the captives who had opened the ground, were inhumanely massacred." Gibbons Decline and Fall of the Roman Empire, Vol. 3, page 452.

The exact place of burial is unknown, but it is believed they lie under the waters of the Danube and there they remain—the bones of the star called, “Wormwood”, that fell upon the rivers.

Recapitulation

The Roman Empire of the west weakened, and ready to topple to ruin has suffered the blasts of three trumpets and now, awaits the blast of the fourth trumpet.

The first trumpet heralded the invasion of Alaric, the Goth who sacked Rome in 410 A.D. The Second trumpet sounded the Vandal conquest of the Mediterranean, and the second sack of Rome by the Vandals, under Genseric. The third trumpet introduced the rush of Attila, the Scourge of God, and his Huns, upon the rivers of the Rhine, Marne of Gaul, and the river system of Northern Italy. No wonder Attila, called “*the scourge of God*,” in history and “*wormwood*,” in Scriptures, was likened to a “*burning star*,” when we recall that in just three short years from his first appearance on the borders of the Roman Empire, he had run his brilliant, but bitter course, and was dead!

Now, only one of the hurtful forces of the four, which had been withheld until the sealing of the saints of the sixth seal, remains to blast the Western Empire.

Rome, now weakened and toppling to her fall reminds us of Daniel’s vision of that very empire. The feet of iron as seen in Nebuchadnezzar’s vision, are now become weak as miry clay. (Daniel 2:42). Now, there was needed only the rush of the fourth wind to blast the empire into helpless ruin.

The Fourth Trumpet (8:12)

vs. 12 “And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so the third part of them were darkened, and the day shone not for the third part of it.”

As the fourth angel sounds, the fourth wind, which had been re-

strained until the sealing of the saints, was loosed. The result is darkness. A third part of the sun, moon and stars were smitten.

We have already deciphered the symbolism of the sun, moon and stars, and found they are symbols of kings, dignitaries, princes and great men of the earth.

The creative work of the fourth day of the first chapter of Genesis was the appointing of the sun, moon, and stars to their respective duties in respect to the earth. The sun was to *rule* the day, and the moon to *rule* the night, "and the stars also".

Thus we see the fourth day is, definitely, associated with the function of government, and the sun, moon and stars have ever been symbols of governmental authority, powers and functions.

Therefore, these symbols, collectively, represent the whole governmental system of the earth, or the Roman Empire, as John understood it.

Paul said, "the powers that be are ordained of God." (Rom. 13:1). So, just as in the physical heavens, God has set the sun, moon and stars with their authorities and power, he has set in the political heavens; some rulers with the power and authority of the sun; some with that of the moon, which gives a reflected light of the sun, or represents delegated authority and power; and some with the function of a star.

The blowing of the fourth trumpet, then, heralds a new war of invasion on the tottering Roman Empire of the west. And in this war, one of the rulers was to become subservient to other authority, or, in other words, be darkened.

This is just what we find to have happened in the closing events of the history of the western division of the Empire.

Hear Myers again:

"Only the shadow of the Empire in the west remained. All the provinces, Illyricum, Gaul, Britian, Spain and Africa, were in the hands of the Goths, the Vandals, the Franks, the Burgundians, the Angles and Saxons, and Various other intruding tribes . . . Myers Ancient History, page 546.

Says Gibbon, Vol. 3, Page 513.

"In the space of twenty years since the death of Valentinian, nine emperors had successively disappeared; and the son of Orestes, a youth recommended only by his beauty, would be the least entitled to the notice of posterity, if his reign, which was marked by the extinction of the Roman Empire in the west, did not leave a memorable era in the history of mankind."

"During the years from A.D. 456 to 472, the real ruler in Italy was a Sueve, named Count Ricimer."—Myers Ancient History, page 546.

Says Gibbon:

"During that period, the government was in the hands of Ricimer alone, and, although the modest barbarian disclaimed the name of king, he accumulated treasures, formed a separate army, negotiated private alliances, and ruled Italy with the same independent and despotic authority, which was afterwards exercised by Odoacer and Theodoric."—Gibbon's Decline and Fall of the Roman Empire. Vol. 3, page 484.

Continuing from Myers:

"He, (Count Ricimer) set up four emperors. Upon his death, a Pannonian, by the name of Orestes deposed the emperor then on the throne and placed the imperial crown upon the head of his own son, a child of six years.

By what has been called a freak of fortune, this boy-sovereign bore the name of Romulus Augustus, thus uniting, in the name of the last Roman emperor of the west, the names of the founder of Rome and the establisher of the empire. He reigned only one year, when Odoacer, the leader of the Heruli, a small, but formidable German tribe, having demanded *one third of the lands of Italy* to divide among his followers, for their services rendered the empire, and having been refused, put Orestes to death and dethroned the child emperor.

The Roman senate now sent to Constantinople an embassy to

represent to the Eastern Emperor, Zeno, that the West was willing to give up its claim to an emperor of its own, and to request the German chief, with the title of "patrician," might rule Italy as his viceroy. This was granted; and Italy now became in effect, a province of the Emperor of the East."—Myers Ancient History, page 546.

Thus Romulus Augustus, who became known as Augustulus, "the little Augustus," was dethroned by Odoacer, the Roman senate that had sat for twelve hundred and twenty-eight years, was driven from the senate chambers and the mighty fabric of the empire fell to pieces. Great men were humbled. Thus, the sun, moon and stars lost their authority and power and ceased to give light.

"Odoacer, in 476 A.D. assumed authority in the west and was the first barbarian," says Gibbon, Vol. 3, Page 615," who reigned in Italy, over a people who had asserted their just superiority above the rest of mankind."

Gibbon continues on Page 518, Vol. 3. "*One third of those ample estates*, to which the ruin of Italy is originally imputed, was extorted for the use of the conquerors."

The emperors, with less dignitaries and landed owners of great estates,—one third of the sun, moon and stars were darkened!

Thus, in the overthrow of the Empire of the West, ends the work of the four hurtful angels, held back for a season, but released under the blast of the first four trumpets.

There now remain three angels, the "woe" angels, to blow their trumpets.

The Fifth Trumpet

Turning back to the seventh chapter and the last verse, we observe a pause before the sixth angel sounded his trumpet.

We have already seen how the trumpet series of seven angels sounding their trumpets is divided into two groups. Like the seven church periods, and the seven seals, so the trumpets are divided into

two groups, one of four and the second of three periods. We have considered the first group of four trumpets; there remain three trumpets termed the "other three voices of the trumpet of the three angels which are yet to sound." (Rev. 8:13).

Thus we see there is a pause after the sounding of the trumpet of the fourth angel. The action is interrupted at that point by the vision of "an angel, flying in the midst of heaven, saying with a loud voice, woe, woe, woe, to the inhabitants of earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound." (Rev. 8:13).

It is clear that the destructive work of the first four angels has been finished and that the remaining three angels perform another and distinctively different work of devastation. This is to cause great woe upon the inhabitants of the earth. Remembering that the "earth" to John meant the Roman Empire, and, also, the fact that the destructive work of the first four angels was done in the western half of the empire; the last three "woe" angels operate in the Eastern half of the Roman Empire.

Though Rome itself had fallen, the eastern half of the empire still remained. How natural, then, that the further history of the Roman Empire, now centered in the east, with Constantinople as its capital, should be the burden of revelations symbolized in the last three "woe trumpets."

It is quite clear that the scene has been transferred from the west to the east, and all the symbolism points with unerring precision and definiteness to one country, which so far has not, before this "uncovering" of the things that shall be hereafter, appeared in divine history. We shall find that country to be Arabia.

Recalling, too, that the last of the four invasions was under Odoacer, in 476 A.D., then the events of the fifth trumpet must, of necessity, be after that date.

The Era of Justinian

It seems altogether fitting that we should give here a brief sketch of events which transpired in the Eastern Empire during the interval between the fourth and fifth trumpets. Said Myers:

"During the half century immediately following the fall of Rome, the Eastern emperors struggled hard and sometimes doubtfully to withstand the waves of barbarous inundation which constantly threatened Constantinople with the same awful calamities that had befallen the Imperial City of the west . . .

Fortunately, in the year 527, there ascended the Eastern throne, a prince of unusual ability, to whom fortune gave a general of such rare genius that his name has been allotted a place in the short list of great commanders of the world. Justinian was the name of the prince, and Belisarius, that of the soldier. The sovereign has given name to the period, which is called after him, the "Era of Justinian."—Myers *ncient History*. page 592.

His reign was marked by two outstanding accomplishments. First, he restored to the Empire, Africa, from the Vandals. Italy was next recovered from the Goths. But the second, and most outstanding achievement of his era, was the collection and publication by him, of the *Corpus Juris Civilis*, the "Body of the Roman Law." By this publication, Justinian earned the title of "the Lawgiver of Civilization."

His reign was followed by a half century of unimportance until we come to the reign of Heraclius. For many years he struggled heroically to maintain the integrity of the empire.

This brings us up to the time of the fifth trumpet and the Saracen invasion of the empire.

This period covered by the fifth trumpet is manifestly of great importance, because of the space given it. It is also quite evident that this epoch, referred to as "those days" is one of considerable length; because it is described as a period of suffering and woe which would last "five months," or one-hundred and fifty days. A day in prophetic history is equivalent to one year in actual history. Shall we pause in our present train of thought to consider this.

Back in the book of Ezekiel, that prophet received a command to graphically demonstrate how the city of Jerusalem should be be-

sieged, of which demonstration it was said, "This shall be a *sign* to the house of Israel. So like the Book of Revelation, we are *moving in the realm of signs or symbols*. With this understanding shall we read:

"Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according to the number of the days* that thou shalt lie upon it thou shalt bear their iniquity.

For I have laid upon thee the *years of their iniquity*, according to the *number of days*, three hundred and ninety days, so shalt thou bear the iniquity of the house of Israel.

And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah *forty days*; *I have appointed thee each day for a year.*" (Ezekiel 4:4-6).

That a day in prophetic history denotes a year is further revealed to us in the prophesy of the time interval between the commandment to restore and build Jerusalem and the coming of Christ, the Messiah. In Daniel 9:25.

"Know therefore and understand, that from the going forth to restore and to build Jerusalem unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks: The street shall be built again, and the wall, even in troublous times."

It was 483 years from the going forth of the command to rebuild Jerusalem until Christ came to the Jordan and was immersed of John and there became the Anointed One, in that he was anointed with the descent of the Holy Spirit like a dove upon him.

So here again a day stands for a year in prophetic parlance. At the mouth of two witnesses, the Scripture declares, a matter is established.

Thus we see that this epoch was one of great length.

Shall we now hear the blast of the fifth angel: "And the fifth angel sounded, and I saw a star fall from heaven into the earth."

The first action that follows the blast of the trumpet is the fall of a star from heaven to earth. We have already discovered in earlier studies of symbolism, that a star represents a leader. Attila, "the scourge of God," you will remember was symbolized by a burning star. That a man, and not a literal star is referred to, is made clear by the next words, "and to *him*", *definitely a person, was given the Key to the bottomless pit. And he opened the bottomless pit.*

The fact that the star had fallen would indicate that at the time the Key was given to him, he did not possess the pre-eminence he once enjoyed. We shall find this to be true, historically, when we uncover the identity of this great leader.

When this great fallen star, or leader was given the Key, he opened the bottomless pit and out of it poured a dense smoke, "as the smoke of a great furnace."

Clearly this smoke that arose is a symbol of some spiritual force, for it affects "the sun," or power of government "we have found the sun represents great dignitaries over a government," and "the air," or spiritual realm. Paul said:

"Wherein in times past ye walked according to the course of this world, according to the prince of the power of the *air*, the spirit that now worketh in the children of disobedience." (Eph. 2:2).

This proves that the "air" represents the spiritual realm. So this leader was to influence both earthly government and spiritual affairs. Shall we keep this important fact in mind.

"And there came out of the *smoke*, (this spiritual activity) locusts upon the earth."

But they are not such locusts as men know. They do not feed upon vegetation; they attack men, but only those men who have not the seal of God upon their foreheads. They do not kill—they torment with a torment as scorpions, so that men would desire death rather than endure such suffering. These, then, are a symbol and a chilling one at that.

Since we are ever in the realm of symbols, our next task is to unravel the meaning of the symbol of a locust.

Turning to the Scriptures as our unerring and infallible guide, in the interpretation of symbolism, we find in the Book of Joel, that the armies of Assyria which were to overthrow the land of Palestine, were likened to locusts, as in the passage before us in Revelation. Shall we note the similarities:

1. First, both were likened to *locusts*.

"And that which the palmerworm (a different stage of development of the locust) hath left hath the *locust* eaten, and that which the *locust* hath left hath the cankerworm eaten." (Joel 1:4)

And there came out of the smoke locusts upon the earth." (Rev. 9:3)

2. Both had *teeth of a lion*.

"For a nation is *come up* (like Revelation's *locusts* arising out of "the bottomless pit") upon the land, strong and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. (Joel 1:6).

"Their teeth were as the teeth of lions." (Rev. 9:8)

3. A *trumpet* is sounded before each army of locusts invade.

"Blow ye the *trumpet* in Zion, and sound an alarm in my holy mountain." (Joel 2:1).

"And the fifth *trumpet* angel sounded." (Rev. 9:1)

4. Both of them had the appearance of horsemen.

"The appearance of them is as the appearance of *horses*; and as *horsemen*, so shall they run." (Joel 2:4).

"And the shapes of the locusts were like unto *horses* prepared for battle." (Rev. 9:7)

5. Both represented a nation.

"For a nation is come upon my land strong and without number." (Joel 1:6)

"The locusts of Revelation are said to have a King over them, "And they had a king over them, which is the angel of the bottomless pit." (Rev. 9:11)

Thus again the Bible clearly interprets the symbolism for us. It

is plain that the locusts are conquering armies, sweeping over the earth (the Roman Empire) in great numbers. The locusts were not insects, because they hurt no green thing, but were men because they were to hurt only men, who had not the seal of God in their foreheads. (Rev. 9:4)

But this conquering people was to be unlike the Assyrians, the *locusts* of Joel's vision, in that the *locusts* of Revelation were to be a people that had *spiritual power* as well as *physical power*. In fact, it is quite evident that their *spiritual power* was to far exceed their *physical force*, although their physical power was to be very great.

The repeated reference to "scorpions" in verses 3, 5, 10, emphasizes the predominance of the spiritual over the physical, especially when we consider verse 10. "And they had tails like scorpions, and there *"were stings in their tails."*

Shall we read in connection with this passage, one from Isaiah 9:15: "And the *prophet that teaches lies*, he is the *tail*."

The "tail" is used symbolically to represent the deadly power of *false prophesy*. Shall we keep this fact in mind for future illumination.

This fatal sting in this spiritual power, likened to scorpions, because of its deadly poison, was in their tails. Since a false prophet who teaches lies is likened to a tail, then this deadly sting lay in the spiritual poison which was to be spread over the earth by some false prophet—a fallen star—and his hosts of armed false religionists.

Again we wish to call attention to the statement that these armies of locusts "had a king over them *which is the angel of the bottomless pit*, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." (Rev. 9:11)

1. First, he is a King, and a King of spiritual forces, as well as of physical. Jesus spoke of the devil as being the prince of this world (John 14:30), and Paul considered the realm of satan as a kingdom, for he declared, "Who hath delivered us from the power of darkness and hath translated us into the Kingdom of his dear son." (Col. 1:13).
2. Second, he is called an angel. In Daniel 10:13, 20, we read;

"But the prince of the kingdom of Persia withstood me one and twenty days, but, lo, Michael, one of the chief princes, came to help me; and I remained there with the Kings of Persia. Then said he, knowest thou wherefore I come unto thee? And now will I return to fight with the Prince of Persia: and when I am gone forth, lo, the Prince of Grecia shall come."

From these verses, it appears that the great empires of earth have each a presiding or ruling angel over them. This vision in the apocalypse, then, reveals to us a mighty nation, having a supernatural origin, rising from some obscure region, spreading its forces, both physical and spiritual over the earth, (or Roman Empire). These armies were to be largely horsemen and the head of this nation was to come out of the bottomless pit and be called Abaddon and Apollyon.

This is quite revealing since in Rev. 20:1, 2, we discover that the bottomless pit is the home of the devil:

"And I saw an angel come down from heaven, having the Key to the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and satan and bound him a thousand years, and *cast him into the bottomless pit.*"

By this we learn that these locusts, or armies carrying on a conquest, both physical and spiritual, were led by a leader motivated by the devil himself. No wonder he is called Abaddon, which in the Hebrew tongue means, "destruction;" and Apollyon, which in the Hebrew tongue means, "one who exterminates."

Of the devil, said Jesus:

"Fear not them which kill the body, but are not able to kill the soul; but rather fear *him* which is able to destroy both body and soul in hell." (Matt. 10:28)

So this Abaddon was able to destroy the body and this Apollyon could exterminate the very soul, the body, by conquest of war, the soul, by false teaching.

It would seem that both Hebrew and Greek names were used

to warn both the Hebrew Christians and the Greek, or Gentile Christians, of his destructive and exterminating power.

Having interpreted the symbolism in the ninth chapter, we now turn to history to identify the leader, the locust army, and the physical and spiritual warriors.

The locust, the ground work of all this symbolism, is peculiarly Arabic. It was an east wind that swept from Arabia, that brought the plague of locusts at the time of the exodus of the children of Israel from Egypt. Syria was often invaded by locusts which came from Arabia.

These locusts had the shape of horses. Arabia is famous as the home of the horse. From time immemorial, Arabia has produced the most famous horses of the world. The Arabian horse is sought by men of all nations. Says Gibbon, in his *Decline and Fall of the Roman Empire*, Vol. 5, pages 78, 79:

"Arabia, in the opinion of the naturalist, is the genuine and original country of the *horse*; the climate most propitious, not indeed to the size, but to the spirit and swiftness, of that generous animal . . . these horses are educated in tents, among the children of the Arabs, with a tender familiarity, which trains them in the habits of gentleness and attachment . . . their powers are reserved for the moments of flight and pursuit; but no sooner do they feel the touch of the hand or the stirrup, than they dart away with the swiftness of the wind."

Truly, the zoology of the symbolism points, beyond the least doubt, to the land of Arabia.

Again, the locusts "were like horses prepared for battle." The Arabians unlike the four invaders of the Western, or Latin portion of the Empire, namely Goths, Vandals, Huns and Heruli, were horsemen, and moved over the landscape with the swiftness of the locust. There was not a foot soldier among them, whereas the invaders of the Western Roman Empire were pre-eminently foot soldiers.

The vision of the flying angel in (Rev. 8:13), not only serves to

set off the first four trumpets in a distinct group from the remaining three "woe" trumpets, but also to show that the events in the first group are separated by a substantial interval of time, possibly quite a long one from the events pictured in the "voices of the trumpet of the three angels which are yet to sound."

This we find to be manifestly true. The armies which invaded the Greek, or eastern half of the Roman Empire in 622 A.D., a century and a half after Odoacer conquered Rome in 476 A.D., were from Arabia, and horsemen that wore turbans which would give the impression of crowns being worn. The historians of that period often speak of these people as "the turbaned Arabs."

The Sabeans, were a tribe of the Arabians and in the Old Testament we read of them as follows:

"The Sabeans of the wilderness who wore bracelets upon their hands and beautiful crowns upon their heads." (Ezek. 23:42).

We can readily see how yellow turbaned horsemen would resemble men wearing crowns of gold as John beheld them in the vision of the fifth trumpet.

We found that the locusts had faces of men, but to this description was added the female adornment of long hair.

The Arabs of this date, the sixth century, wore long hair. Pliny, (Nat. History 7:28), speaks of the turbaned Arabs with their uncut hair. Ammianus Marcellinus, in the fourth century speaks of the long haired Arabs, as also did Jerome, in the fifth century.

In this vision John sees the riders flash by with long hair streaming backward in their swift flight.

These horsemen also had breastplates of iron. The chroniclers of the Arabian wars often speak of the iron coats of mail worn by them. I have before me Gibbon's History, Vol. 5, page 132, and there he says, in part:

The resentment of the public and private loss stimulated

Abu Saphian to collect a body of three thousand men, seven hundred of whom were armed with cuirasses."

I have the Koran before me and in it I read, "God hath given you coats of mail to defend you in your wars."

By these quotations, and an array of evidence, we know this invasion comes from Arabia. Before six hundreds A.D., the Arabs were little known as they lived in the trackless sands of the desert, safe from outside nations by virtue of the nature of their habitat. But in the first part of the seventh century, they poured out of their desert wilderness and spilled out upon the Roman Empire, with a fury unparallelled in the annals of warfare.

Said Myers: "We have seen the German barbarians of the north descend upon and wrest from the Roman Empire, all its provinces in the west. We are now to watch a similar attack made upon the empire, by the Arabs of the south, and to see wrested from the Emperors of the East, a large part of the lands still remaining under their rule." Myers Ancient History, page 595.

This startling invasion was inspired by a fanatical religious leader, by the name of Mohammed. Hear a brief history of this man by Myers;

"Mohammed, the great Prophet of the Arabs, was born in the Holy City of Mecca probably in the year 570 A.D. He sprang from the distinguished tribe of the Koreish, the custodians of the sacred shrine of the Koaba, (so named from it's having the shape of a cube). In his early years, he was a shepherd and a watcher of flocks by night, as the great religious teachers Moses and David had been before him. Later, he became a merchant and a camel driver.

He declared that he had visions, in which the angel Gabriel appeared to him and made to him revelations which he was commanded to make known to his fellow men. The essence of the new faith which he was to teach was this: There is but one God, and Mohammed is his Prophet.

The teachings of Mohammed at last aroused the anger of a powerful party among the Koreiah, who feared that they, as the guardians of the national idols of the Koaba, would be compromised in the eyes of the other tribes, by allowing such heresy to be openly taught by one of their number, and accordingly they began to persecute Mohammed and his followers.

To escape these persecutions, Mohammed fled to the neighboring city of Medina. This "*Hegira*" or flight," as the word signifies, occurred 622 A.D. and was considered by the Moslems as such an important event, in the history of their religion, that they adopted it as the beginning of a new era, and from it still continue to reckon historical dates."

Myers Continues:

"His cause being warmly espoused by the inhabitants of Medina, Mohammed, now, assumed along with the character of a lawgiver, and moral teacher, that of a warrior."—Myers Ancient History, pages 596, 597.

The year following the Hegira, he and his followers began to attack and plunder the adjacent cities. The flame of sacred war was soon kindled. Their recklessness was intensified by his teaching that death met in fighting the infidels (as all non-Mohammedians were termed) guaranteed the martyr instant entrance into the joys of paradise.

Mohammed died ten years after the beginning of a religious war that was destined to conquer Persia, Syria, Egypt, North Africa, Spain and France. Hear Myers again:

In the year 732 A.D., just one hundred years after the death of the Prophet, the Franks, under their leader, Charles Martel, and their allies, met the Moslems upon the plains of Tours, in the center of Gaul. The Arabs suffered an over whelming defeat and soon withdrew behind the Pyrenees."—Myers Ancient History, Page 600.

Here we have read the brief history of a movement that began like a whirlwind out of the desert and conducted a war that was

both carnal and religious, in which Mohammed—the fallen star—and a religious prophet, scorched much of the empire, and particularly the eastern section. To extend his religion, he resorted to the sword. They went forth like scorpions with sting in their tails, to poison the earth with their lies of the false prophet—Mohammed. A like period of conquest is unknown in the annals of history.

This had all the fatalism, fanaticism and fierceness of a holy war, whose motivation sprang from the bottomless pit.

The term translated "*Pit*" is used in (Ezek. 31:17), and (Luke 8:31) and (Rev. 20:1), with the thought of "Hell," or abode of that prince of darkness. That is evidently the meaning here, indicating that the fallen star would employ hellish means to further his work of Abaddon, or destruction. This could only be fulfilled by such a system of imposture and false religion. Out of the smoke of the new fanatical faith they rushed upon the earth to torment, to sting and to darken the minds of men.

These "locusts" did not destroy any green thing of the earth. They destroyed the bodies and souls of men. Said Abubeker, the successor to the prophet, after Mohammed's death:

"When you fight the battles of the Lord, acquit yourselves like men . . . destroy no palm trees, nor burn any fields of corn, cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat."—Gibbons Decline and Fall of the Roman Empire, Vol. 5, P. 189.

Thus, we see that the policy of the Saracens was in sharp contrast to that of the Goths. The Goths destroyed "the trees of one third of the earth, and every green thing." The Arabs coming out of the treeless deserts of Arabia, looked upon the tree almost with veneration. How remarkable that the Book of Revelation should emphasize the diverse actions of the armies of the first and fifth trumpets! How exactly did history corroborate the difference noted by John!

Another amazing feature of this vision is not only the command "not to hurt any green thing," but they *were to hurt*,

"only those men which have not the seal of God in their foreheads."
 "And to them it was given that *they should not kill* them but that they should be tormented five months and their torment was as the torment of a scorpion, when he striketh a man." (Rev. 9:4, 5)

While atrocities did occur and it was a war of the sword, yet it is remarkable that they went forth not so much to slay. They went forth as missionaries of the false prophet. They fought the enemy on the battlefield, but upon cessation of hostilities, they converted the vanquished. This is just the opposite of the western spectacle. There the invaders conquered, but were converted *by* the vanquished. A part of the marching orders given by Abubeker, successor to Mohammed, were as follows:

"As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way: Let them alone, and neither kill them nor destroy their monasteries. (See note at bottom of page)

And you will find another sort of people, that belong *to the synagogue of Satan*, who have shaven crowns, be sure you cleave their skulls, and give them no quarter till they either turn Mohametans or pay "tribute."—Gibbon's *Decline and Fall of the Roman Empire*, Vol. 5, Pages 189, 190.

Note how Gibbon refers to those of the synagogue of Satan! In our study of the seven churches, the false teachers of the Smyrnan period were referred to as the synagogue of Satan. This finally developed into "the depths of Satan," in the Thyratira period—the Roman Catholic period. The invasion of the Eastern Roman Empire by the Saracens, or Arabs, met with the monks who represented the syangogue of Satan, which reached its full fruition in the depths of Satan, before the Thyratira period, roughly 400 A.D. to 1500 A.D., came to its fulness of fulfillment.

These fanatical missionaries of Mohammed were to torment the earth (those who did not have the seal of God), for five months. This period we have already found to be one-hundred and fifty years—five months being one hundred and fifty days, or one hundred and fifty years—a day in prophetic history being one year.

And was this period of torment fulfilled?

(Note: "M. Pauu (*Recherches sur les Egyptiens*, Tom. 11, P. 192, Edition Lausame) represents the Bedoweens as the implacable enemies of the Christian monks."

In 632 A.D., the Arabs broke forth in their religious war upon the nations. In 722 A.D., exactly a century after they emerged from their desert fortresses, they were defeated by Martel in the Battle of Tours, in Gaul, and driven back over the Pyrenees. In 750, the vast dominion of the Caliphs, was rent with discention. Hear Myers:

"At the close of the first century of the Hegira, the Caliphs were the most potent and absolute monarchs of the globe.

But in a short time the extended empire, through the quarrels of sectaries and the ambitions of rival aspirants for the honors of the Caliphate, was broken in fragments, and from three capitals—from Bagdad, upon the Tigris, from Cairo, upon the Nile, and from Cordova, upon the Guadalquivir—were issued the commands of three rival Caliphs, each of whom was regarded by his adherents as the sole rightful spiritual and civil successor of Mohammed. All however, held the great Prophet in the same reverence, all maintained, with equal zeal the sacred character of the Koran, and all prayed with their faces turned toward the holy city of Mecca."—Myers *Ancient History*, Page 600.

After this division, the Saracens gradually gave up their designs of universal conquest and began to seek the ways of peace.

By the last quarter of the eighth century, they reached what has been called the golden age of Saracen power. Bagdad was called "the City of Peace." This was the age of "the Arabian Nights."

In the second year of Haroun Al Rashids' reign (782 A.D.), we find him engaged in friendly correspondence with the Christian rulers of the empire. From that time forward, the Saracens ceased their efforts to force Mohammedanism upon the earth. They had

fulfilled their mission as portrayed in the days of the fifth trumpet. And how long it had been since the beginning of this torment? It is now A.D. 782. The holy war of the false prophet began in 632. That is one hundred and fifty years, or five months! And John said, "And to them it was given that they should not kill them,"—those sealed of God, "but that they should be tormented five months!"

So, we close the exposition of this fifth trumpet period with secular history substantiating and corroborating inspired symbolic predictions of that period. Verily, the Word of God is yea and amen!

The Sixth Trumpet

Text (9:13-21)

13 And the sixth angel sounded, and I heard a voice from the horns of the golden altar which is before God, 14 one saying to the sixth angel that had the trumpet, Loose the four angels that are bound at the great river Euphrates. 15 And the four angels were loosed, that had been prepared for the hour and day and month and year, that they should kill the third part of men. 16 And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them. 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceeded fire and smoke and brimstone. 18 By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths. 19 For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they hurt. 20 And the rest of mankind, who were not killed with these plagues, repented not of the works of their hands, that they should not worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk: 21 and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

In the study of the fifth trumpet, we have reviewed the rise and conquest of the religion of Islam, beginning under the leadership of the false prophet, Mohammed, and reaching its zenith under the reign of the Caliphs. The termination of that period, we found, came when Rashid, in 782 A.D., just one hundred and fifty years after the death of Mohammed in 632 A.D., brought the holy war to a close.

But a very startling, as well as illuminating fact in the history of the religion of Islam, is that there were two distinct stages. First, its phase in the Saracen invasion, dated from the death of Mohammed in 632 A.D. But this period came to an abrupt crest in the defeat of the Mohammedans in the Battle of Tours, A.D. 732. There followed a long period of stagnation, but it had a wonderful recrudescence and revival under the invasion of the Ottoman Turks.

Strangely, these were not Mohammedians at all, but began their triumphant march against the Mohammedans. Later the Turks became Mohammedans, largely for political advantages, for much the same reason that Constantine embraced the Christian faith, after the Battle of Milvian Bridge.

And the fifth and sixth trumpets present, in the language of symbolism, this two-fold stage or phase of the march of the religion of Islam. While separated from the four preceeding trumpets, these two trumpets are closely linked together, leaving the seventh trumpet to follow, standing all by itself.

It should be noted, too, that the fifth and sixth trumpets are blown without any intervening symbolism, again showing their close affinity. Since the fifth trumpet introduced the mighty Mohammedan movement, it logically follows that the sixth trumpet heralds another tide of invasion which will overrun the decaying and disintegrating Eastern Empire. Shall we begin the consideration of the sixth trumpet:

vs. 13 "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God." John does not say who spoke, but only records what he heard. The voice is addressed to the angel that has the sixth trumpet. The voice said:

vs. 14 "Loose the four angels which are bound in the great river Euphrates."

Shall we note that whereas the authorized, or King James version here reads, "'Bound *in* the great river Euphrates," the Greek preposition is not "*en*," but "*epi*," which means, "upon," "at," or "by." The four angels were bound, not "*in*," but "*at*" or "*by*," this great river. Then, we know this second "woe" must come from the region

beyond the Euphrates River. It is a fact, in history, that the Turks did make their sudden appearance from that quarter of the world.

Their exact origin is still a mystery, but a few years before A.D. 1000, a fierce Tartar race, characterized by their great numbers and brave ferocity, burst forth from their habitat, east of the Caspian Sea, and moved in a southwesterly direction, until they reached the Euphrates River. By their conquests a vast territory, consisting of Persia and part of India, east of the Euphrates, fell under their sway of dominion. But as if bound "by" this river, they remained for some years on the eastern banks.

Though originally idolaters, they embraced the beliefs of Islam, the faith of the conquered. After a half century, in A.D. 1055, they conquered Bagdad. In 1057, the Caliph of that city commissioned them to carry the Koran and the faith of Islam westward. In that same year, they crossed the Euphrates and invaded the Eastern Roman Empire. Now we come to the meaning of the four angels which had for sixty years bound them at the Euphrates River.

The four angels which stood upon the four corners of earth, in the seventh chapter, were symbols of the four barbarian powers which overran the Western Empire. Likewise, these four angels bound at the River Euphrates, represent four powers. On page 523, Volume 5 of Gibbon's *Decline and Fall of the Roman Empire*, we find that at the death of Malek Shah, the Turkoman Kingdom was divided into four divisions. Says Gibbon:

"The greatness and unity of the Turkish Empire expired in the person of Malek Shah. His vacant throne was disputed by his brother and his four sons; and after a series of civil wars, the treaty which reconciled the surviving candidates confirmed a lasting separation in the Persian Dynasty, the eldest and principle branch of the house of Seljuk. The three younger Dynasties were those of Kerman, of Syria, and of Roum."

The four divisions, we see, were Persia, Kerman or India, Syria, and Roum, or Asia Minor. These are the four powers symbolized by the four angels bound by the Euphrates River.

vs. 15 "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, to slay the third part of men."

The term here used for "year," is not "kairos," the prophetic year of twelve months, or three-hundred and sixty days, but "eniantos," the word for a regular solar year, which is three-hundred sixty five and one-fourth days. Putting all the time elements of an hour, a day, a month and a year together, we have a total of three hundred and ninety-six years and four months. $365 \frac{1}{4}$ plus 30 plus 1 plus $\frac{1}{12}$ equals 396 and $\frac{4}{12}$ days, or in years, 396 years and four months.

We shall pass by the fulfillment of this prophesy until we reach the latter part of this chapter. Shall we continue with the description of these armies.

vs. 16 "And the number of the army of horsemen were two hundred thousand thousand, and I heard the number of them." In other words, countless numbers are indicated.

Literally, in the original, it reads: "*Two myriads of myriads.*" This would signify a number too astronomical to compute. No wonder John says, "I *heard* the number of them," or else he could never have counted them.

Gibbon says of this great host of horsemen:

"The myriads of Turkish horsemen overspread a frontier of six hundred miles, from Tauris to Arzeroum, and the blood of one hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet. Gibbon's *Decline and Fall of the Roman Empire*, Vol. 5, page 512.

Again, same Volume, page 515, we read:

"Again the report of this bold invasion, which threatened his hereditary dominions, Alp Arslan flew to the scene of action, at the head of thirty thousand horse. His rapid and skilful evolutions distressed and dismayed the superior numbers of the Greeks."

Again, on page 525, same Volume 5, we read:

“Soliman accepted the royal standard, which gave him the free conquest and hereditary command of the provinces of the Roman Empire, from Arzeroum to Constantinople, and the unknown regions of the west. Accompanied by four brothers, he passed the Euphrates. The Turkish camp was soon seated in the neighborhood of Kutaieh in Phrygia; as his flying cavalry laid waste the country as far as the Hellespont and the Black Sea. Since the decline of the Empire, the peninsula of Asia Minor had been exposed to the transient, though destructive inroads of the Persians and Saracens, but the fruits of a lasting conquest were reserved for the Turkish Sultan.”

Surely, it cannot be mere coincidence that the Turkish armies of horsemen were counted, not by thousands, but by “myriads,” and the infidel historian, Gibbon, used the very language of Revelation to denote the great numbers of horsemen invading the Eastern Empire from across the Euphrates River.

And note the next verse in Revelation:

vs. 17 “And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone. And the heads of the horses were as heads of lions: and out of their mouths issued fire and smoke and brimstone.”

Here is expressed the conquering power of lions. Said Gibbon, Vol. 5, page 512, as he describes the leader of this host of horsemen:

“The name of Alp Arslan, the Valiant *lion*, is expressive of the popular idea of the perfection of *man*; and the successor of Togrul displayed the fierceness and generosity of the royal animal.”

There is also presented here the swiftness of *horses* and the destructive agencies of *fire*, *smoke* and *brimstone*.

The breastplates worn, were likened to fire, jacinth, and brimstone, or colors of red, blue and yellow. These were until recently, when the Turkish uniforms were modernized, the colors of Turkish

battle uniforms. Doubtless, these colors were on the breastplates of the horsemen of John's vision.

But John saw fire and smoke and brimstone belching out of the horses mouths. This symbolism is again in wonderful agreement with the actual history of the Turkoman invasion from across the Euphrates.

Gunpowder was unknown to the Romans and was never used by either the invading Goths, Vandals, Huns or Hernli of the four invasions of the Western Empire. Neither was it employed by the Saracens in the invasion of the Eastern Empire under the fifth Trumpet.

But not so with the Turkish invasion, of the second "woe" trumpet. Gibbon, the best known authority on the History of the Decline and Fall of the Rmoan Empire informs us of a new and revolutionary weapon used by the Turks. He writes of the use of gunpowder by the Turkish Sultan sacking Constantinople.

"Among the implements of destruction, he studied with peculiar care the recent and tremendous discovery of the Latins; and his artillery surpassed whatever had yet appeared in the world. A founder of cannon, a Dane (or Dacian) or Hungarian, who had been almost starved in the Greek service, deserted to the Moslems, and was liberally entertained by the Turkish sultan. Mahomet was satisfied with the answer of his first question, which he eagerly pressed on the artist, "Am I able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople? I am not ignorant of their strength; but were they more solid than those of Babylon, I could oppose an engine of superior power; the position and management of that engine must be left to your engineers." Gibbon's Decline and Fall of the Roman Empire, Volume 6, Pages 379, 380.

On pages 388 and 389, of the same volume, we read:

"The great cannon of Mahomet has been separately noticed; *an important and visible object in the history of the times:*

but that enormous engine was flanked by two fellows almost of equal magnitude; the long order of the Turkish artillery was pointed against the walls; fourteen batteries thundered at once on the most accessible places; and of one of these it was ambiguously expressed, and it was mounted with one hundred and thirty guns, or that it discharged one hundred and thirty bullets. Yet in the power and activity of the Sultan, we may discern the infancy of the new science."

Thus we see why the symbolism of fire, smoke and brimstone was used. It fittingly represented the use of fire arms and gunpowder in the war of invasion.

vs. 18, 19 "By these three was the third part of men killed, by the fire and by the smoke and by the brimstone, which issued out their mouths."

While the new use of firearms may be a part of this symbolism, since the two invasions were primarily punishments of God upon the apostate Eastern Empire, it would seem there is also a deeper signification. Shall we study the meaning of these three symbols.

1. *Fire* is a token of persecution. Christ said: "I am come to send fire upon the earth and what will I if it be already kindled." (Luke 12:49). Also, fire stands for God's wrath, its effects being war.

"There went up a smoke out of his nostrils, and *fire out of his mouth*. (Psa. 18:8).

"A fire shall come forth out of Hesbbon and a flame from the midst of Sihon." (Jer. 48:45).

2. *Smoke* is a symbol of the anger and wrath of God. This we read in (Psa. 18:8).

In Revelation 14:11, we read of "the smoke of their torment ascending up."

3. *Brimstone* is a symbol of the judgments of God as evidenced by the destruction of the cities of Sodom and Gomorrah.

In Psalms 11:6, we read: "Upon the wicked he shall rain snares (or quick burning coals), *fire* and *brimstone*."

"And I will call for a sword against him (Gog) throughout all my holy mountains, saith the Lord God . . . and I will rain upon him and upon his bands, and upon the many peoples that are with him, an overflowing rain, and great hailstones, *fire* and *brimstone*." (Ezek. 38:21, 22)

So we see that fire (persecution), smoke (God's wrath) and brimstone (His judgments) were thus symbolized as the invading Turks meted out the wraths and judgments of God upon those who were not sealed in their foreheads.

As to the power resident in the tails, we have already dealt with that under the fifth trumpet and found it to be lies of the false prophet. The added symbolism "their tails were like serpents", reminds us that the source of all lies and false teaching is that old serpent, called the devil and satan. (Rev. 12:9). Jesus said of him:

"Ye are of your father the devil, and the lusts of your father will ye do. He was a murderer from the beginning, and *abode not in the truth*, because there is no truth in him. When he speaketh a *lie*, he speaketh of his own: for he is a *liar*, and the father of it." (John 8:44)

This supernatural power to enflame multitudes, even stern, fierce and blood-thirsty men with such a degree of religious fanaticism, rising at times to the highest pitch of frenzy, is without parallel in human history. Nothing but smoke rising out of the bottomless pit, the final abode of the devil, could properly symbolize this.

All these symbols are so largely a repetition of those of the fifth trumpet, that although a different invading force is indicated, the same motivating force of the false teaching of the bottomless pit is behind it all.

The history of Islam agrees in startling detail with the meaning of these symbols. We can draw no other conclusion than the most logical one, that we find the fulfillment of prophecy is proved by the coming to pass of the thing prophesied.

"And by these three was the third of men killed."

In the comments under Rev. 9:15, we found that the length of the time of this trumpet was to be "an hour, and a day, and a month, and a year," or a period of three hundred and ninety-six years and four months.

Early in January 1057, the Turkomen marched out of Bagded under the commission of the Caliph, to begin their long conquest. On May 29th, 1453, they sacked Constantinople, ending the Eastern Empire, just *three-hundred and ninety-six years and four months*, lacking a few days, from the time they crossed the Euphrates! Again history and Apocalyptic symbolism march hand in hand. One predicts; the other fulfills!

Again we note that they were to destroy the third part of the earth (or to John's understanding, the Roman Empire).

We have already found that the earth, or the Roman Empire, was divided into three divisions.

The Goths and Vandals subjugated one "third part" of the Western Empire, described prophetically under the first four trumpets. The Saracens conquered a second "third part," known from that time as the Empire of the Caliphs, and the third "Third part," or the Grecian portion of the Eastern Empire, was overrun by the Turks, of the sixth trumpet.

Reasons For These Punishments

The remaining verses in this chapter plainly and startlingly give the reasons why these scorching punishments of the invading Saracens and Turks were brought upon the dying Empire. Shall we consider these reasons:

vs. 20 "And the rest of the men which were not killed by these plagues yet repented not of the *works of their hands*."

First, that they should not worship devils, or demons. A demon is the spirit of a departed man. The saint worship of the great Pagan-Catholic Apostasy is demon worship. Listen to an infidel historian's

account of the practices of that age. Says Gibbon, Vol. 5, Pages 1, 2 and 3.

“I have reviewed, with diligence and pleasure, the objects of ecclesiastical history by which the decline and fall of the Roman Empire were materially affected, the propagation of Christianity, the constitution of the Catholic Church, and the ruin of paganism. . . . At the head of this class, we may justly rank the worship of images, so fiercely disputed in the eighth and ninth centuries. (Note: he refers here to the war of the Iconoclasts-Image Breakers); since a question of popular superstition produced the revolt of Italy, the temporal power of the popes, and the restoration of the Roman Empire in the west.

The primitive Christians were possessed with an unconquerable repugnance to the use and abuse of images . . . the Mosaic law had severely proscribed all representations of the Deity . . . the wit of the Christian apologists was pointed against the foolish idolaters, who bowed before *the workmanship of their own hands*, the images of brass and marble . . . the first introduction of a symbolic worship was in the veneration of the cross, and of relics. The saints and martyrs, whose intercession was implored, were seated on the right hand of God; but the gracious and often supernatural favors, which in the popular belief, were showered round their tomb, conveyed an unquestionable sanction of the devout pilgrims, who visited and touched, and kissed these lifeless remains, the memorials of their merits and sufferings. But a memorial, more interesting than the skull or the sandals of a departed worthy, is the faithful copy of his person and features, delineated by the arts of painting and sculpture.”

Second, that they should worship idols of gold, and silver, and brass, and stone, and of wood: “which neither can see, nor hear, nor walk.”

To the passages already quoted from Gibbon on idol worship, we add from the same Volume 5, page 37, which gives the record of the proceedings of the Second General Council of Nice, held in 787, on the question of using icons or images.

"No more than eighteen days were allowed for the consummation of this important work: the iconoclasts (image breakers) appeared, not as judges, but as criminals or penitents: the scene was decorated by the legates of Pope Adrian and the Eastern patriarchs, the decrees were framed by the president Taracius, and ratified by the acclamations and subscriptions of three hundred and fifty bishops. They unanimously pronounced, that worship of images is agreeable to the Scriptures and reason, to the fathers and councils of the church; but they hesitate whether that worship be relative or direct, whether the Godhead, and the figure of Christ, be entitled to the same mode of adoration."

How dumb a person is to worship images, either directly or relatively is declared by the Scriptures. In Psalms 115:2-8, we read:

"Wherefore should the heathen say, where is now their God? But our God is in the heavens: he hath done whatever he pleased.

Their idols are silver and gold, the work of men's hands. They have mouths but they speak not; eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: feet have they, but they walk not: neither speak they through their throat.

They that make them are like unto them, so is everyone that trusteth in them."

That describes how dumb one is to bow down, or kneel before images, which are helpless to do anything, while the God in heaven whom we worship, the Psalmist says: "He hath done whatsoever He hath pleased!"

Third, "Neither repented they their *murders*." (Rev. 9:21)

One only has to read the history of the crusade against the Albigenses, those Christians who rejected the heathen abominations of the Church of Rome, began in 1209, to ascertain whether murders have been committed. Myers, in his *Mideaval and Modern History*, pages 142, 143, gives the beginning of this crusade against them:

"In the south of France was a sect of Christians, called Albigenses, (from the name of a city and district in which their tenants prevailed), who had departed so far from the orthodox faith that Pope Innocent 3, declared them to be, "more wicked than Saracens." He therefore, after a vain endeavor to turn them from their errors, called upon the French King, Philip 2nd, and his nobles to lead a crusade against the heretics and their rich and powerful patron, Raymond, 6th, Count of Toulouse. . . . a great number of his nobles responded eagerly to the call of the church. The leader of the first Crusade (1209-1213), was Simon de Monfort, a man cruel, callous, and relentless beyond belief. A great part of Languedoc, the beautiful country of the Albigenses, was made a desert, the *inhabitants being slaughtered and the cities burned.*

In 1229, the fury of a fresh crusade burst upon the Albigenses . . . the Albigensian heresy was soon totally extirpated by the tribunal of the Inquisition, which was set up in the country."

Fourth. "Nor of their sorceries." A sorcerer is one who deceives followers by tricks. A Scriptural example is Simon the Sorcerer. The papacy in every age has permitted the palming off upon the credulous, all kinds of pretended miracles. Statues of the Virgin weep, children see apparitions of the Virgin Mary, miraculous cures are claimed.

This has been going on since paganism apostitized the church.

Fifth. "Neither repented they of their fornication. I quote from Gibbon, Vol. 5, page 38:

"I shall only notice the judgment of the bishops on the comparative merit of image worship and morality. A monk had concluded a truce with a demon of fornication, on condition of interrupting his daily prayers to a picture hung in his cell. His scruples prompted him to consult the Abbot. "Rather than abstain from adoring Christ and his mother in holy images, it would be better for you," replied the casuist, "to enter every brothel, and visit every prostitute in the city."

Sixth. "neither repented they of their *thefts.*"

Every cent an apostate church extorts from a glibble people by false pretense, is theft. That the disastrous sacking of Constantinople, in 1453, did not cause the church to repent of thefts, is evidenced by the fact that a Dominican friar, by the name of Tetzels, was selling indulgences to commit sin through Germany, in 1516, which led to Martin Luther's tacking his 95 theses on the door of the Castle Church in Wittenburg, in protestation. This set aflame the fires of the Reformation.

Thus, we see the destructive agency of the Turks, in the sixth trumpet period, was God's punishment inflicted upon an impenitent apostate church and her people.

How amazing is the corroboration of Apocalyptic symbolism and history!

CHAPTER X

THE MIGHTY ANGEL AND THE LITTLE BOOK

Text (10:1-11)

1 And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire; 2 and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth; 3 and he cried with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices. 4 And when the seven thunders uttered *their voices*, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not. 5 And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, 6 and swore by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer: 7 but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets. 8 And the voice which I heard from heaven, I heard it again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth. 9 And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. 10 And I took the little book out of the angel's hand, and

ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter. 11 And they say unto me, Thou must prophesy again over many peoples and nations and tongues and kings.

As an interlude or parenthesis was introduced between sixth and seventh seals, so here between the sixth and seventh trumpet we come to the second parenthesis. Both of these interruptions were designed to bring comfort and blessing to the people of God.

Between the sixth trumpet, or second woe, and the seventh trumpet, or third woe, a parenthetical vision of the mighty angel with the little Book is given.

This vision, however, differs from the message of comfort found between the sixth and seventh seals. That vision emphasized the safety of the persecuted saints of God. This vision describes a mingling of the sweet and the bitter.

This vision belongs to the period of the sixth trumpet as evidenced by two facts:

1. *First*, the end of the sixth period is plainly stated in (Rev. 11:14)
 "The second woe is past; behold, the third woe cometh quickly."
2. *Second*, the mighty angel of this vision says, "But in the days of the voice of the seventh angel when he shall begin to sound." This plainly indicates the time of the sounding to the seventh angel to yet be future.

These two facts make it clear that this parenthetical vision belongs to the time of the sixth trumpet. We feel it is of utmost importance that we take cognizance of this fact.

The scenes of the first and second woe trumpets had to do with the earth (or Roman Empire) at large; and in beholding the Saracen and Turkoman invasions the question naturally arises, "How did it fare, in the fifth and sixth trumpet periods with the saints of God?" As the action in the happenings of the Roman Empire was arrested between the sixth and seventh seals in order that we might see the state of God's people in that day, so here again comes an interruption for the same reason.

Correspondences of this kind bear testimony to the Divine methodical plan that manifests itself throughout this marvelous book.

As to the time, or point of beginning of this vision of the little Book of the tenth chapter, we have found that the events of the preceeding chapter culminated with the sack of Constantinople in 1453 A.D. and the eventual overthrow of the Eastern Roman Empire. Therefore the symbols of the tenth and eleventh chapters must logically be subsequent, or follow that date.

vs. 1, 2 "And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

The first thing we note here is that this angel is not one of the seven trumpet angels, but "*another* strong angel."

Nor would this be the Christ, as some have taught. He remains the Lamb of God that was slain, as we found Him in the vision of chapters four and five, at the right hand of God, who sat upon the throne. In that vision John saw "*a strong* angel proclaiming with a *loud* voice, "Who is worthy to open the book, and to loose the seals thereof?" (Rev. 5:2)

In the vision here in the tenth chapter John sees a "strong angel come down from heaven" (Rev. 10:1), who also "cried with a *loud* voice, as when a lion roareth. (Rev. 10:3) While the vision of the fourth chapter did not describe this strong or mighty angel, as did the vision in the tenth chapter, yet all evidence of circumstances points to the fact that they are one and the same angel. The word "another" refers to another angel other than the seventh trumpet angel.

In the former vision this strong angel appears at the opening of the seven sealed book, in the latter one the strong angel reappears at the giving of the *Little Open Book*. The former scroll *was to be opened by Christ*, the slain Lamb, the latter little book *was already open*, and it *was to be eaten* and digested *by John*. So we have here contrasted the *little open book*, with the *relatively large* (completely sealed—seven—sealed—number of completeness) book of chapter five.

The description of this mighty angel is so simular to that of the Son of Man in the first chapter, that it would seem to signify or symbolize some great movement in the which Christ is the moving cause. It implies that the whole action of this parenthetical vision is animated by the spirit of Christ.

The "rainbow upon His head" speaks of the covenant protection and promise vouch-saved to those having a part in this movement. Being "clothed with a cloud" and coming down from heaven indicates a mission of divine or heavenly character, coming to the earth or the Roman Empire. "His face as it were the sun" signifies the bringing of the light of the gospel of Christ again to the earth. This recalls to our minds the statement of Paul:

"But if our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:4)

The mention of "his feet as pillars of fire" is significant. The feet carry the messenger of God as he spreads the gospel over the earth. Again we quote Paul:

"How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!" (Romans 10:15)

Remembering as we must that this vision corresponds to the time when the world was religiously and intellectually coming out of the "Dark Ages" and entering into the time of the "Renaissance"—that transitional movement in Europe between the fourteenth and fifteenth centuries,—the shining of the face and feet indicates a spreading of light and intelligence throughout the earth.

His having in his hand a little book sharply directs our attention to the source of this awakening, especially spiritually.

Remembering that in the closing verses of the second woe period (Rev. 9:20-21) we have the description of the great Roman Catholic apostacy, in which the worship of saints, idols of gold, silver, brass and stone, murders, sorceries, fornication and thefts are delineated, it would be both natural and logical that this movement described in the tenth and eleventh chapters has to do with the destruction of this apostacy by the instrumentality of a *little book*.

A Study in History

Shall we take a brief journey into history? Was there a movement at this time in the annals of the world in which a little book was the heart, center and soul? Indeed there was such a movement.

JOHN WYCLIFFE It began in the fourteenth century under the leadership of John Wycliffe, who was called "the morning star of

the Reformation." He was the first man to begin a systematic translation of the Bible into English. I quote from the World Book Encyclopedia, Volume XII, pages 7902 and 3:

"He, Wycliffe, made systematic attacks on the established order of the church, and laid special emphasis on numerous vulnerable points, principally the right of the secular power to control the activities of the church.

More and more definitely, his ideas began to take form, and by 1375 he developed the thought which became the guiding principle of all his acts: that each individual Christian may claim immediate dependence upon God, without intervention of clergy, each individual having the right to take *the Bible* and reason as the foundations of his belief. In 1373 Pope Gregory XI issued *five bulls* against him."

JOHN HUSS Following Wycliffe came John Huss (1373-1415) a Bohemian religious reformer and martyr. Again I turn to The World Book Encyclopedia, Volume VI, page 3299.

"To whom (John Huss) it was given to transmit from John Wycliffe to Martin Luther the torch when kindled the fires of the Protestant Reformation. In 1401 he was ordained a priest, becoming a popular preacher and confessor to the Queen of Bohemia. By this time the teachings of the English reformer Wycliffe made a profound impression upon him, and his translations of Wycliffe writings and spirited defense of his opinions stirred up the opposition of the university authorities, who forbade him to discuss the new doctrines. Neither this prohibition nor the bull issued by Pope Alexander V in 1409 against Wycliffe's teachings, nor the decree of excommunication directed against him and his disciples the following year seemed to turn Huss. Affairs moved rapidly to a crisis. In 1414 he was summoned to appear before the Council of Constance to answer charges of heresy. On his arrival in Constance, Huss was arrested and cast into Prison. On June 5, 1415, his case came to trial. The Council found him guilty of heresy and he was delivered over to the civil authorities to be burned at the stake. The sentence was carried out July 6th, and on the day of his execution his ashes were thrown into the waters of the Rhine."

JEROME OF PRAGUE He was a staunch companion and champion of John Huss and his defense of Huss's principles cost him his life. He was burned at stake May 30, 1416, and his ashes thrown into the River Rhine.

The movements, centered around "the Little Book," *Ta Biblica*—the Book, beginning in the fourteenth and fifteenth centuries reached maturity in the sixteenth century, about sixty-five years after the fall of Constantiople in 1453 A.D. This leads us to the great reformer, called the founder of Protestantism—Martin Luther (1483-1546 A.D.)

MARTIN LUTHER He entered the monastery of the Augustine order at Erfurt and in 1507 was ordained a priest. Then came the fateful year of 1517. I quote from Vol. VII, *The World Book Encyclopedia*, page 4158.

"In the year 1517, Johann Tetzel, a Dominican priest, appeared in the vicinity of Wittenburg (where Luther held the chair of Philosophy at the university; as a messenger of Pope Leo X, asking the people to secure indulgences. The proceeds of this sale were to go toward the building of Saint Peter's church in Rome."

Luther opposed these sales and made public his objections by nailing to the door of all Saints church in Wittenburg a protest which has become celebrated as the "ninety-five thesis." This led to the breaking away from the Roman Catholic church and the empire-shattering movement known as the Reformation. Luther in 1519 publically, at Wittenburg, burned a copy of a Papal Bull threatening him with excommunication.

Summoned before the Diet of Worms in 1521, convened by the Emperor Charles V to demand Luther retract his statements, Luther replied:

"I cannot and I will not retract anything, unless what I have written shall be shown contrary to the *Holy Scriptures*, or to plain reason, for to act against conscience is neither safe nor upright." He closed with these words: "Here I stand. I cannot do otherwise. God help me. Amen."

Placed under the ban of the Empire he started home, but while passing through a valley near Eisenach, he was seized by a band of masked horsemen and carried to the Castle of Wartburg. This was done by order of his good friend, Frederick, elector of Saxony, who feared for his safety.

During nearly a year of sojourn there Luther made a translation of the New Testament from the original Greek into the German. His translation did for the German what Wycliffe's translation did for the English language and literature.

Summary

Thus we see that the Reformation came at the right time signified by the parenthesis between the sixth and seventh trumpets following the fall of Constantinople. It was the mightiest movement since the inauguration of the church on Pentecost and the carrying of the open book to the Roman World in Apostolic days and two centuries following. If the apostacy of the church is a subject of inspired prophesy, we need experience no surprise that the movement to throw off the shackles of that religious apostacy should be revealed to John on Patmos.

It would be almost impossible to employ any imagery of symbolism which could so fittingly portray this earth shattering movement, centered around "A BOOK."

The "book" in the angel's hand is an "open book," unsealed and unrolled that it could be read. It was unrolled out of the dead language and put in the vernacular of the common people. The conspicuous place of prominence given the "Little Book" most assuredly is a symbol of a great prophecy. It is given that "he who runs may read." The Reformation was the *Work* of a *Book*, the *Bible*.

The translation of the Bible by Wycliffe, Tyndale and Coverdale, out of the Latin—a dead language—into English; the translation of the Bible out of the Greek into German by Luther brought on the Reformation. "Indebted for its origin to the "book," it made it an *open book* to the world.

Today the Bible, in whole or in part, has been translated into nearly 1100 languages and dialects. This great accomplishment is most certainly best symbolized by "an book open" in the hands of a radiant angel!

Returning to the latter part of verse 2, in chapter ten, we read of this radiant angel, "which had in his hand a little book open, and he set his right foot upon the sea, and his left foot upon the land." This planting of the feet indicates the world wide scope of this movement of "the little Book."

Again the original commission of the Christ was being obeyed.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." (Matthew 19-20)

And again: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16)

vs. 3 "He cried with a loud voice, as when a lion roareth." The angel cried with a loud voice, so loud that it was likened to the deafening roar of a lion. While we do not have revealed what he said, yet there is the implication that the angel wished to call the attention of the inhabitants of earth and sea, upon which he had placed his left and right foot, to the book he held in his hand. Since this book was to play the leading role in the spiritual drama he wanted all to take note of the book he held.

"When he cried *seven* thunders uttered their voices." Shall we pause to consider these seven thunders. While we are not told what they said, and we do not wish to be wise above that which is written, perhaps we can arrive at the reason why John was not permitted to write what they said. John was commanded by a voice from heaven to "seal up those things which the thunders uttered, and write them not." However much we would like to know what they said, their pronouncements were not to be permitted to divert our attention from the little book the angel held, and from what the angel had to say. So we will only digress a brief span to ascertain what these thunders were, and the reason for their utterances being withheld.

The Voice of the Seven Thunders

First, we would call attention to the article "the." The definite article "the" precedes the "seven thunders" in all three of the instances in which it occurs. (Rev. 10:3-4) We have no allusions to these thunders, either before or after their brief mention. Perhaps a comparison will help us here. We speak of the mayor, the governor, the president, even if they have not been mentioned before. Why? Because they are so well known to everyone. Perhaps that is the reason why the definite article "the" is used here, because these thunders were such well known facts in history.

A few pages previous to this we spoke of Wycliffe, "the Morning Star of the Reformation." Le Bas, in his life of Wycliffe, page 198, says:

"The thunders which shook the world when they issued *from* the *seven hills*, sent forth an uncertain sound, comparatively

faint and powerless, when launched from a region of less devoted sanctity."

These thunders of the ecclesiasticism were all powerful *because* they originated from the seven-hilled city. Rome has ever been known in history as the city resting upon the seven Palatine Hills, the names of which are:

- (1) Quirinal (2) Capitoline (3) Viminal (4) Esquiline
(5) Palatine (6) Aventine and (7) Caelian

How appropriately should the bulls and anathemas hurled from the Roman see, situated on these seven hills be called "*the seven thunders!*"

Here we are viewing a scene where "the little book" is the center of attention and that little book exposed the spiritual corruption and scriptural apostacy of the Roman church. As, in symbolism, the angel with the book in his hand, cried with a loud voice, and he was instantly answered by the voice of the seven thunders; so in history, the instant men with the translated word of God began to speak from the little book, Rome thundered her bulls and anathemas.

It was so with Wycliffe. Quoting from our previous quotation, "He (Wycliffe) developed the thought which became the guiding principle of all his acts: that each individual Christian may claim immediate dependence upon God, without intervention of clergy; each individual having the right to take *the Bible* and reason as the foundations of his belief." In answer to this use of "the Little Book," Pope Gregory XI, in 1373, issued *five bulls* against Wycliffe!

As was the experience of "the Morning Star" of the Reformation, so, likewise Luther, the Founder of the Reformation. Hear Myers on this:

"It was six years after Luther's visit to Rome when Tetzl began in the neighborhood of Wittenburg, where Luther was, the preaching of indulgences. The people were running in great crowds after the preacher of indulgences. Luther was greatly distressed. Not being able to get any one in authority to inter-

vene to put a stop to the scandal, he resolved to take hold of the matter himself. Accordingly he drew up ninety-five theses bearing on indulgences and nailed them upon the door of the castle church at Wittenburg. By means of the press the theses were spread broadcast. They were eagerly read and commented upon by all classes, particularly in Germany. Tetzel issued counter-propositions. . . . At first Pope Leo had been inclined to make light of the whole matter, declaring that it was "a mere squabble of monks," but at length he felt constrained to take decisive measures against Luther. The monk was to be silenced by a *papal bull*. . . .

At length a copy of the papal bull came into Luther's hands. Luther took a startling determination. He resolved to *burn the bull*. A fire was kindled outside one of the gates of Wittenburg, and in the presence of a great throng of doctors, students, and citizens, Luther cast *the bull*, together with the papal decretals and some books of his opponents, into the flames.

The audacious proceeding raised a terrible storm, which raged "high as the heavens, wide as the earth! Luther wrote a friend that he believed the tempest could never be stilled before the day of judgment."—Myers Mediaeval and Modern History, page 302, 303, 304.

So we see that the "Little Book open" which began the Reformation, called forth the "seven thunders that uttered their voices." The papal pronouncements that had for so long shaken the revived Roman empire, in the form of ecclesiastical power, were hurled at the translators of the Bible and the early leaders of the great reformation movement.

The pope, claiming to be the vicar of Christ, hurled his anathemas in the voice of the *seven thunders* coming from the city of the seven Palatine hills.

Shall we now go back to the Scriptures.

vs. 4 John was about to write but we read "I heard a voice from heaven saying unto me, seal up those things which the seven thunders uttered, and write them not." Why? Because the

pronouncements of an apostate church, and its claimed vice-regent of God, have not the same authority as the Word of God, and must not be considered or treated on the same level with the Scriptures contained in the little Book.

The "Voice from heaven" commanded him to seal up what the voice of the seven thunders uttered. It was to have no lot or portion in the words recorded by divine sanction. The voice from the seven hills have no divine standing or authority and are consigned to oblivion! That is heaven's estimate of the worthlessness of the papal pronouncements. Would to God "the will of God," "might be done on earth as it is in heaven." John was not to record these seven thunders as the Word of God. This symbolism of the voice of the seven thunders simply represents what did happen to those who used the little book that was open.

In 1518 Luther wrote the pope defending his course in attacking Tetzel, but declared, "I will acknowledge thy voice as the voice of Christ!" Like John, who was about to write the voice of the seven thunders into the scriptures, so Luther and the other reformers were at first disposed to receive them as of divine authority. And, again like John, when he had heard the voice from heaven which said, "seal up those things which the seven thunders uttered, and write them not," did not include these utterances in the book of Revelation, so these reformers, when they too, heard the voice of divine authority from heaven, rejected the thunders from the seven hills.

vs. 5, 6, 7 "And the angel which I saw stand upon the sea and upon the land, lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

Here we discover a marvelous parallel. In Rev. 6:11, the suffering saints, martyrs of pagan Roman persecution were told that they should rest for a little season (CHRONOS) until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled."

This second group of martyrs, here referred to, we see are those who suffered at the hands of Papal Rome. To these come the assurance "that there should be time (CHRONOS,—the same word used in Rev. 6:11) should be no longer" or literally time, or *delay* no longer, but that "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." (Rev. 10:7) Note: the word "declared" here literally means "preached the glad tidings."

The martyrs of Roman paganism cry "O Lord, how long," here to the second body of martyrs is given assurance that events are hastening to an end.

The mystery of God in this instance is the mystery of his long delay to exercise divine authority, as against pusedo papal authority, and to open the Scriptures to reveal the apostacy of the then existing corrupt church.

We must note carefully that the angel does not declare that time shall not end until the seventh trumpet has been blown, but rather that the days of tribulation are drawing to a close and its end shall not be long delayed.

Then shall the mystery of God, of his creative work, his redemptive labor and his preparation of a place for the redeemed, be completed and fully understood.

vs. 8-10 "And the voice which I heard from heaven spake unto me again, and said, go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, give me the little book. And he said unto me, take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey."

"And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter."

Shall we go back to the book of Ezekial which has aided us so much in the interpretation of symbolism. Here the Old Testament

prophet receives a commission concerning the rebellious house of Israel.

"But thou, son of man, hear what I say unto thee; be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me: and, lo, a roll of a book was therein and he spread it before me; and it was written within and without, and there was written therein lamentations, and mourning and woe." (Ezek. 2:8-10)

Like John, this roll was sweet to the prophet's mouth, but it became bitter because it was full of "lamentations, mournings and woe."

Ezekial was commissioned to speak against Jerusalem and the temple, and in John's vision, a city and a temple appear in symbols in the eleventh chapter. So these two visions, one of the Old Testament and the other in Revelation are in close affinity.

John did eat the book and found it sweet to the taste, in his mouth. The psalmist said, of God's word, or commandments and judgments, "More to be desired are they than gold, yea than much fine gold, sweeter also than honey and the honey comb." (Psalm 19:10)

But in the belly, John found the book he had devoured something bitter. Shall we note that the word "belly" is used rather than "stomach." The stomach is a storage place for food; but it is in the belly where digestion takes place. The word of God is sweet as honey in the eating, but bitter when digested and assimilated.

John here symbolically experiences what the reformers and their followers actually found out in digesting this little book. While they ate the book with great enjoyment, the results that followed were bitter indeed.

The Roman Catholic church had hidden their ceremonies in ritualistic formalities and their services in Latin, a dead language. They had hidden the Bible in the dust of the monasteries and

buried it under the accumulating debris of ecclesiasticism, tradition, and papal decrees.

While today a gesture is made to indicate their acceptance of the Bible, there is the black record of centuries of opposition to the distribution of God's word with countless instances of burning it publicly. In many countries the Bible was a forbidden book and those who read and followed it were subjected to the bitterest sort of persecution. To cover up this stigma, the Roman church claims it preserved the Bible. The only grain of truth in that pronouncement is that it was a preservation by utter neglect and not one of printing, reading and practicing its teaching.

All, even today who read this "little book," find it sweet to the taste but to digest it in practice brings great bitterness.

vs. 11 "And he said unto me, thou must prophesy again before many peoples and nations, and tongues and kings."

Here we see another result of eating this book. The word prophesy not only means "to predict" but also "to teach and declare" the word of God.

This message of the gospel had been originally declared by the apostles, both in person and through those who had faithfully preached the apostles' doctrine, or teaching. For centuries before this vision the preaching of the word had almost ceased. Now with the eating of this little book brought back to the people by translation and the recently invented printing press, there was experienced a great revival of apostolic preaching.

This word was to be declared to "many peoples, and nations and tongues," and even "to kings in high places."

In closing this chapter we leave a final thought. This book is to be devoured, *in whole* and *not in part*. We are not to eat some choice portions of it—that which is pleasant and agreeable to us, but we are to digest all of it even though the resultant effect is a great bitterness.

CHAPTER XI

THE MEASUREMENT OF THE TEMPLE

Text (11:1-18)

1 And there was given me a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. 2 And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months. 3 And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. 4 These are the two olive trees and the two candlesticks, standing before the Lord of the earth. 5 And if any man desireth to hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man shall desire to hurt them, in this manner must he be killed. 6 These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. 7 And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. 8 And their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. 9 And from among the peoples and tribes and tongues and nations do men look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. 10 And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth. 11 And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them. 13 And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.

14 The second Woe is past: behold, the third Woe cometh quickly.

15 And the seventh angel sounded; and there followed great voices in heaven, and they said,

The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever.

16 And four and twenty elders, who sit before God on their thrones, fell upon their faces and worshipped God, 17 saying, We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou has taken thy great power, and didst reign. 18 And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.

Our attention is drawn in this chapter to the measuring of the temple, or the church as we shall find this temple to be.

vs. 1 "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein."

This passage reminds us of a parallel one in the Old Testament, in the book that has been called the Apocalypse of the Old Testament. The parallel is found in (Zechariah 2:1-2) Zechariah was a prophet to the remnant which returned out of Babylon after the seventy years captivity. The prophet sees a man with a measuring line in his hand, who upon being asked, "whither goest thou?" replied, "To *measure* Jerusalem and to see what is the breadth thereof, and what is the length thereof."

The significance of this parallel lies in the fact that Jerusalem was being rebuilt after its destruction. Likewise in the New Testament revelation the spiritual Jerusalem was being rebuilt after its destruction by the apostasy.

The spiritual Jerusalem of the New Testament is the church. Paul said, "But Jerusalem which is above is free, which is the mother of us all." (Gal. 4:26) There in the apocalypse of the Old Testament, Zion (Zech. 2:10) is being separated from everything not according to God's word (or Babylon) and in the New Testament Apocalypse God's people or Zion is being called out of the Babylon of confusion of apostasy.

As the temple in Zechariah was being made ready for God's occupancy "I will dwell in the midst of thee"—so in the apocalypse of the New Testament, the living church, the temple of God (I Cor. 3:16 "Know ye not that ye are the temple of God") or Zion—the city of the Living God, "But ye are come to mount Zion, and into the city of the Living God" (Heb. 12:22) is being rebuilt again and made ready for God's occupancy and use.

In the Old Testament apocalypse we read, "And many nations shall be joined to the Lord in that day, and shall be my people," and in the last verse of the tenth chapter of Revelation, just before the beginning of the measurement of the temple, we read, "Thou must prophesy, or teach, again before many peoples and nations and tongues and kings."

Shall we carefully analyze this verse. We note:

1. *First* Who does this measuring.

It is not an angel who does the measuring but an apostle, even John himself. John is the sole remaining representative of the twelve apostles. In the giving of this little book in the beginning we read, that the church "continued steadfastly in the apostles' teaching" (Acts 2:42). The apostles, in the beginning did the measuring of the church. Now after the long and terrible apostacy when the little book is again given to the world through the work of translation, John, an apostle measures the temple.

The church for centuries, during the dark ages, had been measured, not by the word of God, but by the decrees of church councils and the pronouncements of the popes. The measurement is committed to a representative of the apostolic group. Originally in the day of regeneration beginning at Pentecost. Jesus said of this body:

"Verily, I say unto you, that ye which have followed me, in the regeneration (greek-palingenesio. or "re-creation," "making new" - the word occurs again in Titus 3:5 "not but works of righteousness which we have done, by his own mercy he hath saves us, by the washing of regeneration" etc.)

When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28)

Now, again, in the regeneration after the apostacy, they, the apostles, shall measure the church of Christ.

2. *Second* shall we consider what measure is used. It is called a reed like unto a rod." A rod is often used as a symbol of correction.

"Thou shalt break them with a rod of iron" (Psalms 2:9)

"I will visit their transgression with a rod." (Psalms 89:32)

"A rod is for the back of him that is void of understanding." (Proverbs 10:13)

"A rod for the fool's back" (Proverbs 26:3)

"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." (Prov. 22:15)

"And he shall smite the earth with the rod of his mouth." (Isa. 11:4)

So in correcting the departures from the truth a measure was *given* John by which he should measure the temple. The measure then is not a human standard, because it was given John. John did not make or choose this rod, nor did any of the apostolic body. The reed was given him. Therefore, it is a divine measure. A divine standard of measurement was given the apostles by Christ. That measure, or reed was the New Testament.

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:48)

The New Testament, written by the apostles, given to them by the inspiration through the Holy Spirit, "who" shall teach you all things and bring all things to your remembrance whatsoever I have said unto you," (John 14:26), is the only divine standard with which the church, her worshippers, and her worship is to be measured.

3. *Third*, shall we consider what is measured. He was to measure the temple. This could not have been the Jewish temple in Jerusalem because it had been destroyed under Titus and his Roman legions in A.D. 70. So this refers, not to a material temple, (because we are still in the realm of symbolism) but a spiritual temple. We have already heard Paul in (1 Cor. 3:16) declare that obedient believers are "the temple of the Living God."

In Ezekiel the fourteenth chapter, (which is too long to quote in its entirety here), the prophet sees a vision (he, too, is in the realm of symbolism) in which an angel was measuring with a reed a temple unlike any earthly, or material temple. The whole temple itself is exactly *equal to the measurement of the reed*, and each of its many chambers of which it is composed is also *exactly equal to the measurement of the reed*.

This strange and mysterious symbolism, representing what is apparently impossible perfectly symbolized the true church of Christ when it attains unto the fullness of the divine measure.

The whole temple is exactly the size, being neither larger nor smaller than the reed. So the true church of Christ corresponds minutely with the divine measurements of the New Testament descrip-

tion of that glorious institution. In other words, the New Testament church, "Speaks where the New Testament speaks, and is silent where the New Testament is silent." It neither adds to where there is silence, nor subtracts from that which is spoken.

Again, as the temple in Ezekiel's vision was made up of many chambers, each of which was the same size of the reed, or of the whole temple itself, so the church of Christ is composed of a multitude of congregations, or called out assemblies, each of which corresponds exactly to the reed of divine measurement, the New Testament.

The individual congregations should all speak the same things, said the apostle Paul. They should not differ in name, creed, worship and observance of the ordinances of Christ as do the denomination-alism of the Sardis period.

Paul gives us the perfect seven of the divine pattern of the New Testament church. (Eph. 4:4-6) He says, "There is—

- 1 - One body - one organism, the church (Eph. 1:22-23; Col. 1:18);
- 2 - One Spirit - life animating the one body, even the Holy Spirit. (John 14:26) (1 John 4:1-3);
- 3 - One Hope - the certainty of Life eternal (Acts 23:6; 1 Cor. 15:19; Heb. 6:18-20)
- 4 - One Lord - one authority (Matt. 28:18 - Luke 2:11 - Acts 2:25 - Acts 10:36);
- 5 - One Faith - one confession that Jesus is the Christ, the Son of the Living God. (Matt. 16:16-18 - John 11:27 - 20:31 Acts 8:37 - 10:43)
- 6 - One Baptism - one common practice, water immersion into the name of the Father and of the Son and of the Holy Spirit. (Matt. 28:19)
- 7 - One God and Father of all - God by creation and Father by recreation. Father of his one and only begotten Son (John 3:16) and of all baptized believers by adoption (Rom. 8:15 - Gal. 4:6-7)

We must also take note that not only were the temple and its worshippers measured, but its altar. It was on the altar that the sacrifice was offered, so the churches belief in the one atonement made by Christ is to be measured. This is very significant. The apostate

church had taught the resacrifice of the Christ in the mass as conducted at the altar, though they claim it is unbloody. If it is a bloodless sacrifice it is entirely without efficacy, because "without the shedding of blood there is no remission of sins" (Hebrews 9:22)

Neither was Christ to be re-sacrificed, because we read:

"Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others. For then must he often have suffered since the foundation of the world: but now *once* in the end of the world hath he appeared to put away sin by the *sacrifice* of *himself*. . . . So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the *second* time without sin unto salvation." (Heb. 9:25-28)

So we see He only returns once, so He could not return in every mass conducted. The Lord's supper is the "*remembrance*" of a "*finished*" sacrifice. Only one absent needs to be remembered.

And does history record such a measurement? The most cursory examination of history will acquaint us with such a measurement. In the last chapter, the tenth, we found that the little Book, the Bible, was given to the world through the translation by the reformers, Wycliffe, Huss, Coverdale, Tyndale and Luther.

These reformers brushed aside the voice of the papacy, the writings of the fathers, tradition and decrees of various church councils as false reeds of measurement and accepted the Bible as the only rule of faith and practice.

Of course history also records that these reformers many times failed to continue to use this divine reed of measurement.

Luther substituted the Augsburg Confession and used it as a measuring reed. John Calvin resorted to the Westminster Confession of Faith; the Wesley's to the Book of Discipline, the church of England and Episcopalianism to the Thirty-Nine articles. But the principle survived and from all these groups there emerged in the dawn of the nineteenth century a movement of Restoration, which took as its divine reed of measurement "Where the Bible speaks, we speak; and where the Bible is silent we are silent." These Christians of the

Restoration movement understood what is involved in the symbol of measuring a building. They well understood that its limits are fixed in every direction. *All that belonged to the church*, as patterned after the New Testament model, was included; and *whatsoever did not belong to that spiritual edifice* was 'excluded'.

Thus we, today are looking back upon a continued searching of the "little Book" for the old landmarks long obscured by the accumulation of the ecclesiastical debris of the centuries.

In this latter movement to restore the church in all her pristine glory and apostolic pattern there has been a seeking after the old paths and the whole church of that movement, as well as the thousands of individual "call-out-assemblies" are all one, each equal to the measurement of the divine reed.

vs. 2 "But the *court* which is *without the temple* leave (or "cast out" margin) and measure it not; for it is given to the Gentiles."

Note the word "cast out", not leave out as in the King James version, is very forceful.

Those within by implication are "Jews". We have already found in this book the word "Jew" is used to designate the true people of God, who are 'within'. By the same token, and in contradistinction, the "gentile" world symbolizes those who are said to be "without". In Rev. 22:15 those that are excluded are spoken of as "without are dogs",—that being the appellation applied to the Gentiles by the Jews, since dogs were ceremonially unclean animals.

In the physical temple of Jesus' day the court without the temple was for the Gentiles, though they had precious little opportunity to enter to worship for the priests filled it with bleating sheep, cooing doves and the barking of venders, accompanied by the jingle of the money changers!

The court without was not to be measured. Here is meant the court of the Gentiles which surrounded the temple itself. This is symbolical of the world, and since the court without is not to be measured then the world with its unregenerate sinners, of which the court was a type, was not to be measured, because it did not and could not come up to the divine standard of measurement.

"And the holy city shall they tread under foot forty and two months." We will not go into the symbolism of the "forty and two months" at this time, but later. Five times this period is referred to in Scriptures.

The "Holy City" is a type of the true church, which is the city of the Living God (Heb. 12:22) and it is to be trodden down or oppressed for a period of forty and two months, or twelve hundred and sixty days. Since a day in prophetic symbolism represents one year, then this time period is one of twelve hundred and sixty years.

The Two Witnesses

vs. 3, 4 "And I will give power unto my two witnesses and they shall prophecy a thousand two hundred and three score days, clothed in sackcloth".

By this verse and the context in which we find it we are evidently to understand these two witnesses are to testify concurrently during the same period of time that the Holy City is trodden under foot, and since they are to testify in sackcloth, they are to be in great tribulation during that length of time.

We may well pause to ask, "Why two witnesses?" Since we are living in a book of symbolism, the number 'two' like other numbers found in this book must be symbolical.

Two, we may say, is the number of *divine sufficiency* in *God's testimony*. Christ said, "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established" (Matt. 18:16)

Christ sent his disciples, who went forth witnessing, in pairs. Pairs are frequently encountered in the Scriptures. Moses and Aaron labored before all Israel; Joshua and Caleb brought back a favorable report concerning the land and together declared that "We are more than able to go up and take the land;" Haggai and Zechariah were twin prophets of the time of the rebuilding of the temple. On the missionary journeys Paul took another with him, sometimes Barnabas, at other times Silas and again Timothy.

On the evil side of things we meet with Jannes and Jambres.

Paul declared: "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his council, confirmed it by an oath; that by *two* immutable things, in which it was impossible for God to lie, we might have strong consolation." (Heb. 6: 17-18)

We learn from this verse that they are God's witnesses, so what they speak must be by divine inspiration.

The Two Olive Trees and Two Candlesticks

Furthermore we learn that these two witnesses are the two olive-trees and the two candlesticks.

The purpose of a candlestick is to give light and that light is supplied by the burning of oil; evidently in this case, olive oil. The olive tree furnishes the oil required of the lamp to continue to burn and give light.

This reference to the two olive trees and two candlesticks harks back again to the apocalypse of the Old Testament, the book of Zechariah. They both are mentioned in the fourth chapter. Zechariah saw them, likewise in a vision where symbolism is the order of things. The angel asked Zechariah, "knowest thou not what these be? and I said, no, my lord. Then said he, these are the two anointed ones (literally sons of oil) that stand by the Lord of the whole earth" (Zech. 4:13, 14)

This declares that God's two witnesses are furnished continuously with the outpouring of the Holy Spirit as typified by the constant flow of the golden oil through the golden pipes (Zech. 4:12)

I think we have enough information before us to identify the two witnesses. The "little Book" or the Bible is divided into two divisions or the Old and New Testaments. Here then, we have *two* testaments. The word *testament* signifies a "witness." It is derived from the Latin word, "testor", which means, "I testify". The two testaments, then, are the two *witnesses*.

And both *testaments*, or *witnesses* are inspired by the Holy Spirit, the oil of the olive trees. Peter said of the Old Testament prophecy,

“For the prophesy came not in old time by the will of men; but holy men of God spake as moved by the Holy Spirit.” (II Peter 1:21)

Again he declared in II Pet. 3:1-2:

“This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance. That ye may be mindful of the words which were spoken before by the holy prophets and of the commandment of us the apostles of the Lord and Savior.”

Paul said: “The household of God is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.” (Eph. 2:20)

These two witnesses, the Old and New Testaments, testify of Christ. Jesus said of the Old Testament Scriptures “Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me.” (John 5:39)

In the new Testament, John, the author of Apocolypse said in (John 20:31) “These things are written that you might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in his name.”

One of the witnesses - the Old Testament - testifies of the Lord in type and shadow, and prophesy; the other - the New Testament - witness of the Christ in fact and fulfillment. These two witnesses are the Lord's.

And to them He gives divine power to testify, because they are fed with the oil of inspiration, which is the Holy Spirit, one of whose names is the Comforter, or one who energizes—gives power. Reading on:

vs. 5 “And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man hurt them, he must in this manner be killed.”

They speak as one, for we read “fire proceedeth out of *their*

mouth." Jeremiah likens the word of God to a fire, and it is quite startling to learn that the fire of God's *anger* is particularly directed against the prophets that speak and claim for their own utterances the authority of God, by saying, "He saith." Hear Jeremiah:

"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces" Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor.

Behold I am against the prophets, saith the Lord, that use their tongues, and say, He saith." (Jeremiah 23:29-31)

Again the Lord said to Jeremiah: "Behold, I will make my words in thy mouth *fire*, and this people wood, and it shall *devour* them."

He here uses the same word "devour" as Revelation employed in describing the destructive power of the fire of His word, or the two witnesses.

Paul says "Every man's work shall be made manifest; for the day shall declare it because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (I Cor. 3:13)

So God's word shall try every teacher or prophet and every man's work, whether it be true or false.

Christ, you remember, fought against the teaching of compromise in the Bergamos period with the sword of His mouth, so it is significant that this destroying fire of his two witnesses is said to proceed from the mouth. And it is true that the word of God can both save and destroy. It can both justify and condemn. At the judgment bar of God the fate of all men will be decided by the word. Jesus said in His commission:

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16)

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

In other words, while this is symbolic language, these two witnesses have the characteristics of Elijah, the prophet and Moses, the lawgiver. Like the former they have "power to shut heaven that it rain not in the days of their prophecy, and power like the latter over waters to turn them into blood, and to smite the earth with plagues."

They two, collectively, have the power to do both.

vs. 7 "And when they shall have finished their testimony" the thought here is, "when they shall have made their testimony complete." This does not mean when they have ended testifying, but when it is complete or full.

"The beast that ascendeth out of the bottomless pit shall make war against them, and kill them." Where ever the word is fully, or completely proclaimed the beast will make war against the word to kill it. Did not Jesus tell his followers, "When anyone heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." (Matt. 13:19)

A beast in Revelation is a symbol of a temporal power. The power that comes from the bottomless pit or the abyss we have already found to be Satanic, (Rev. 9:2-11). The beast then represents some devilish power or influence. This era, we shall find represents the great beast government upon which ecclesiastical dominion rides to great heights of power and dominion. According to the symbolism of this book, then, we are to understand that God's two witnesses will be suppressed for a brief time by governmental authority, under the sway of Satan.

vs. 8 "The scene of their being overcome is next given: "And their dead bodies shall lie in the street of the great city, which *spiritually* is called Sodom and Egypt where also our Lord was crucified."

The last six words of this verse have caused some to think it refers to Jerusalem in Palestine, but this is not so, because we read, "which *spiritually* is called Sodom and Egypt. So the physical Jerusalem is positively not indicated here.

This term is used eight times in Revelation and is never used referring to the physical Jerusalem. It is used in contrast to the Holy City. Since the Holy City, we have found symbolizes the church, a wicked city would signify an apostate church and a corrupted religion.

The designations "*Sodom*" and "*Egypt*" are significant. Sodom with it sins and sorceries is a type of this apostate church, or city. Egypt, the house of bondage, typifies the followers of apostacy, in bondage to false teaching of that great city. Sodom speaks of moral and spiritual corruption, Egypt speaks of spiritual bondage and darkness, as well as cruelty and oppression.

"Where our Lord was crucified" is worthy of special attention. Later on in Revelation, we shall find that the apostate church is likened to a city resting on seven mountains. It is this city church which crucified our Lord!

The outstanding characteristic of the Roman church, whose seat of authority is the city resting on the seven Palatine Hills, is her innumerable crucifixions of our Lord. While she has crucified Him with the apostacy of false teaching and practice, we must ever remember that the heart and center of her worship, both of the living worshippers, the ministration of her priests, and the burial of her dead is the "Mass."

And in the mass, under the false doctrine of transubstantiation, which claims the bread and wine are the literal body and blood of the Lord, she has Christ crucified millions, yes billions, of times. How well is it then designated, "Where also our Lord was crucified." How much is written in this symbolic expression.

But since the next verse reveals how long these witnesses were to lie unburied, it now becomes the proper and logical time to interpret the expression which signifies how long these two witnesses shall prophesy before they are slain.

Back in Rev. 11:3, these two witnesses were to prophesy in sackcloth for a period of a thousand two hundred and three score days.

The Twelve Hundred and Sixty Days

Sackcloth was in John's day a garment of mourning. It was a symbol of sorrow and tribulation. So we are informed then that the two witnesses, or the Word of God, shall testify in times of mourning

and deep tribulation. There were to be oppositions, hinderances, restraints and efforts to stifle their testimony. Does history bear this out? Let him who runs also read.

The Roman Catholic church buried the manuscripts of the Word in the dust of neglect of its monasteries. Copies that were not thus lost were burned. Tischendorf found a monk at the convent of St. Catherine, as late as 1859 in the act of preparing to burn a manuscript which proved to be one of the three best preserved copies of the Bible. He induced the Czar of Russia to buy it and later it was sold to the British Museum for a quarter of a million dollars, where it now resides.

Besides neglect and destruction the Roman church took the Bible out of the hands of the common people and made it a crime for any one to possess a copy of it. Many martyrs died at the hands of the apostate church because of having read it and daring to preach its truths. Among such, a few names stand like mountain peaks above the plain of common humanity; namely John Huss, Wycliffe, Jerome, Savonarola, Latimer, Ridley etc.

Thousands were consigned to the stake for no greater crime than that of having in their possession the Holy Scriptures.

Then, besides all this, the Bible was buried in Latin, a dead language, which few understood. Even the masses were said in Latin. It has been a standing policy of the Papacy to refuse to circulate the "two witnesses" in the common vernacular. Truthfully, the witnesses did prophesy in sackcloth.

And this period of mourning was to be twelve-hundred and sixty days. This span of time is spoken of under various figures of speech, but all refer to the same length of years. In Daniel 7:25, the horn which arose out of the ten horns was "to wear out the saints of the most High for a period of 'a time and times and half a time'." This is generally understood to be a period of three years and a half years, or forty-two months, or 1260 days. Since a day in prophetic symbolism stands for a year, this would mean 1260 years.

In Rev. 11:2, the outer court was to be trodden down by the gentiles for forty-two months, or 1260 days, or years. In Rev. 11:3 the two witnesses were to prophesy a thousand two hundred and three score days. The woman was fed of God in the wilderness for 1260 days, or 1260 years (Rev. 12:6). She is said to be nourished there for a time, and times and half a time, (Rev. 12:14) or three and one half years, or 1260 days or years. The same phraseology as used in Daniel.

So here we have five different passages in the Scriptures and all cover the same period of time in the history of the church, and all pertain to a long period of time of bitter persecution.

Since a day in prophetic symbolism represents a year, then horn referred to by Daniel will speak great words against the Most High for 1260 years. For 1260 years the Gentiles, or a world empire shall tread the church under foot. For 1260 years the Bible shall testify in sackcloth and, the woman—a type of the true church—, shall flee into the wilderness, or be in hiding, where God shall feed her for that length of time.

Can we identify this period? History again is our right hand companion. The church suffered at the hands of two great powers, first, of Pagan Rome and second, of papal Rome, which came to preeminence and power upon the decline and fall of pagan Rome.

If the misfortunes of the Empire tended to enhance the prestige and power of the ecclesiastical government seated in Rome, much more did the final downfall of the Empire hasten that religious domination to fruition.

With the removal of the Emperor the bishop of Rome became ecclesiastical and temporal sovereign. The development, while gradual was none the less sure and irresistible. Paul in his time saw the mystery of iniquity already at work. Hear the apostle on this very beginning of departure from the faith once and for all delivered unto the saints and the rise of the man of sin:

“For the mystery of iniquity doth already work: only there is one that restraineth now until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord shall slay with the breath of His mouth, and bring to naught by the manifestation of his coming, even he whose coming is according to the working of Satan with all power and signs and lying wonders.” (II Thess. 2:7-9)

Since the development is so imperceptible it is difficult to arrive at the exact year in the growth of papal power, which would be the beginning of the 1260 year period.

Earlier in this discussion of the apocalypse we briefly reviewed the life of Justinian who ascended the eastern throne in 527. He was a man of unusual ability, so much so that the time of his sovereignty became known as the “Era of Justinian.” He became the Restorer of the Empire by conquest, and the law given to civilization by his collection and publication of the “Body of the

Roman Law." But his activities did not end here. He took a strong hand in the affairs of the church also. Says Gibbon:

"The reign of Justinian was a uniform yet various scene of persecution: and he appears to have surpassed his indolent predecessors, both in the contrivance of his laws and the rigor of their execution. The insufficient term of these months was assigned for the conversion or exile of all heretics; and if he still connived at their precarious stay, they were deprived under his iron yoke, not only of the benefits of society but of the common birthright of men and Christians. Gibbon's "Decline and Fall of the Roman Empire" pages 528, 529—Vol. v

He further described how those who resisted these decrees and acts of persecution conducted themselves, "On the approach of Catholic priests and soldiers, they grasped with alacrity the crown of martyrdom." Page 529, Vol. IV.

Gibbon then proceeds to relate how the church was drenched in the blood of the persecutions instigated by Justinian. Surely our two witnesses were then testifying in sackcloth. By A.D. 531, four years after his ascension to the Eastern throne, Justinian issued a decree which subjected the whole of Christendom to the Roman pope.

D'Aubigne's Reformation, Vol. 1, page 42 informs us that in A.D. 533, Justinian bestowed upon the Roman pope for the first time, the title of *Rector Ecclesiae*," or Lord of the churches.

Surely Paul's 'man of sin' mentioned in II Thess. 2:3, has now been fully exposed to view and revealed to all history. The papacy, the mystery of iniquity, working from the days of the apostles, after centuries of struggle has come to the full bloom of ecclesiastical power.

The secular power has finally placed its stamp of approval upon the supremacy of the papacy and supported this royal sanction by inflicting persecution upon all who failed to bow the knee to papal Rome. The climax has now been reached in the long series of ecclesiastical encroachments upon the supremacy of Christ and the autonomy of the local church. The word of God is superceded by the word of papal Rome and the two witnesses begin their long period of testifying in the mourning of sackcloth.

At this time Daniel's little horn has risen above its fellow sovereigns, the holy city, the true church begins to be trodden under the feet of Gentile government, both physical and spiritual. The true church is driven into the wilderness of hiding.

Now shall we continue our scriptural unfolding, or uncovering of the experiences of our two witnesses.

vs. 8 "And their dead bodies shall be in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

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

In other words the death of these two witnesses will be such a conspicuous event that all nations shall take note of it and perceive it, and this event will bring rejoicing just as the angel says:

vs. 10 "And they that dwell upon the earth shall rejoice, over them, and make merry, and shall send gifts one to another, because these two prophets *tormented* them that dwell on the earth."

These witnesses prophesied, or taught the will of God and their warnings, exhortations, admonitions and denunciations against the apostacy tormented the dwellers of earth.

It has ever been so. The word of these two witnesses, the Old and New Testaments have always been tormenting to the wicked, morally or spiritually speaking.

The Bible may be a 'little Book,' and those who proclaim it, few in number and of lowly mein, yet it is as Paul declares:

"For the weapons of our warfare are not carnal, but *mighty through God* to the pulling down of strongholds) casting down imaginations, and every high thing that *exalteth itself against the knowledge of God* and bringing into captivity every thought to the *obedience of Christ*." (II Cor. 10:4-5)

Now shall we take up the thread of history again. Going back to the date 533 A.D. when the "man of sin" was fully revealed in the ascension of the pope by secular decree to the Lord of the church, instead of Christ as head, we add 1260 years. This brings us up to the year A.D. 1793. Shall we let history tell us what notable event happened in that year. Did the testimony of the two witnesses suffer death at that time?

The church had become so apostatized and corrupt that the world swung like a pendulum to the other extreme, to skepticism, agnosticism and outright infidelity. There came the age of free thinking and infidelity.

There were Voltaire and Rousseau in France; Frederick the great in Germany: Tom Paine, Hume, Bolingbroke and Gibbon in Britain, and Thomas Jefferson and Paine in America.

The head of all this infidelity centered in France. Voltaire predicted that in one hundred years the Bible would become extant. The crest of the storm broke in France. The nation arose in a mighty movement that became a crusade, the object of which was to abolish religion and enthrone atheism. France the mightiest nation on earth at the time, for the first and only time in history, by legislative enactment abolished all religion. The convention met and by law abolished not only the Bible, but God. Not even Russia, with all her infidelity has gone to this legislative extreme.

They abolished the old calendar and inaugurated a new one, the seven day week was suppressed, each month being divided into three periods of ten days each called 'decades' and each day into ten parts. On Nov. 7, 1793 the revolutionists proceeded to abolish Christianity. They had dethroned the kings of earth; they proceeded to dethrone the King of heaven. The guillotine supplanted the cross. On Nov. 10, 1793 this madness culminated in the inauguration of the worship of reason. A mayor, or some popular leader, upon every tenth day would mount the altar and harangue the people concerning the achievements of the revolution and the privilege of living in the new era when no one was oppressed, either by the kings of earth or the King of heaven.

This convention began on Sept. 20, 1792 and ran for three years, to Oct. 26, 1795 or 749 days, to be followed by the "Reign of Terror."

Gradually, saner heads began to take hold of the helm of state. One of the great movers to saner thinking was a deputy of the Third Estate, by the name of Robespierre. He "wished to sweep away christianity as a superstition, but he would stop at deism."

He did not believe a state could be established on atheism. He declared, "If God did not exist it would behoove man to invent him." Shall we hear Myers at this juncture:

"In a remarkable address before the convention on May 7, 1794, Robespierre eloquently defended the doctrines of God and immortality, and then closed his speech by offering for adoption this decree.

- (1) The French people recognize the existence of the Supreme Being and the immortality of the soul.
- (2) They recognize that the worship most worthy of the Supreme Being is the practice of the duties of man——"

The convention adapted the resolution with the utmost enthusiasm.

The two witnesses were to lie unburied for three days and a half, or three years and a half, since a day prophetically stands for a year. The enthronement of atheism lasted approximately three years and a half, when the French nation began to recover from its satanic madness. The atheistic decrees were repealed and Christianity acknowledged.

vs. 11 "And after three days and a half the Spirit of life from God entered into them and they stood upon their feet; and great fear fell upon all them that saw them.

This signifies that the two witnesses regain their power and influence to testify. The witnesses were in sackcloth no longer. The age of religious toleration set in.

Summary

Thus we see that the man of sin was fully revealed in A.D. 533, when the pope became Lord of the church, dethroning, as it were the Christ. 1260 years later, the two witnesses were killed by the same legislative power which enthroned the Bishop of Rome as Rector Ecclesiae. "But three years and a half later these atheistic enactments were repealed and an age was inaugurated which gave the two witness freer reign and activity than ever before.

The Bible began to be circulated around the globe. With the nineteenth century began a mighty movement to circumnavigate the globe with the Scriptures, until today they are translated into nearly eleven hundred languages and dialects. And the very house where Voltaire lived, who predicted the Bible would be an unknown book in one hundred years, became a printing house to print the Bible itself! This lends light to our next verse:

vs. 12 "And they heard a great voice from heaven saying unto them, come up higher, and they ascended up to heaven in a cloud; and their enemies beheld them."

This is still in the realm of symbolism. To be exalted up to heaven, symbolically, means to experience new power, influence and prosperity. An example of this usage is found in Christ's statement concerning Capernaum:

"And thou Capernaum, which art *exalted into heaven*, shall be brought down to hell." (Matt. 11:23)

And truly the enemies of the two witnesses have had ample opportunity to behold the exaltation of the two witnesses in the world

wide circulation of the Bible throughout all the nations under heaven. Even the soldiers of the armies of the nations are furnished with copies of the Bible and that by the millions in number! Bible Societies date from this period which also marks the era of modern missionary endeavor.

No wonder the next verse follows naturally and logically.

vs. 13 "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven."

Remembering always that the great city referred to is the apostate church in contradistinction to the holy city the true church, we also remember that the Roman Empire in its downfall divided into ten horns, or, kingdoms, of which France was one of the ten. So a tenth part of the city fell from papal domination and inaugurated the age of religious freedom and toleration.

"And the same hour was there a great earthquake." An earthquake symbolized a great change. From a monarchy France changed to a republic. Says Myers:

"The revolution having accomplished its work in France, having there destroyed Royal despotism and abolished class privilege, now set itself about fulfilling its early promise of giving liberty to all peoples. In a word, the Revolution became what has been called "an armed propaganda"—She would make all Europe like herself. Herself a republic, she would make all nations republic."

Myers "Medieval and Modern History page 586

Myers further relates:

"From the coronation of Napoleon in 1804 until his downfall in 1815 the tremendous struggle went on almost without intermission. It was the war of the giants. Europe was shaken from end to end with such armies as the world had not seen since the days of Xerxes."

Myers. Medieval and Modern History page 553.

Then there was another earth shaking event. France's soldiers excited an insurrection in Rome, made the pope a prisoner and proclaimed the Roman Tiberine Republic. Napoleon declared the pope "was no longer a secular prince" and took possession of his domains. Pope pius straightway excommunicated the Emperor, who thereupon arrested him, and for three years held him a state prisoner. He further removed the college of cardinals to Paris. His ambition

was that Paris would become the capital of Christendom and he would govern the religious as well as the political world.

At the same time the two witnesses were exalted in the new birth of freedom, an *earth quake* was shaking Europe. This was a religious and political earthquake.

The slaying of seven thousand men may well represent the wholesale destruction of royalty, of rank and nobility in France. The guillotine speaks eloquently here how thousands fell in the days of the Reign of Terror. Kings, Queens, Dukes—all fell. Paris became hardened to the sound of carts lumbering through the streets, carrying distinguished and insignificant people to the knife.

Around the guillotine gathered the terrible "knitting woman" of whom Dickens tells in his book "The Tale of Two Cities." These knitters stopped in their counting of stitches only long enough to check the heads as they fell from the descending knife.

vs. 14 "The second woe is past; and behold the third woe cometh quickly.

The Seventh Trumpet Sounds

vs. 15 "And the seventh angel sounded; and there were great voices in heaven, saying, The Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

This is the seventh trumpet of the seventh seal, which brings the final victory and consummation of the age. Here is the last great triumph. It is the brightness of Zion's glad morning, which ushers in the reign of Christ and the instrumentality by which this final victory is brought about is the exaltation of the two witnesses, or the world-wide conquest of God's Word.

The heavenly citizens join in the paen of praise.

vs. 16 "The four and twenty elders, which sat before God on their seats, fell on their faces, and worshipped God."

This is the first we have beheld these princes of heaven since the opening of this great vision of the seven seals and the seven trumpets with its parenthetical interludes. And what is their song? Hear them:

vs. 17 "We give thee thanks, O Lord God Almighty, which art, and wast and art to come, because thou hast taken to thee thy great power and has reigned."

They sing of the eternality of Christ, the great I AM—the self-existent One. While it may have seemed to the Saints that Christ

was not reigning during this long period from Pentecost, when Christ sat down at the right hand of God, to the end of the gospel age, yet he was reigning and was able to bring to pass his will in the end. And now John reveals the distress of the nations at the time of judgment, and the reward of the saints.

vs. 18 "And the nations were angry and thy wrath is come, and the time of the dead, that they should be judged."

This is a vision of the judgment day. He continues:

"And that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great:"

This the reward for which the saints waited who had cried "How long O Lord, Holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

They are now blessed with the eternal reward while those who persecuted them also received the reward of God's revenge. They are destroyed.

"And shouldest destroy them which should destroy the earth."

The nineteenth verse begins a new series of visions which belongs to our next consideration. We have now studied two series of visions given to John.

The First was of the seven church periods as he was in the Spirit on the Lord's Day.

(Rev. 1:10) the history of the spiritual welfare of the church is given, covering her life from Pentecost to the end.

The Second was of the political development of the Roman Empire as it effected the church. This is the period of the seven seals and seven trumpets, which also runs from Christ's enthronement on the right hand of God, as proclaimed by Peter on Pentecost, to the blast of the seventh trumpet "and the time of the dead," or the resurrection of the dead for judgment. Paul referred to this last trump when he spoke of the resurrection. He saw there the resurrection of the righteous:

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last *trump*; for the *trumpet* shall sound, and the dead shall be raised incorruptable, and we shall be changed." (I Cor. 15:51-52)

So we see that our first two visions begin at the same starting point—Pentecost, and ends at the same point of time—The Judgment.

PART III

THE TWO SIGNS IN HEAVEN

CHAPTER XII

Text (11:19–12:17)

19 And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

1 And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; 2 and she was with child; and she crieth out, travailing in birth, and in pain to be delivered. 3 And there was seen another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. 4 And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon standeth before the woman that is about to be delivered, that when she is delivered, he may devour her child. 5 And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; 8 and they prevailed not, neither was their place found any more in heaven. 9 And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. 10 And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night. 11 And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. 12 Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast down to the earth, he persecuted the woman that brought forth the man child. 14 And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream. 16 And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth. 17 And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus.

INTRODUCTION

We have considered two series of visions; namely, the Seven Churches, and the vision of the seven seals, with their accompanying seven trumpets.

In each of these series John is caught up out of the flesh. Before the unfolding of the first series—the Seven Churches—he is “in the Spirit on the Lord’s Day. Before the second vision—the Seven Seals and Seven Trumpets, he says “immediately I was in the spirit.” Obviously between the two visions he was again in the flesh, else he would not have been called by the voice, as of a trumpet calling him to come up higher, whereupon he was again “immediately in the spirit.”

We are about to begin the unfolding of a new series of visions, as evidenced by the language of Rev. 11:19, which, in passing we must say, should belong to the twelfth chapter. This division of the book into Chapters and verses, as well as the punctuation is a modern method introduced to facilitate easy reading and ready reference to the different passages. Early manuscripts of the Bible were written in continuous rows of capital letters, without spaces between the words and sentences. The early manuscripts had no stops at all. Revelation 12:1 would have appeared in this fashion:

WOMAN CLOTHED WITH THE SUN

The earliest example of separated words is found in a manuscript of the ninth century and it was not until about this time that punctuation marks came into existence. The same is true of the employment of verses and chapters. Therefore, the division between the eleventh and twelfth chapters here is purely artificial and does violence to the division of the visions of *Revelation*.

Properly the blowing of the seventh trumpet closes that vision. It naturally follows that 11:19 begins a new vision. The very language indicates a new starting point. Note its similarity in wording to that of the opening of the second series of visions—the seals and trumpets. There it reads:

“After this I looked and behold, *a door was opened in heaven*” Rev. 4:1

Here it reads:

“*And the temple of God was opened in heaven*” and there was seen in his temple the ark of his testament: and there were

lightnings, and voices and thunderings, and an earthquake, and great hail."

While John seemed to have returned to the flesh between the first and second series, here there is no mention of that experience, rather indicating that he continued "in the spirit," but the similarity of words with those of Rev. 4:1, indicates that a new vision is being presented.

The language also makes it clear by its likeness to the former vision, which we found to have its starting point at Pentecost, that the same starting point begins that new series of visions. As we study this chapter we shall find this to be true.

Since this is still the language of symbolism in a book of signified visions, the symbol here is called heaven because it is a spiritual warfare about to start.

The ark of the Covenant in the Holy of Holies is brought to view. There are to be events "uncovered" which have to do with the temple of God. Since we are the temple of God, (I Cor. 3:16), then, the trials and vicissitudes of the church are to be presented in the language of symbolism.

This refers not to the Jewish temple, which had been destroyed some twenty-five years earlier by Titus, but to the spiritual temple, the Church of Christ. Its door is opened and its history foretold. The vision following will "uncover" the fortunes, sorrows, trials, persecutions and triumphs of the church. Its history will be traced until it is glorified by Christ, the husband.

The Church's heavenly destiny is symbolized by the fact that the Holy of Holies, the type of her final destiny is seen.

The thunders and lightnings and earthquakes symbolize and foreshadow the commotions, earth shaking events, revolutions and judgments which shall take place in the fulfillment of the symbols of this new vision.

Now we are ready to begin the study of the two wonders, or more properly, signs of chapter twelve—I say more properly "signs," for while the text reads "wonders," in the margin the translation is "sign."

These two "signs" are diametrically opposed to each other, both as to character and their war with each other. Shall we consider their interpretation as they appear in the verses. Rev. 12:1 "And there appeared a great wonder (sign or symbol) in heaven: a

woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

In all God's references to his chosen, redeemed people, he likens them to a woman, whether the language was typical, prophetic or that of fulfilment. A woman is employed many times in the scripture as a symbol of the church.

"Say to the daughter of Zion, behold thy salvation cometh" (Isa. 62:11). This is a prophecy of the church to come.

"Ye are not the children of the bond woman, but of the free." (Gal. 4:31). The free woman here is the church.

God took the first pair to typify Christ and His church.

Paul said "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is a figure of him that was to come." (Romans 5:14)

Here he says Adam was a figure or type of Christ, so much so that in (I Cor. 15:45) Christ is called the last Adam, for we read: "And so it is written, the first Adam was made a living soul, the last Adam was made a quickening spirit."

If Adam then was a type of Christ, Adam's wife would be a type of the bride of Christ—the church, for Christ is the bridegroom as Christ claimed for himself in (Matthew 9:15).

"And Jesus said unto them, can the children of the bride-chamber mourn, as long as the *bridegroom* is with them? but the days will come when the bridegroom shall be taken away from them, and then shall they fast."

Paul, in (Eph. 5:21-31), likens the relationship between the husband and wife to that between Christ and his wife, and closes with these words: "This is a great mystery, but I speak concerning Christ and the church." (Eph. 5:32)

Adam was indeed a type of Christ, because:

1. He was single awhile; so was Christ for he had no wife, the church, until he purchased her with his own blood. (Acts 20:28)
2. He went down into a deep sleep; so did Christ in the sleep of death.
3. His side was pierced in his deep sleep; so was Christ's by the spear of the Roman soldier. (John 19:34)
4. Out of his side was taken his bride; so Christ purchased his wife by the blood that flowed from his side.
5. Adam said, "This is now bone of my bone, and flesh of my

flesh;" and Paul said the same of Christ's bride the church: "For we are members of his flesh, and of his bones." (Eph. 5:30)

6. Adam called her "woman," because she was taken out of the "Man," and the church here in Revelation is called a "woman" because she was taken out of the "Man," as Pilate called Jesus, in being purchased by Christ's death upon the cross.
7. Adam and his wife wore the same name, for we read: "Male and female created he them; and blessed them, and called their name *Adam*, in the day when they were created." (Genesis 5:2). And the church wears Christ's name collectively in being called the "Church of Christ." How wrong it is then to wear a denominational name which dishonors Christ! And individually his redeemed ones are called "Christians," which means "belonging to Christ". (Acts 11:25, 26).
8. Adam called his wife "Eve," meaning the 'mother of all creation,' and the church is the spiritual mother of the re-creation. In (Gal. 4:26) Paul said: "But Jerusalem, which is above is free, which is the mother of us all."

So the woman here is a sign or symbol (and so called in the margin) of the church. We must get our symbolism right in order to progress truthfully and scripturally.

So we have amply identified the woman here as the church, and of her we read that she was "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

Naturally, she should be clothed with the sun, because Christ, the Son of Righteousness gives her light. Jesus said: "Ye are the light of the world." Said Paul: "For God, who commanded the light to shine out of darkness, hath *shined in our hearts* to give the light of the knowledge of the glory of God in the face of Jesus Christ." (II Cor. 4:6)

Take Christ out of the life of the church, then she, who is fair as the moon and clear as the sun, would walk in darkness.

But she stands on the moon! The Old Testament has been called the moonlight age-typically reflecting the glorious light of the New Testament fulfillment. So in a very definite sense she does stand on the moon, not as a foundation (for other foundation can no man lay

than that is laid, which is Christ), but she stands in the sense of following in succession of fulfillment.

A diadem of twelve stars rests upon her brow, which undoubtedly refers to the twelve apostles, under whose teaching she dispenses light to the world. Christ filled the twelve apostles with the Holy Spirit to inspire the church to know His mind and will until the true church can say: "We have the mind of Christ." Having identified the first sign, we will pass over the second verse for the time being to consider the second sign, for before we proceed farther we must understand the other sign, or wonder contained in this chapter.

Rev. 12:3 "And there appeared another sign in heaven, and behold a great red dragon." The latter part of this verse will await a little while for clarification.

For the third time in this book of Revelation we find the book itself "uncovering" its own symbolism. The first and second instances were in the case of the stars and candlesticks in Rev. 1:20. In almost all of the symbolism we have had to turn elsewhere for interpretation. Not so here, however, for the ninth verse explains this second sign. "And the great *dragon* was cast out, that old *serpent* called the *devil*, and *Satan*, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him."

Our understanding of him is made crystal clear. It would seem that God made a special effort here to so definitely identify the dragon that there would never be the least doubt. This is the same serpent—that old serpent which met the first woman, wife of the first Adam in the garden, and for a purpose typical of this appearing of him before the woman here, or the church.

In the garden he made his appearance to deceive the woman with subtlety. Surely, he is as old as creation, for in the garden he began his age-long career as a deceiver of mankind.

Then began the age-old conflict inaugurated by the divine dictum: "And I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel." (Genesis 3:15)

And just as he ever tried to destroy the seed line and finally "the seed of the woman" when the Son of God, become flesh, in the butcher of the infants of Bethlehem and the attempt to "take" his

life during his ministry, so here we see a similar attempt to "devour" the seed of the woman as soon as he was born.

The purpose of the dictum was to put enmity between them, and the accomplishment of God's purpose involved the overthrow of the devil, and the supreme purpose of the devil has ever been to "*devour*" the woman's seed, as soon as she brings him forth to the world.

So we have interpreted both signs and are ready to begin our study of the chapter. We will go back to the verse we purposely skipped to complete the unfolding of the two signs. Rev. 12:2: And she, being with child, travailing in birth, and pained to be delivered."

John here calls our attention to the condition of the woman. She is about to become a mother. Evidently great significance is attached to this, because of the attention called to her condition. Shall we interpret the symbol of childbirth. In Isaiah 66:8, we read: "As soon as Zion *travaieth* she brought forth *children*." The travail of Zion caused an increase.

Shall we turn now to the New Testament. Paul, speaking of the church said: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, *that ye should bring forth fruit unto God*." (Rom. 7:4)

The law that bound these Jewish brethren to God, to whom they were married (Jer. 3:14) had been nailed to the cross and now being baptized into Christ they were married to Christ. And this spiritual marriage relationship was for the purpose of "bringing forth fruit into God."

With this shall we hear Peter: "If these things be in you, and abound, they make you that ye shall neither be *barren* nor *unfruitful* in the knowledge of our Lord Jesus Christ." (II Peter 1:8)

Just as husband and wife reproduce after their kind, so the church is to bring forth after her kind, or make other Christians. Here the church is pictured bringing forth Christ to the world in great travail of birth. From Pentecost forward she has, in travail of sorrow, affliction, persecution and opposition, brought Christ to the world. She is symbolized here as crying, "travailing in birth and *pained to be delivered*."

That "this manchild who was to rule the nations with a rod of iron" which she brought forth, is the Christ is so obvious as to hardly need elaboration. There is no other way by which Christ can be brought forth to the world except by the church. Remember this is the language of spiritual symbolism.

But if any proof is needed, the fact that this "manchild was to rule the nations with a rod of iron" carries our minds back to the Messianic second psalm.

"The Lord hath said unto me, Thou art my son; this day have I begotten thee. Ask me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Thou shalt break them with a rod of iron.*" (Psa. 2:7-9)

And if there were not enough proof, then hear Christ himself, for he takes this very prerogative to himself alone, "And he shall rule them with a rod of iron." (Rev. 2:27). Also see Rev. 19:15.

And this conflict has a globe encircling aspect. Sun, moon and stars also are indicative of dominion. This is a stupendous conflict. The woman, the church and her manchild Christ are contending with the devil for stakes no less than the dominion of the world.

This is emphasized by Christ's battle, while yet in the flesh with the devil in the wilderness. Matthew said: "Again the devil taketh him up into an exceeding high mountain, and sheweth him all the *kingdoms of the world*, and the glory of them. And saith unto Him, All these things will I give thee, if thou wilt fall down and worship me." (Matt. 4:8, 9)

But before He shall rule the world with a rod of iron, before the kingdoms of this world become the Kingdoms of our Lord and his Christ, Child—the manchild has ascended into heaven to sit on the right hand of God until the last enemy is destroyed. This symbolism is not chronologically presented here in the order of his ascension and his being brought forth to the world by the church.

We have had to travel back and forth in this chapter, leaving out some symbolism, in order to establish the meaning of the two great wonders or signs, and the interpretation of this birth of the manchild.

vs. 3 Now we must return to finish the "uncovering" of the symbol of the dragon as he is described in Verse 3. We have been told by the Book itself that the dragon is that old serpent the devil, called Satan. Four titles are assigned to him. Four is the numerical symbol of the entire compass of the earth. We have already seen four angels standing on the four corners of the earth, and there are four points of the compass to cover all directions on the earth.

Remembering always the devil is contending with Christ and the church for the possession of all the world, it is altogether fitting that this symbolism should represent him as having seven heads, expressive of the fullness of his assumed royalty and the ten horns symbolizing the world wide character of his rule and dominion.

Since he works through a world power, and we know by subsequent history that he used a world power, Pagan Rome in his attempt to devour the manchild wherever the church travailed in birth to bring Him forth, the symbolism is perfect. We shall develop this move fully later in this book, but suffice to say here, that Pagan Rome, after her downfall divided into two kingdoms. A horn is a scriptural symbol of a kingdom as Daniel in the seventh chapter makes clear.

Here is portrayed the death struggle between the Kingdom of Christ and the kingdom of the world under the sway of the dragon. Rev. 12:4 "And his tail drew the third part of the stars of heaven."

In agreement with the stars being angels later in this chapter (verse 7) we read of "how the dragon fought and his angels." In our study of the Saracen scorpions we found that their sting was *in their tails*. In Isaiah 9:15 we found that "the prophet that speaketh lies, he is the tail."

Putting this Biblical interpretation with our present verse under consideration that "his tail drew the third part of the stars of heaven," and also recalling that the devil, or dragon "is a liar and the father of it"—the lie (John 8:44) we arrive at the meaning of it all. It was through falsehood or lies that the devil drew these angels after him, even as by a lie he deceived the first woman, or Eve in the beginning of creation.

Shall we recall a startling statement, in this connection, made by Paul: "And again, when he bringeth in the first begotten into the

world, he saith, And let all the angels of God worship him." (Heb. 1:6)

Here there seems to be quite a group who refuse to worship him but became subject to the devil. This also recalls Paul's declaration "For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12)

So the church, in bringing forth the non resurrected and ascended Christ, to the world faces the devil, his angels and world kingdoms. Surely she can only do this through Christ who keeps on pouring strength into her. Now we are ready to advance in the chapter.

vs. 6 "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her a thousand and two-hundred and three score days."

For the true church the whole world is a wilderness, a place where there are no spiritual sources of nourishment. So God providently cared for her. But more when we come to verse 14, where her fleeing into the wilderness is again mentioned.

The War in Heaven

vs. 7 "And there was war in heaven. Michael and his angels fought against the dragon, and the dragon fought and his angels."

At first we would be tempted to fix the arena of this battle in the place usually indicated by the word "heaven," but in as much as this is a book of symbolism, heaven as we usually understand that connotation to mean, cannot be the place of conflict.

Particularly is this so when we anticipate the weapons used, and the results which follow in this warfare as enumerated in verse eleven. The overcoming was accomplished "by the blood of the Lamb, and by the word of their testimony, and they *loved not their lives unto death.*"

Certainly there is no dying in heaven as we usually understand by that term, Heaven has no cemeteries. Death is an experience of this earth life only. But we will not say more on this verse until we

come to it in its logical order. We have merely quoted it to show that this warfare was not in heaven itself. We have quoted it to establish the place of conflict.

Heaven, here, is a symbol of the arena of conflict. The church and the devil fight in the spiritual arena, which only the term "heaven" could properly represent. The devil fights here in this world. Peter said: 'Your adversary, the devil, as a roaring lion, walketh about seeking whom he may *devour*' (I Peter 5:8). Notice the word "devour." Peter uses the same word as John in Revelation.

This walking about of the devil mentioned by Peter reminds us of another instance recorded in the Book of Job:

"Now there was a day when the sons of God came to present themselves before the Lord, and *Satan* came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, "From going to and fro in the earth, and from walking up and down in it." (Job 1:6, 7)

How perfectly in agreement are these passages with the Revelation description of the arena of warfare began at Pentecost—the point of beginning of this vision and has continued ever since. We have already quoted page after page of history in the first two series of visions how Satan fought with the saints with bloody persecutions from the very setting up of the church. This casting out of the devil took place beginning at Pentecost and he is still being cast out "into the earth" or from things heavenly. We have already, under the brief discussion of the seven heads and horns, referred to a similar prophecy of Daniel. In Daniel we find that Michael is "*the great prince that standeth up* for the children of thy people." (Daniel 12:1). So it is completely in keeping that we should find this same Michael standing up for the saints in this vision of Revelation.

Another insight to all this is that neither is the instance recorded in Daniel, nor this one in Revelation the only times Michael and the devil met in combat. In Jude 9 we read:

"Yet *Michael* the *archangel*, when, contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, "the Lord rebuke thee."

So this archangel must be of very great power because when the dead in Christ shall arise at the Lord's descent from heaven, he is to come with the voice of the archangel. (I Thess. 4:16). It is this mighty archangel which leads the angelic forces against the devil and his angels.

What encouragement this ought to give the saints to know how unseen forces fight on their side against the adversary of their souls.

A notable instance of unseen forces fighting for a servant of God, even Elisha, is found in II Kings 6:15-17:

"And his servant said unto him, Alas, my Master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them (the Syrians).

And Elisha prayed and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

We now come to the result of this great conflict.

vs. 12:8,9 "And (that is the devil and his angels) prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

This symbolism makes clear that the devil was defeated in his attempt. He was not only vanquished and defeated, but humiliated, or "cast down." That this was to be accomplished by preaching is declared by Christ himself, as he commended his disciples upon their return from preaching. "And he said unto them, I beheld Satan as lightning *fall from heaven*." (Luke 10:18)

Christ said, anticipating his death upon the cross, which death would overcome sin and its wages, "Now is the judgment of this world, now shall the prince of this world be *cast out*." (John 12:31) This was a crushing defeat because not only is the devil cast out, but his power to kill by death was ended in Christ's victory.

"For as much then as the children are partakers of flesh and blood, he also himself partook of the same; that through death he might destroy him who had the power of death, that is the devil." (Heb. 2:14)

Then comes the song of triumph:

vs. 10 "And I heard a loud voice from heaven saying, Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

These declarations of this poem of praise again give us added information on the time of the beginning of this series. This victory came about when salvation came, and when strength from heaven came (ye shall receive power), "and the Kingdom of our God," which we know Peter proclaimed at Pentecost when he preached the first gospel sermon, using the "Keys" to open the door of entrance into the Kingdom. This he did by the power of Christ who sent the energizer—the Holy Spirit on that day. It was a power which Christ said "had been given him in heaven and earth." (Matthew 28:18).

The words of this song are a fulfillment, almost item by item, of the promise Christ gave his apostles just ten days before Pentecost. He had been with them forty days, "speaking of things *pertaining to the Kingdom of God*." (Acts 1:3) He further said: "*But ye shall receive power* (the power of our Christ) after that the Holy Spirit is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." (Acts 1:8). Now we behold the weapons of their warfare, which Paul said are not carnal, but mighty through God to the pulling down of strongholds.

(II Cor. 10:4) Shall we read the list:

vs. 11 "And they overcame him by the blood of the Lamb."

That was by preaching the atonement and teaching all men to be baptized unto the death of Christ that the blood might be applied for in His death he shed His blood for the remission of sins. (Rom. 6:3-6)

"And by the word of their testimony." This was done on this earth the arena of the spiritual conflict, because John, the author of this very book was in the isle of Patmos for the word of God and for the *testimony* of Jesus Christ. (Rev. 1:9)

"And they loved not their lives unto death."

There is no death in the heaven above. This action transpired here because men died as martyrs by untold thousands in the death struggle with the devil and his angels.

Surley, this one verse removes all question as to the time and arena of these events. Pagan Rome, the political power through which the dragon or the devil worked, was vanquished and Christianity triumphed.

vs. 12 "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

This verse is a call for those who as overcomers dwell in the heavenlies, spoken of here as "ye heavens and ye that dwell in them." This is not addressed to the angels, neither to the martyred dead, nor to the heaven, as usually understood by that term, because this call is like a door swinging on a hinge. "Therefore" in this case is the hinge, the door-post is the eleventh verse. Those of the eleventh verse are those who overcame him by the blood of the Lamb and the word of their testimony.

According to the New Testament conception of things, the people of God, living here, are viewed as now dwelling in heaven, since their citizenship is there. The Christian is taught to consider himself a stranger and a pilgrim in the earth. Paul said:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in *heavenly places* in Christ." (Eph. 1:3). Again

And hath raised us up together, and made us sit together in *heavenly places* in Christ Jesus." (Eph. 2:6) Yet again:

"To the intent that now unto the principalities and powers in

heavenly places might be known by the church the manifold wisdom of God." (Eph. 3:10)

Paul also says that here and now we have already "come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem." (Heb. 12:22)

So near to heaven is the church that Paul adds these words in that same verse, "and to the innumerable company of angels." Why shouldn't this be so when we remember that he said of the angels "are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14)

Thus we see that the saints are spoken of as they "that dwell in the heavens" in contrast to those who are spoken of as "the inhabitants of the earth and of the sea," upon whom a woe is pronounced because "the devil is come down to them, having great wrath because he knoweth he hath but a short time."

Defeated, humiliated, cast out by overcoming Christians he heaps the spleen of his anger upon the inhabitants of the earth, who are of the earth earthly.

The Persecution of the Church by the Devil

We see how the first great struggle between the woman and the dragon ended in ignominious defeat for the devil and a glorious triumph for the church. But the struggle is renewed. He now tries persecution. This is the exact order of the devils work and the experience of the church as depicted in the first series of visions. After the Ephesian period came the Smyrian period of the martyrs. So here we read:

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

This completely agrees with what history tells us of the work of the devil during the second and third centuries of the church.

From Nero in A.D. 70 to Diocletian in A.D. 303 to 313 the church went through ten major persecutions. Of course Pagan Rome

was the instrument of persecution, but the guiding genius was the devil himself.

The object of this malignant and venomous persecution was the "woman which brought forth the man child," or the church bringing Christ to the pagan world. So God's people are the object of hatred of the devil and they ever bear the reproach of Christ.

Persecution, as a portion of the Saints dates from the last part of the Ephesian period and reaches its height in the days of Diocletian who inaugurated the longest and severest, as well as the last pagan persecution against the church. The devil learned that persecutions did not accomplish his purpose to blot out the name "Christian" from the earth, but rather the reverse. As far as he was concerned, he wisely changed his tactics, but as the church's welfare was involved, the change of attack proved her downfall. Compromise was substituted for crucifixion. But more anon of this change of method.

vs. 14 "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times and half a time from the face of the serpent."

Between verse 6 and verse 14, we have as it were a parenthesis thrown in, in order to reveal the contestants, the method and weapons of warfare, and the triumph of the saints. The events described embrace both sides of the veil, some of which are heavenly and others on the earthly side of things.

Now verse 14 takes up where the narrative of "unfolding" was abruptly cut off or interrupted at verse 6.

There is given in verse 6 a description of how the woman fled into the wilderness to a place prepared of God where she was to dwell 1260 days, or years. Here she goes to "her place," and was to continue there a time, or a year, times, two years and half a time, one half year, or in other words three and one half years, or 1260 days, which in prophetic history is 1260 years. Therefore the periods are of the same length and both refer to the same segment of time.

But here is added a new symbol. The woman, or church is "given

two wings of a great eagle" to facilitate her flight into hiding. This signifies divine aid given the saints to assist them in their escape from Satan while they still dwell in this world-the enemy territory. (John 14:30). The meaning and significance of eagle's wings becomes manifest by turning to a couple of Old Testament passages. The first is in Exodus 19:4 where God said to Moses:

"Ye have seen what I did into the Egyptians, and how I bore you on eagle's wings, and brought you unto myself."

These people of the Old Covenant were a type of the saints of the New Covenant and their deliverance foreshadowed the escape of the people of God of the New Testament.

Here the deliverance of the latter is described by the same symbol "eagles' wings" as the former.

The second passage is found in Deut. 32:10-12:

"And found him (Jacob) in a desert land, and in the waste in the howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, heareth them on her wings; so the Lord alone did lead him and there was no strange God with him."

Eagles wings then are a symbol of divine strength supplied and applied with energy and swiftness.

We said earlier that there was indicated a change in tactics on the part of the wily serpent, the dragon or the devil. The next verse enlarges on this change.

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

So when the devil failed to accomplish his design to destroy the saints and their witness, through violent persecution, he resorted to a new method of attack.

Here we meet with a new symbol, that of a "flood." The symbol of a "flood" is employed in the Word of God to represent some overpowering and overwhelming agency of destruction.

"Let not the waterflood overflow me." (Psa. 69:15)

"Thou carriest them away as with a flood." (Psa. 90:5)

"The enemy shall come in like a flood." (Isa. 59:19)

"And the end thereof shall be with a flood." (Dan. 9:26)

"Behold waters rise up out of the north, and shall be an overflowing flood." (Jer. 47:2)

This symbol is a most suitable one. None other could be employed which would so well picture the stupendous effort put forth by the devil to carry the church away and drown her testimony by the means of a flood of half truth, comprising alliances, false doctrines, pagan philosophies and practices, blended with the gospel.

Since the true teaching comes from the mouth of the witnesses so here the flood pours from the mouth of the devil. This indicates false doctrines proceeding from the dragon's mouth. And this is just what happened! After persecuting Diocletian came Constantine, who though a pagan embraced Christianity because he had won the battle of Milvian Bridge and he proceeded to corrupt the church with a flood of blended pagan philosophy and Christian doctrine. Thus we see the Smyrnan period of persecution fading out of the symbolic picture and the Pergamos period of compromise coming on the stage of church history.

To save the church God carries her into hiding. And how long was she there? How long was she to be in the wilderness? 1260 years. We found in the second series of visions, consisting of the seven seals and the seven trumpets that this period began with the elevation of a man as "Rector Ecclesiae," Lord of the church and ran until 1793, when the two witnesses were slain in the streets of that great city—the papal empire of Rome—the apostate city in contradiction to the holy city. Much of this time corresponds to the Thyatira period or the Catholic church period.

vs. 16 "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

To exactly what providential deliverance from this flood the incident refers, it is most difficult to say, but a suggestion or two might help.

Many of the heretical teachings of the early centuries disappeared, although it must be honestly admitted that others arose to take their places. But they were swallowed up, as if buried in the earth.

Again: and this seems more likely, while apostate and pagan doctrines were flooding the religio-politico empire church with spiritual and doctrinal corruption, the truth of God was kept by a comparatively faithful few. These being unable to contend with the almost universal defection, contented themselves to dwell in obscurity or hiding.

The Roman Church, which, was most certainly of the earth, swallowed up the flood of false teaching that poured out of the devil's mouth.

vs. 17 "And the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

God has always preserved to himself a remnant. In the days of Old Testament Israel's worst defection God told Elijah:

"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (I Kings 19:18)

That has been the case through all dispensations. It was true during the Thyatira, or Catholic period of church history. The Albigenses, the following of Huss, the Huguenots and others are but a few of the larger groups that bear out this truth, to say nothing of the countless little groups of faithful saints who kept the torch of truth aflame.

Though not visible to the eye of the historians during this period of the dark ages, intellectually, doctrinally and spiritually, yet the true church fed and nourished by God, survived in the hearts of hidden saints.

Then followed the age of awakening, when the Bible was translated into the common vernacular, and the Sardis, or reformation period appeared on the stage of action. This in turn was followed by the Philadelphia, or Restoration period in which the church of the First Century reappeared, speaking where the Bible speaks, and keeping silence where the Bible is silent.

Summary

In this chapter we have presented to us a very rapid survey of the progress of the divine decree "I will put enmity between thee, (the devil) and the woman, but magnified in the enmity between the devil and the church, symbolized as a woman in Revelation.

The design of the vision of the twelfth chapter of Revelation is to carry us forward with the rapidity of bold, symbolic strokes to portray the early and middle stages of this great conflict; until we arrive at the last stage as "uncovered" under the vision of the two wild beasts of Chapter thirteen. For whereas the events of the twelfth chapter are described with extreme brevity, with long periods of time compressed into a few words, in the thirteenth chapter the "uncovering" becomes more detailed and definite.

CHAPTER XIII

THE VISION OF THE TWO BEASTS

Text (13:1-18)

INTRODUCTION

1 and he stood upon the sand of the sea.

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. 2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. 3 And I saw one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; 4 and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him? 5 and there was given to him a mouth speaking great things and blasphemies; and there was given to him

authority to continue forty and two months. 6 And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, even them that dwell in the heaven. 7 And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. 8 And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain. 9 If any man hath an ear, let him hear. 10 If any man is for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

11 And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. 12 And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. 13 And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. 14 And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived. 15 And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. 16 And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; 17 and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name. 18 Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is Six hundred and sixty and six.

In the twelfth chapter, we, as it were, were taken back stage, to behold the real personality behind the church's persecution. Under the symbolism of a dragon, we found the arch villain to be none other than "that old serpent, that is called the devil and Satan."

But as Christ must have human instrumentality to present Him to the world, so, likewise, the devil must employ some human instrument to carry on his nefarious work.

The thirteenth chapter is devoted to the "uncovering" of the agents employed by Satan. They are two in number:

1. First, the seven-headed, ten-horned beast coming up out of the sea. 13:1
2. Second, the two-horned beast, like a lamb, coming up out of the earth. 13:11

Taking them under consideration in the order in which they are presented, we begin with the first.

The First Beast

vs. 1, 2 "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and this dragon gave him his power and his seat, and great authority."

This first beast appears again in 17:3 and undoubtedly, the beast mentioned in the nineteenth chapter in relation to the false prophet is the same as this first beast.

From this we are given to understand that the record of these two beasts extends into the nineteenth chapter, where both are "cast alive into the lake of fire burning with brimstone."

Our first symbol, then, to be unfathomed is that of the "beast." Daniel stands ready to help us with this, as he had a wonderful experience with beasts, of the very same nature. In the seventh chapter, Daniel tells us of four beasts which he saw. The first was like a lion, the second was like a bear, the third was like a leopard, and the fourth was a nondescript beast, dreadful and terrible, strong exceedingly, with ten horns. He was grieved in spirit concerning them and was told by "one of them that stood by," who made Daniel know the interpretation of the things:

"These great beasts, which are four are four Kings which shall arise out of the earth" (Daniel 7:17) Later in the same chapter and verse 23 we read:

"The fourth beast shall be the fourth Kingdom upon the earth, which shall be diverse from all Kingdoms, and shall devour the whole earth, and break it in pieces.

If the fourth beast is the fourth Kingdom, then it naturally and logically follows that the third beast is the third Kingdom upon the earth; the second beast is the second Kingdom and the first beast is the first great world empire.

There have only been four world empires in all history. In their order they are: The Babylonian, or the lion world empire, the Media-Persian, the bear empire, the Grecian, symbolized by the leopard, and last, the Roman Empire, the non-descript beast.

Daniel not only informs us that the "beast" is a symbol of a world empire, but further informs us that the last great world-empire, the greatest and most dreadful of them all, is the Roman. Also

he tells us that the Roman empire is to have ten horns. These ten horns, he tells us in (Dan. 7:24) are ten Kings.

As the four great beasts were said to be four Kings, which later we are told are four world empires, by the same token the ten horns being called ten Kings, are also ten Kingdoms, but lesser ones than the great parent empire.

History records that the Roman Empire was broken up into ten smaller Kingdoms. So, we have identified the "beast" as the Roman Empire and the "horns" as smaller Kingdoms.

Another matter we should notice here is that in Daniel, the seventh chapter, the plurality of world empires is presented by a "succession" of different beasts, each beast representing a succeeding empire, but in Revelation, only one beast appears in this part of the vision, but combining all the properties of all the beasts of Daniel's vision.

The beast John saw combines the feline cruelty and dexterity of "a leopard," the tremendous strength of "a bear" and the terrifying roar of "a lion."

The succession of world empires, one succeeding the other, could not be symbolized by a succession of beasts in this vision, because the Roman Empire possessing the characteristics of all the preceeding beasts, as a whole is pictured here by a single beast of composite character. Since no beast in the natural world possesses all such characteristics, this last one is presented as a *nondescript*-literally "not able to be described in the realm of nature."

We notice something else interesting to behold. In John's vision the beasts going to make up the composite symbol of the beast coming up out of the sea are enumerated in the reverse order as given in Daniel. In Daniel, the ten-horned beast, or Rome, was the *last* of the four, but in John's vision, it is the *first*, then as named the leopard, or Greece, then the bear, or Meda-Persia, and last the lion, or Babylon, which in Daniel's vision is *first*.

A simple explanation of this reversal of order is that Daniel, in the days of the Lion, or Babylon, was looking forward from the time of that first great world empire. John, on the other hand, lived in the days of the nondescript beast, or Roman Empire and was looking backward. Looking backward, the order of the beasts to him, then, would be the leopard, the bear, and the lion. Daniel looking forward would see them in the reverse order, the lion, the bear, the leopard and the nondescript beast.

The beast nearest to Daniel was the farthest from John, and the beast nearest to John was the farthest from Daniel.

How appropriate to symbolize a worldly empire by a "beast." While man is an "uplooking" creature, the beast takes a "downward" look. So an earthly Kingdom ever looks downward because it takes an earthly view of things. While the Kingdom of Christ ever looks upward because its affections are "set on things above and not on things on the earth." (Col. 3:2)

We are now ready to consider yet another symbol, that of the "sea." John saw this beast come up out of the sea. The restless ocean is a symbol of commotion. Revelation used the term "sea" as a symbol of "peoples, multitudes and nations."

"The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations and tongues." (Rev. 17:15) Knowing that the beast John saw is the Roman Empire, how fitting that it is said to come up out of the "sea". The Roman legions conquered all the then known world and thereby was composed of many kinds of peoples, nations and tongues—together constituting multitudes.

The symbol of the "sea" not only represents peoples, nations, multitudes, tongues but also their perpetual *unrest*. Let Isaiah speak here: "But the wicked are like the *troubled sea*, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God to the wicked." (Isaiah 57:20, 21)

We must not fail to note what part of the body of this beast was likened to a "lion." It was the mouth! Since the lion, in Daniel's vision was Babylon—a word that means "babel" or "confusion," the beast of John's vision which is the Roman empire speaks confusion to the world. This will be enlarged upon when we consider the second beast of this chapter.

The Heads Considered

We have thus far passed over the interpretation of the symbol of the "Heads." In 17:10 we read: "But the seven heads are also seven Kings. We found in Daniel that a King represented a Kingdom, or government. Since these seven heads, or governments belonged to the one and same beast empire, or Rome, we must look for the explanation in the form of government of the Roman empire. In all her long history Rome had seven forms of government, as follows: 1. Kings, 2. Consuls, 3. Dictators, 4. Tribunes, 5. Decemvirs, 6. Emperors, and 7. Military governors.

While John sees these seven heads all at the same time, even as the parts of Nebuchadrezzar's image was seen all at once, but repre-

sented four Kingdoms, one following and displacing another, so here these heads symbolize seven succeeding forms of government, one following and displacing another.

Again we read: "And upon his heads the name of blasphemy." we must interpret the term "blasphemy." By blasphemy is meant the claiming of divine prerogatives. Upon one occasion Jesus said; "I and my Father are one, then the Jews took up stones again to stone Him. Jesus answered them: "Many good works have I shewed you from my Father; for which of those works do ye stone me?"

The Jews answered him saying, For a good work we stone thee not; but for blasphemy; and because thou being a man, makest thyself God. (John 10:30-33)

Did the King and emperors of Rome blaspheme? Yes, they claimed to be divine and required their subjects to worship them. The Roman emperors made the worship of themselves compulsory and was enforced under penalty of torture and death.

Alexander claimed to be the son of Jupiter Ammon, and the Roman Emperors claimed divine honors and required men to worship their statutes and to offer them sacrifices. "And the dragon gave him his power, and his seat, and great authority."

Here is revealed who manipulates the reins of the pagan Roman government, or all ungodly governments for that matter. The twelfth chapter revealed the devil under the symbol of a dragon. So the devil was behind the vile Roman Government. The devil gave the beast his seat or throne. We read in the vision of the seven churches: "Where Satan's seat is." Also, the devil gave the Pagan Roman Empire its great authority. No other world empire ever enjoyed such great and sweeping dominion. Rev. 13:3 "And I saw one of his heads as it were wounded to death, and his deadly wound was healed, and all the world wondered after the beast."

Literally the phrase "wounded to death" means "as slain to death." And we should remember that whatever hurts the beast or Roman Empire is a direct blow to the dragon, or the devil, which gave the political government its power. This wounding of the head is a phase of the bruising of the head of Satan, or the devil. (Genesis 3:15)

But shall we proceed to the identification of the head that was bruised. We have already found the seven heads to represent the seven forms of government through which the beast-political Rome went in all its history. The woman, or the church began to bring forth Christ to the world in the days of the fifth form, or fifth head, namely

the Emperors. Did the days of the Empire receive a "wound unto death?" Most certainly it did as we learned in the story of the vision of the trumpets. The first four covered the wounding of the western half of the Empire and the next two the slaying of the eastern half, culminating with the fall of Constantinople, the then existing capitol after the Fall of Rome.

The imperial head was wounded unto death in A.D. 476 when Odoacer hurled the last of the Roman emperors from the throne. Gauging our conclusion from the experience of all past history, we would expect this to be the end of the empire.

Ninevah fell to rise no more. Babylon succumbed to the armies of Cyrus and became and it still is an abode of doleful creatures as prophesied by Isaiah: "And Babylon, the glory of Kingdoms, the beauty of the Chaldees" excellency shall be as when God overthrew Sodom and Gomorrah.

It shall not be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherd make their fold there. But wild beasts of the desert shall lie there: and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there." (Isaiah 13:19-21)

Tyre fell and on the bare rock, which once was the site of that great city became a place where fishermen spread their nets.

Therefore thus saith the Lord God: behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. I will make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea." (Ezek. 26:3-5)

Carthage, the great rival of Rome, fell and Caius Marius, seven times lifted to the consulship, but banished to Africa a century after the fall of that great African City, as he sat among its ruins, musing upon the fickleness of the fortunes of empire, said to the Roman officers who came to him, "Go tell your masters that they have seen Marius sitting among the ruins of Carthage!"

This was a subtle but pointed warning that Rome would meet the same fate as Carthage. Marius did see the coming of the wounding of the head, but he could not know that the deadly wound would be healed. He understood not the satonic power behind the Roman Empire, symbolized by the first beast depicted here.

Mysteriously, slain Rome arose out of her ashes. Something new under the sun transpired. Conquered by the northern hordes of Goths,

Vandals, Huns and Heruli, the vanquished overpowered the victors by converting them to a religion, which was a mixture of paganism and Christianity. Constantine had, by royal edict, made whole armies Christian. There was no regeneration in the hearts of those soldiers, so instead of Christianizing his soldiers, great masses of unconverted heathen paganized the church. How easy it was for the pagan conquering hordes out of the north to embrace such a half pagan religion. And all the time mysteriously, wondrously the wounded head of the period of the emperors was being healed by this religious state arising in the midst of the political arena. Hear Myers, on this. I quote only a few excerpts because the whole statement is too long for this space allotted.

“Long before the fall of Rome there had begun to grow up within the Roman Empire an ecclesiastical state, which in its constitution and its administrative system was shaping itself upon the imperial models. This spiritual empire like the secular empire, possessed a hierarchy of officers, of which deacons, priests or presbyters, and bishops were the most important.

These bishops collectively formed what is known as the episcopate. There were four grades of bishops, namely: country bishops, city bishops, metropolitans or arch bishops, and patriarchs.

At the end of the fourth century, there were five patriarchates, that is regions ruled by patriarchs. These centered in the great cities of Rome, Constantinople, Alexandria, Antioch and Jerusalem.

Among the patriarchs, the patriarchs of Rome were accorded almost universally a precedence in honor and dignity.

Before the close of the eighth century, there was firmly established over a great part of Christendom what we may call an ecclesiastical monarchy.

The removal, by the acts of Diocletian and Constantine, of the chief seat of the government to the east, instead of diminishing the power and dignity of the Roman bishops, tended greatly to promote their claims and authority. It left the pontiff the foremost personage in Rome.

Upon the surrender of the sovereignty of the West into the hands of the Emperor of the East, the bishops of Rome became the most important personages in the Western Europe. A dispute about the use of images in worship, known in church history as the “War of the Iconoclasts,” which broke out between the

Greek Churches of the East and the Latin Churches of the West, drew after it far-reaching consequences as respects the growing power of the Roman pontiffs.

In this quarrel with the Eastern emperors, the Roman bishops formed an alliance with the Frankish princes of the Carolingian house. The popes consecrated the Frankish Chieftains as Kings and emperors, the grateful Frankish kings defended the popes. Such a broad outline was the way in which grew up the Papacy, an institution which, far beyond all others, was destined to mould the fortunes and direct the activities of western Christendom throughout the medieval times."—Myers' Ancient History pages 582, 583, 584, 585, 586.

Thus we see how one of the heads was "wounded, as it were to death," and how "his deadly wound was healed."

In the Pergamos period of Church History, as visioned in that of the Seven church periods, which corresponds to the time when Constantine united church and state, thus compromising the truth with Paganism, we read these words: "I know thy words, and where thou dwellest, even where Satan's seat is."

The papacy could never have healed the wounded head of the pagan empire of Rome had she not occupied the seven-hilled city, where Satan's seat has ever been.

We have taken some time, and quoted to some length from history, though only a fragment which could be given, but it has provided us with a comprehensive picture of the head wounded unto death and how the wound was healed.

"The sway of Rome under the papal system of government became in spite of her downfall, mightier and more extensive than her sway under the Caesars, because she had power over both body and soul.

We are ready now to proceed in this chapter: Rev. 13:5, "And there was given unto him a mouth speaking great things and blasphemies and power was given unto him to continue forty and two months."

From the revised pagan Rome, went out great pronouncements, Blasphemy is not merely profanity, but the claim to divine prerogatives by human beings. Did the pontiffs claim divine prerogatives?

The popes claim to be the vicegerent of Christ. He calls himself the vicar of Christ. A vicar is defined "as one who is authorized to

act in place of another." Whom did Christ authorize to act in His stead. Hear Him:

"How when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he shall show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." (John 16:13, 14) Christ's authority is absolute, in heaven and in earth (Matt. 28:18) and he has never delegated it to any human being. The apostles only spoke "as moved by the Holy Spirit (Acts 2:4). Therefore no man has the right to claim to be the Vicar of Christ. To do so is the height and depth of blasphemy.

The height of this blasphemy was reached in 1870 when it was decreed that the pope sitting as God in the temple of God, spoke with an infallible voice. How the world needs to keep in mind what Paul wrote in AD. 54: "Let no man deceive you by any means: for that day (as that the day of Christ is at hand Verse 2) shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he is as God sitteth in the temple of God, showing himself that he is God." (II Thess. 2:3, 4)

"And power was given unto him to continue forty and two months."

That is, power was given pagan Rome, rising out of the ashes of a slain head, the emperors and the empire, to continue through the rise of the Papacy.

Again this period of forty and two months, 1260 days or years is mentioned. We have found that the holy city, or the true church of Christ was to be trodden down by the Gentiles for forty and two months; the two witnesses prophesied in sack cloth for one thousand two hundred and three-score days; the woman, or the true church, was driven by the dragon (the devil) into the wilderness for twelve hundred and sixty days, where she was nourished for the entire time, called a "time and time and half a time;" and now the beast-political Rome is given power to continue for forty and two months. All refer to the same length of time and all refer to the same period of time.

All these events begin and end at the same time. Each mention only presents different phases of the persecution of the Church for that span of years. They are different parts of the same history.

We have already, in our study of the two Witnesses, found this period designated ended in 1793 A.D.

At the end of that time-period, there is an exaltation of the two witnesses in the printing and distribution of the Bible on a world-wide scale, the Church of the Philadelphian period (the Restored Church) comes out of the wilderness and the old imperial Rome, revised in the power of the Papacy, receives a mortal blow. Ecclesiastical Rome, through its alliance with the Frankish princes of the Carolingian house, united church and state, and the descendants of these same Frankish princes, the modern French nation, dealt a death blow to the papal imperial duality, bringing it to an end.

Napoleon Bonaparte conquered Italy, carried the pope to France and forced him to crown himself (Napoleon) as emperor of France. The coronation took place in the cathedral of Notre Dame in Paris Dec. 2, 1804.

"In less than a year after Napoleon's coronation the subservient French clergy were teaching the youth of France, "The Emperor is the minister and power of God, and his image on earth," ran the new catechism;" "to honor and serve him is to honor and serve God." Myers Mediaeval & Modern History, page 552. Blasphemy? Yes. The heart is still "speaking great things" and "opening his mouth in blasphemy against God."

Thus did this bring about the complete breakdown of the ancient empire. So did the Holy Roman Empire, the longest lived of human institutions, come to an end. And the end was 1260 years after the Pope was declared "Lord of the Church." So again as always, we see history corroborating the Bible. We must ever carry the book of Revelation, and its symbolism, in one hand and a book of history in the other. Things are come to pass and do come to pass as it was sent and sign-i-fied to the apostle John.

While the pope still attempts to take a hand in politics, his influence from that fateful day when the Holy Roman Empire came to a sudden end, has steadily waned. Shorn of his sceptre as a temporal ruler, he now presides over a mock Vatican state with a railroad only six hundred feet in length!

vs. 7 "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues and nations."

And did political Rome make war with the Saints? From Justinian, when Gibbon said, "Catholic soldiers burned the conventicles with

their 'congregations' down through the centuries, political Rome, motivated by papal intrigue has reddened her domains with blood."

To name the murdering of the Waldenses, Albigerses, the Carnisards, the massacre of Bartholomew's day, and the slaughter of life in the Spanish Inquisition, besides the host of unnamed massacres, only serves to attest the truth, that "It was given unto Him to make war against the saints." Truly, political and papal Rome was made drunk with the blood of the saints. And surely "it was given him to overcome the saints." And also power was given him "over all kindreds and tongues and nations."

vs. 8 "And all that dwell upon the earth shall worship him, whose names are not written in the book of the Lamb slain from the foundation of the world."

All worship this beast-government, namely, render fealty to this government, whose names are not written in the book of Life of the Lamb slain from the foundation of the world.

A book of life is a registry of the lawful citizens of a place. By the same token, the Lamb's book of life must then be the registry of the names of the true citizens of the Kingdom of God, or the Church of Christ.

All who by faith and obedience to the required scriptural terms are rightful citizens. In the first church is described in the New Testament, all who entered into the Kingdom of Christ were first preached to or taught. So Christ, the law-giver commanded in His commission: "Go ye therefore, and *teach* all nations." Matthew 28: 19. "Go ye into all the world, and *preach* the gospel to every creature." Mark 16:15

This then first required "*hearing*". But during the days when the beast held sway, babies who could not hear were admitted to the Kingdom.

Seconds All in the beginning were required to believe. They were taught so that they might believe. "Faith cometh by hearing and hearing by the Word of God." (Rom. 10:17)

"Go ye into all the world and preach the gospel, he that believeth." (Mark 16:16)

But under this beast government babies were admitted into the Kingdom without faith.

Third: In the New Testament Church, all who heard, by being taught or preached to, were buried by baptism, or immersion into Christ.

"Baptizing them in the name of the Father, and of the Son and of the Holy Spirit." (Matt. 28:19)

"He that believeth and is baptized shall be saved." (Mark 16:16)

But under the beast government an unbeliever was sprinkled in order to become a citizen of that government. Hear Cardinal Gibbons the late Catholic Cardinal to the United States:

"For several centuries after the establishment of Christianity, baptism was usually conferred by immersion, but since the twelfth century, the practice of baptizing by affusion (*sprinkling*, italics ours) has prevailed in the Catholic Church, as this manner is attended by less *inconvenience* than baptism by immersion. (*Faith of Our Fathers*, page 266)

Much, much more might be included here to illustrate the point but sufficeth to say, all who seek citizenship in the Kingdom of God in the divinely prescribed manner have their names written in this book of life of the Lamb, and by this act reject the authority and claim of the beast.

The beast government, or the papacy, which revived the dying head of the beast, prescribed naturalization laws not found in the New Testament, and claimed all who conformed to these laws were citizens of the Kingdom, while the Lamb's Book of Life contains only the names of those who have been *born again*, according to Scriptural requirements.

But a deceived world worshipped the beast. Never must it be forgotten, that the one who gave this beast such power that required the worship of all men was that old deceiver, which deceiveth the whole world, the dragon, or the devil.

vs. 9 "If any man have an ear, let him hear."

This is the eighth time this admonition occurs in Revelation, the other seven times are found in the vision of the seven churches. This is a characteristic saying of the Lord. Since He was the speaker who uttered the other seven like admonitions, we logically must infer that He is, likewise, the spokesman here. No one else makes use of it, and He always employs it in connection with certain of His utterances in order to impress upon us their peculiar and special importance.

How significant its use here, in connection with stressing of the divine difference between citizenship in the kingdom of the dragon (devil) energized beast kingdom of papal Rome, and the citizenship of those of Christ's Kingdom, whose names are written in the Lamb's Book of Life!

How ill becomes the denominational world to practice the same Satan-inspired citizenship requirements of the beast government! How needful to heed the call to come out of this spiritual Babylon! Such a call is given in Rev. 18:4:

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues."

vs. 10 "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints."

While not the same wording, how very similar in thought to the statement following the call to come out of Babylon, as we have just quoted from the 18th Chapter.

"Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she has filled fill to her double." (Rev. 18:6)

If the beast and his adherents lead the worshippers of her government captive, the beast shall finally and eventually be made captive: as the beast has slain with the sword, so it shall be likewise slain with the sword—a strong intimation that the last great war will cut off the head and not merely wound it. "They that take up the sword shall perish by the sword." (Matt. 26:52)

Here is the patience and faith of the saints. The true saints then, "with patience shall wait for it." Wait for what? During the centuries of oppression, misrule, arrogant false claims and oppositions to God's will, the patience of the saints will be maintained by their faith in the prophecies concerning the doom of Satan and his beast government which oppressed the true church.

The Second Beast

Thus far we have followed the career of the first, or seven headed, ten-horned beast. The first ten verses of the chapter have dealt with this first beast, the remainder of the chapter describes another beast, different, yet allied to the first one.

The very fact that the first beast had to do with a world government, wounded to death, but resurrected in a religio-political temporal government, gives us strong reasons for understanding that the second beast symbolizes something of like nature, for the *symbol being* the same, the thing symbolized must be the same.

How startlingly significant! As in the creation, the water was first and the dry land, or earth came out of the water (Gen. 1:9), so out of the sea, or waters, (signifying peoples, nations and tongues in great commotion), came the earth from whence arose the second beast.

It is subsidiary to the first and arises in order to continue the existence of the first. Shall we read the record:

vs. 11, 12 "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed."

We have already learned that the "earth" to John meant the Roman Empire in its political aspects. John here sees this second beast rising up out of the Roman Empire, the *ordered part of the world*.

While the first beast, or political Rome had ten horns with crowns, this second beast had two horns like a lamb, this presenting similitude like the Lamb of God, which presents it as a beast with a religious aspect. It professes to be Christian, or Christ-like in character.

No symbol could more fittingly represent the real character of a religious organization exercising all the power of the first beast (political Rome) before him. Such a religious organization would claim to represent the Lamb of God, but really its voice is the voice of the devil—"he spake as a dragon."

Has there ever arisen anything "out of the earth" (or the Roman Empire, as John understood the "earth" to mean) while the empire continued to exist after one of its heads (the imperial form) was wounded? Has there arisen a beast government, lamb-like in appearance out of political Rome, intimately aligned with that

government which continues even to this day? If so, does it resemble this symbolism given in Revelation?

Only a cursory acquaintance with history will call to our remembrance such a system which has been known for fifteen centuries as Romanism, or the Roman Catholic church. It arose out of the earth,—political Rome and is a system religious in character and political in aim. It was closely associated with the temporal empire and is still identified with the nations which are off-springs of the old universal empire.

We digress here for a space to present a picture of the three great systems which have arisen at different times and under diverse circumstances, each of which have been religious in character, but political in aim. All have opposed the true church. Since Pentecost, the birthday of the church, there have been three great adversaries which have arisen to oppose the New Testament Church. They have perpetuated the time-long struggle between the serpent and the seed of the woman-Christ.

All these, religio-political systems, have had one supreme purpose—the opposition of God's declared purpose to bring everything under the dominion, sway and sovereignty of Christ. All three systems were energized by the devil.

It was a contest over the kingdoms of the world embodied in the battle between Christ and the devil in the wilderness of temptation (Matt. 4:1-11). Shall we deal with them in their order.

The Three Great Adversaries

1. *First:* The first adversary against the church was Judaism, which first opposed Christ in his life time and would not rest until he was crucified. This is not fanciful interpretation. Hear Christ, himself, declare that these were of the devil.

“Ye are of *your father* the devil, and the lusts of your father will ye do. Because I tell you the truth, ye believe not.” (John 8:44, 45)

The nation, though until 1949, without national life, has miraculously maintained its national character, and throughout the centuries, and, even now, when they have set up a government in Palestine, are bitterly opposed to the Church of Christ and the seed of the woman, which the church brings to the world. Judiasm has never changed in nature. Its aim still is supremacy over the Gentiles

and the rejection of Christ as her Messiah. She has never withdrawn from the field of battle.

2. *Second*: The second great adversary, or next of these great religious systems, having as its aim domination of the world and the overthrow of Christ's Kingdom is Islam, or Mohammedanism.

Islam, you remember was a movement that came up out of the bottomless pit, the devil's domain. It was led by a false prophet Mohammed, who based his teaching upon a false book, the Koran. At one time it almost conquered the world and to this very second is opposed to the true Church and the Christ himself. This system, too, has never withdrawn from the field of conflict.

3. *Third*: The third great adversary, or third of the three great religious systems having uncompromising purpose of world dominion, and the destruction of the true church is Romanism. This system, like the two preceding, is also religious in character, but political in aim. This system is the most formidable of all three. Like the other two, its purpose is to seize dominion of the world, the exact aim of the dragon himself, or the devil.

While all three are Satanic systems with a common character and purpose, the last of the three is different from the others in its method of opposition. Its manner of opposition is infinitely more subtle.

Judiasm and Mohammedanism were *openly* opposed to Christ and his Kingdom, Catholicism presents itself in a Lamb-like characterization, or as the embodiment of Christianity itself. No wonder, then, it was revealed in the Thyatira period of church history, that "the depths of Satan" had been reached. (Rev. 2:24)

What an exact symbol, then, is this second beast of this third system!

Such a remarkable difference is presented to us, because Romanism did not come into existence as an open and outright opponent to the true church, but *claiming* to be *the* true church. She has always had a close and a Siamese-like connection with political Rome. In the truest sense Siamese twins of church history. To sever one from the other would mean death for both. While the first beast-political Rome-arose out of the tumultuous and restless *sea* of a multitude of nations; papal Rome arose out of the earth-the Roman Empire.

This second beast rose up out of the earth in the guise of a two-horned lamb, being both political and religious, speaking as the dragon, or proclaiming devil doctrine in the cloak of religiosity, and

exercising all the power of the first beast, or political Rome. Shall we quote Myers on this. Under the heading "The Two World Powers," he says:

"The two great ideas, 'says James Bryce,' which expiring antiquity bequeathed to the ages that followed were those of a world *monarchy* and a world religion.'

We have seen how out of one of these ideas, under the favoring circumstances of the earlier Mediaeval Centuries, was developed the *Empire*, and out of the other the Papacy. The history of these two powers, of their relations to the rulers and the peoples of Europe, and of their struggle with each other for supremacy, makes up a large part of the history of the Mediaeval Centuries."—Myers. 'Mediaeval and Modern History.' Page 111.

Hear Myers again, same book, page 112:

"As God has set in the heavens two lights, the sun and the moon, so has he established on earth two powers, the spiritual and the temporal; but as the moon is inferior to the sun and receives its light from it, so is the Emperor inferior to the pope and receives all power from him."

Myers inserts a footnote here. Quoting:

"Dante, maintaining the rights of the Emperor, ruined the force of this comparison by pointing out that, while the moon often eclipses the sun, the sun never eclipses the moon."

We now quote a similar statement from another source:

"Like the two great luminaries fixed by the Creator in the firmament of the heaven to give light to His creatures, so also hath He ordained two great powers on earth, by which all are to be governed and preserved from error. Those powers are the *pontifical* and the *royal*; but the former is the *greater*, the latter the *lesser*. Yet under *both*, the religion of Christ is so ordered that, by God's assistance the *apostolical power* shall govern the *royal*."

Henderson's Select Historical Documents of the Middle Ages. Bohn's edition, 1896.

We quote from yet a third source in which Dr. Green in his history on page 468 describes the inauguration of Boniface VIII.

"At his inauguration two kings held his stirrups. He proclaimed a jubilee for the year 1300. He appeared before the multitude on one day in his pontificals, on another day with sword, crown and sceptre, exclaiming, 'I am Caesar! I am Emperor!' This same Boniface issued a famous bull (Unam Sanctum) in

which with marvelous exegesis, he quoted (Luke 22:38): ("And they said, behold, here are two swords. And he said unto them, It is enough," insertion mine) saying: 'Both swords, the spiritual and the temporal are in the power of the church.' That bull further explicitly declares that 'there is one holy Catholic and apostolic church, outside of which there is no salvation or remission of sins. We declare, announce and define, that it is altogether necessary to salvation for every human creature *to be subject* to the Roman pontiff'."

"He exerciseth all the power of the first beast before him." With what infinite brevity is here described how the papal power would exercise the powers of the state. The papacy was for centuries the "power behind the throne."

Shall we also note that he exercised not only the same power-political, but he exercised that same power, from *the same place*, the seat of the Roman Empire and the *seat of the depths of Satan*, the imperial city of Rome, where Christ tells us: "Satan's seat is." (Rev. 2:13)

vs. 13 "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." We are still in the realm of symbolism and must constantly remind ourselves of that fact.

The alleged miracles of papal Rome are innumerable. Rome has claimed the power to perform miracles throughout the ages. In the Breviary are recorded such miracles as: Francis Xavier turning sufficient salt water into fresh to save five hundred travelers. St. Raymond laid his cloak upon the sea and sailed upon it. The statue of the Virgin Mary is made to weep. At Naples a reddish solid in a vial, said to be the blood of St. Januarius turns to liquid. At the grotto of Lourdes, the Virgin Mary appears frequently. I now quote from "The Externals of the Catholic Church," second edition, 1918, revised to conform to the new code of Canon Law. On pages 226, 227 we read:

"The Miraculous Medal." There is a widely used medal known by this title because it takes its origin from a vision. It is a medal of the Blessed Virgin. This beautiful medal has a remarkable history. It was given to the world through a vision which was vouchsafed to a holy servant of God, Sister Catherine, a French Sister of Charity, known to the world as Zoe Laboure.'

On November 27, 1830 and on several occasions, the Blessed

Virgin appeared to her as depicted on the medal, and commanded the saintly nun to cause the medal to be made. This was done, with the sanction of the Archbishop of Paris, within two years; and the use of the medal of the 'Immaculate Conception' spread rapidly throughout the world.

Many and great indulgences have been given to its wearers."

And do not for a moment entertain the thought that all these miracles are spurious. To John was revealed the fact that this second beast was given power "to do great wonders":

vs. 14 And the object of the performance of these miracles is given in Verse 14:

"And deceiveth them that dwell upon the earth by the means of those miracles which he had power to do in the sight of the beast."

Not only had this second beast (Papal Rome) the voice of the dragon, for "he spake as a dragon," but he deceived the world like the dragon, for the devil is "that old serpent and satan, which deceiveth the whole world." (Rev. 12:9)

Again quoting:

"Saying to them that dwell on the earth, that they should make an image to the beast which has the wound by a sword and did live."

The word "image" means something like another thing. The first beast represented a world-wide political power and the Roman Catholic Church is fashioned after the old political Rome in her governmental functions, even to making the seat of her government in Rome, even as did Imperial Rome make that her capital.

The Roman Catholic Church ever calls her head, the pope, after the fashion of old Imperial Rome. Hear Myers at this point:

"The College of the Pontiffs was so called probably because one of the duties of its members was to keep in repair a certain bridge (pons) over the Tiber. This guild was the most important of all the religious institutions of the Romans; for to the Pontiffs belonged the superintendence of all religious matters. The head of the College was called "*Pontifex Maximus*, or "Chief Bridge Builder," which title was assumed by the *Roman Emperors*, and after them by the Christian *bishops of Rome*; and thus the name has come down to our times."—

Myers Ancient History—page 365.

Not to see in all this symbolism the union of church and state,

the union of political and papal Rome is to be utterly spiritually blind.

"In whom the god of this world hath *blinded* the *minds* of *them which believe not*, lest the light of the glorious gospel of Christ, who is the *image of God*, (not the beast), should shine unto them." (II Cor. 4:4)

vs. 15 "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause as many as would not worship the image of the beast to be killed."

This image was not a mere likeness of political Rome; this image had life. Papal Rome gave life to the ecclesiastical government fashioned after the temporal. The spiritual power converted the restored temporal power of Rome into a terrible reality. The pronouncements of interdicts, bulls and anathemas emanating from Rome through the centuries, even to the late pronouncement of the Assumption of Mary, December 1950, attest to the truth that the image was given power to speak.

And as to the power given the image to kill again, we refer you to history. Witness the Albigenes of the southern Alps; the wars carried on against the Waldinses, who, persecuted by Pope Gregoy IX, because they believed men should interpret the Bible in their own way, as against church pronouncements; the wars waged against the Huguenots; the slaughter of 18,000 victims in the Acquisition of the Netherlands; the terrible wars pursued against the Protestants in Europe, the persecution by "bloody Mary" of England, and the massacre of St. Bartholomew's, August 24, 1572.

vs. 16, 17 "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

This, doubtless, is a figurative way of expressing object servitude to the image of the beast, but there is more detail revealed.

A brand or a mark upon a person is a symbol or badge signifying complete ownership of the one so marked, or branded by him whose mark he bears. Slaves used to be branded. Even one who sold himself to another, as recorded in the Scriptures were branded.

"And if thy brother, an Hebrew man, or an Hebrew women, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

And it shall be, if he say unto thee, I will not go away from thee, then shalt thou take an aul and thrust it through his ear, and he shall be thy servant forever." (Deut. 15:12, 16, 17)

Coming back to our passage under consideration, then, to bear the mark of the beast is to be his servant and the right hand is the servants instrument of action in that servitude. We found out earlier that the right hand also signifies strength, so the servant of the image of the beast also serves with his strength, giving that strength unto that image.

That, not only the strength was given to the image of the beast, but also the mind is indicated by the mark being received on the forehead.

"And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently to thy children . . . and thou shalt bind them for a sign upon *thine hand*, and they shall be as frontless *between* thine eyes." (Deut. 6:6-8)

Here, we see these two members are mentioned together in relation to one's belief or faith. Do we find that multitudes gave their entire allegiance of hand and mind to the image of the beast, or religio-political Rome? Most certainly this is amply fulfilled in Romanism.

A mark in the hand represents the practice, whereas a mark in the forehead indicates a profession of belief. It can not be merely an accident or coincidence that a mark on the forehead inducts a person into the Roman Church and the making of a mark evidences his faithful subservance.

And the mark? It is the sign of a cross with water in the sprinkling ceremony. Without this mark there is no salvation. And it is the Roman Catholic Church-the image of the beast-which instituted this mark.

vs. 17 "And no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

It has been a common practice for Catholics to patronize Catholics and to hire only Catholics in business and institutions wherever possible. The councils of Tours, Constance, and the Laterans forbade business dealings with heretics.

And Romanism is ever associated with the Latin people and language. Rome was the ancient capital of the Latins. The Romans spoke the Latin language. The Roman Catholic church has always been known as the Latin church, as against the eastern church, being

known as the Greek Orthodox church. The Roman sacred books are written in Latin, the masses are conducted in Latin, regardless of the country in which the church is established. The councils of the Roman church conduct their sessions in Latin. In the earliest history of Italy the inhabitants dwelt in the central section known as Latium and the reputed founder of this Latin race was Latinus or as the Greeks, who preceded the Romans as a world empire, spelled the name LATEINOS. Which leads us to the last verse:

vs. 18 "Here is Wisdom. Let him that hath understanding count the number of the beast: for it is the number of a *man*, and his number is six hundred three-score and six."

Thus Revelation declares this number. Remember it is the "number of the beast," the "number of his name," and the "number of a man," and the number of all three are the same-666.

Now the figures 666 are the Arabic characters for the numbers, but they were unknown for several hundred years after John wrote. John wrote in the Greek language for readers who understood that tongue. So the numbers, naturally, would be expressed in Greek characters. Now the Greeks did not indicate their numbers by figures but by letters, just as the Romans did. The number symbols of the Latin language are as follows:

I,	V,	X,	L,	C,	D,	M
1	5	10	50	100	500	1,000.

Latinus was the reputed founder of the Latin Race. The New Testament was penned in Greek. The Greeks spelled the name "Latinus" as "L-A-T-E-I-N-O-S." Greek letters had a numerical quality, like the Latin language did. The word "Lateinos" adds up as follows: L=30, a=1, t=300, e=5, i=10, n=50, o=70, s=200. Adding 30 plus 1 plus 300 plus 5 plus 10 plus 50 plus 70 plus 200 equals 666.

So the name is the number of the beast and that name, Latinos, the number of the man, is 666. Thus Christ has left us with no room for the faintest shadow of a doubt as to the identity of the beast. Indeed, here *is* wisdom!

Having so identified the beast, we still must not improverish our understanding, but rather enrich it by a further understanding of the spiritual meaning of the number 666.

666 stands as the sum total of all human achievement, spiritually speaking. That "number of man" is six, repeated three times to call our attention to the incompleteness of the Roman church. It is a human church, founded on a claimed foundation of a human

being "Peter." It has a human at its head-the pope. Its doctrines are human pronouncements. Its foundation and superstructure are homogeneous-both human.

But over against this number of incompleteness, God's doings reach seven, the symbol of perfection and completeness. Man never gets, in human achievements, or religious practice, beyond six. He has never attained the seven of perfection.

When God completed the six days of creative acting, the six days were a "finished" work-a perfected work. But God did not stop at six. He went on to completion. God rested on the seventh day.

Yet another thought. Only one other time does the number 666 occur in the Scriptures. It is found once in the New Testament, and once in the Old Testament. The Old Testament reference is Ezra 2:13 and one that has to do with numbering, also:

"The children of Adonikam, six hundred sixty six." The word Adonikam, according to Young's Concordance, means "My Lord has risen." The head of the Roman church called himself, "Rector Ecclesiae" or "Lord of the Church." He rises up to make himself Lord, though only human. How logical that he should be given a number of six thrice repeated, to reveal to us his utter humanness, heading a two beast institution, which is political and papal Rome, speaking like a dragon, or the devil!

CHAPTER XIV

PARENTHETICAL VISION OF THE TIME OF THE END

Text (14:1-20)

1 And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps: 3 and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth. 4 These are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whithersoever he goeth. These were purchased from among men, to be the firstfruits unto God and unto the Lamb. 5 And in their mouth was found no lie: they are without blemish.

6 And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; 7 and he saith with a

great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters.

8 And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication.

9 And another angel, a third, followed them, saying with a great voice. If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, 10 he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11 and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. 12 Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

14 And I saw, and behold, a white cloud; and on the cloud I saw, one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe. 16 And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

17 And another angel came out from the temple which is in heaven, he also having a sharp sickle. 18 And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. 19 And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great winepress, of the wrath of God. 20 And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

The Vision of the Harvest

In the thirteenth chapter we studied about the two beasts, namely political and papal Rome. These two agencies were given power for a period of 1260 years to wage war upon the Church of Christ. The weapons used were both temporal and spiritual. The arm of the state and the false, deceitful and miraculous powers of the apostate church worked together as one.

It was a dark picture, well designed to plant fear and despair in the hearts of true Christians.

Therefore, a parenthesis of encouragement is inserted at this point to strengthen the saints. A like parenthesis of consolation was in-

serted between the sixth and seventh seals and the sixth and seventh trumpets. This present parenthesis, the third one, resembles the first parenthesis in character, but harmonizes and coincides with the second in point of time.

So here we witness the history of the two beasts being interrupted at the end of the thirteenth chapter, to be resumed and completed in future visions incorporated in the 15th, 16th, 17th 18th and 19th chapters.

By this definite harmony with the parenthesis between the sixth and seventh trumpets, we are able to get a bench mark reading of our location in respect of time.

Taking a perspective view of the whole chapter, it portrays to us a culmination of all things ending with the judgment. The chapter stands related to the days between the sixth and seventh trumpet in the same manner as the sealing of the 144,000 in the seventh chapter is related to the encouragement of the saints before the seventh seal.

Briefly, this chapter, first, gives encouragement to the saints, reveals a glorious revival of gospel preaching, announces the fall of Babylon, gives a warning against worshipping the beast, then hurdles time and presents the coming of the Son of Man, sitting upon the clouds of heaven and finally describes two reapings in the harvest of the earth, one of the elect and the other of the wicked. Shall we now proceed to a more detailed study of this Chapter:

vs. 1-5 "And I looked, and lo, a Lamb stood on the Mount Zion and with him an hundred forty and four thousand having His fathers name written in their foreheads.

And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps.

And they sing as it were a new song before the throne, and before the four beasts and the elders, and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth.

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God, and to the Lamb.

And in their mouth was found no guile: for they are without fault before the throne of God."

What a vivid contrast is this scene to the one of the terrible beasts

of the last chapter! Mount Sion is a symbol of the church. Paul said:

"We are come unto Mount Sion, and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and church of the first born." (Heb. 12:22, 23)

And Peter declares Christ to be the chief corner stone in Sion:

"Wherefore also it is contained in the Scriptures, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. (I Pet. 2:6)

So Sion is a symbol of the true church. And these, whom John saw, had His Fathers name upon their foreheads, in contrast to those of the thirteenth chapter, who had the mark of the beast on their foreheads.

This vision, vouchsafed to John, lifts the veil so that the redeemed may see what they could not see with physical eyes.

John heard a voice from heaven, as the voice of many waters. This voice though tremendous, nevertheless, melodiously blends with the singing of the 144,000 redeemed saints. And all sung to the accompaniment of instrumental music—"harpers harping with their harps."

This scene reminds us of the great Oratorio of Redemption, sung by the solo voices, the four living creatures the four and twenty elders, the myriads of angels and the redeemed of every kindred, and tongue and people and nation, which is described in the fifth chapter of Revelation.

The 144,000 doubtless is symbolical and not intended to represent an exact number. They are the first fruits to God and the Lamb. As, in the Old Testament economy, the first fruits devoted to God were representative of the whole harvest to follow, so these seem to stand forth as symbolical of the whole harvest of souls to follow.

A description of these who were "redeemed from among men," follows:

First, they are described as those "which were not defiled with women, for they are virgins." All obedient believers are classed as virgins and are presented to the Lamb of God as such. Said Paul: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a *chaste virgin* to Christ. (II Cor. 11:2)

Second, "they follow the Lamb whithersoever He goeth." They are sheep that hear and heed the Shepherd's voice. Christ, in the

days of His flesh, said, "My sheep hear my voice, and I know them, 'and they follow me.'" (John 10:27)

Third, they are described as "the first fruits unto God and to the Lamb."

They were, as James said of those God had begotten with the word of truth: "Of His own will begat he us with the word of truth that we should be a kind of first fruits of his creatures." (James 1:18)

In the dispensation of the Mosaic law, the firstfruits were that which was set apart as God's portion of the productivity of the earth. So in the dispensation of the gospel these 144,000 are God's portion from the hosts of men. And are representative of the whole harvest.

Fourth, they are described as "those in whose mouths was found no guile, for they are without fault before God."

In contrast to the beast whose mouth spoke great things and was full of blasphemies, the mouths of the saints were without guile, for they spoke the truth. And being baptized in Christ, wherein they came under the blood of Christ, they were made faultless.

They had put on the righteousness of Christ as Paul declared, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom and *righteousness* and sanctification and redemption." (I Cor. 1:30)

And in his righteousness, we are to be presented faultless before the presence of God.

"And now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power both now and forever. Amen. (Jude 24, 25)

The next scene logically follows, for as the first fruits were rendered faultless before God by the truth of God's word, all the remaining harvest of souls must also hear the one, simple, and only gospel of Christ. Hence, there follows a scene in which the fervent, missionary church proclaims the glorious and everlasting gospel of Christ.

vs. 6, 7 "And I saw another angel in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

There is a startling similarity between the angelology of the three interludes, or parentheses.

In the first parenthesis between the sixth and seventh seals an angel with a loud voice speaks: "And I saw another angel having the seal of God, and he cried with a loud voice to the four angels." (Rev. 7:2)

Again in the second parenthesis, between the sixth and seventh trumpets, we read: "And I saw another mighty angel come down from heaven clothed with a cloud." (Rev. 10:1)

In the first, second, and third parenthesis these angels are different from the other angels mentioned in their respective settings.

Here in this chapter six other angels are mentioned. Four messages and two commands concerning the harvest are given by these six angels.

The First Angel and His Message. This angel is seen flying in the midst of heaven. He has the everlasting gospel. It is the same gospel that Paul preached and of which the apostle said, "But though we or an *angel from heaven* preach any other gospel unto you than that which we have preached unto you let him be accursed." (Gal. 1:18)

So this is an eternal or unchangeable gospel which was to be preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue and people."

Christ said, "The field is the world." So this angel "flying" speaks celerity, and since an angel excels in strength, this symbolism portrays a season of vigorous and rapid evangelism of all the world.

This angel flies rapidly across the heavens with the Blessed Message, the old Jerusalem gospel-the gospel of Pentecost, Caesarea Philippi and other New Testament places.

Here the revived church, full of zeal, with a sublime missionary spirit goes everywhere preaching the word.

That definitely identifies the point of time of this vision. After the "Little book" was given, world-wide evangelism began.

That this movement will be world-wide is made clear in that the angel addresses all races.

The message is a call to fear God (rather than papal power). And to give God glory and worship Him, because the hour of his judgment is come. This brings us to the message of the second angel.

The Second Angel and His Message.

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

fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

The message of this angel is closely linked with the first angel and his message. In the closing statement of the first angel's message the hour of God's judgment was announced, and in this second angel's message the proclamation is made "Babylon is fallen, is fallen."

Doubtless "Babylon" is used here, because the Babylon of antiquity with all its vileness, as well as grandeur, was a type of the great Babylon of the Apocalypse.

John could not have referred to the ancient city of Babylon of the Old Testament, for it fell centuries before John wrote. It has never been rebuilt, even to this day. John then refers to some great city or power, unseen while John lived on Patmos, but would be revealed in due process of time.

Perhaps a careful consideration of that ancient Babylon—a type of this future Babylon—will help us in the latter's identity.

First: Before the erection of ancient Babylon all men were of one language and one family. On this site occurred the confusion of tongues and the dividing of the nations. The name "Babylon," itself, means, "confusion," derived from "babel." We still speak of a polyglot of noises as a "babel" of confusion.

Second: This old Babylon led the old Israel of God into captivity and destroyed their temple in Jerusalem.

Third: It was the first great universal empire, as described in Daniel.

As this was a type, the New Testament Babylon must correspond.

Before the beasts, political and Papal Rome, jointly ruled on the seven-Palatine Hills, the church spoke the same language, taking the Bible, or the "Little Book" for all authority. They spoke where the Bible spoke and were silent where it was silent.

There was unity of belief and practice. But with the coming of the apostate church to power, human decrees, dogmas, papal pronouncements and findings of church councils were substituted for the one Biblical language, and confusion resulted.

Satan was back of the rearing of the first tower of Babel, as, likewise, he was the one who spoke through political and papal Rome, as a spiritual tower of Babel was raised.

The new Babylon led the world into spiritual captivity. In the preceding chapter, verse 10, we have a parallel prophesy of the fall of this spiritual Babylon: "He that leadeth into captivity shall

go into captivity: he that killeth with the sword must be killed with the sword."

As the Babylon on the Euphrates was a powerful and universal Empire, so did the spiritual and political Babylon on the Tiber, hold universal sway over, both the bodies and souls of men.

The ancient, literal Babylon was the subject of prophesy concerning drunkenness, to be followed by a prediction of her downfall. "Babylon hath been made a golden cup in the Lord's hand, that *made all the earth drunken: The nations have drunken of her wine; wherefore the nations are mad.*" (Jeremiah 51:7)

There comes the prophesy of her downfall: "Babylon is suddenly fallen, and destroyed." (Jeremiah 51:8)

Just so antitypical, or spiritual Babylon is to come to a sudden end.

The literal Babylon of the Old Testament made the nations drunk in a physical way; the spiritual Babylon makes the nations drunk of the wine of spiritual fornication, or unchasteness toward Christ.

As a man drunken with "spirits," has an addled, or confused brain, mentally, so a man drunk with "evil spirits," also has a spiritually addled mind, confused by false doctrine and practice.

The announcement is made by anticipation as on the eve of the accomplishment. Just as Joseph said to Pharaoh: "And for that the dream was doubled unto Pharaoh twice; it is because the thing is *established*, and God will *shortly* bring to it pass," (Genesis 41:32) so the pronouncement of Babylon's doom is doubled, "Babylon is fallen, is fallen." In another vision of the same event the repetition of the announcement is also given double: (Rev. 18:2): "And he cried mightily with a strong voice, saying, Babylon the great, is fallen, is fallen."

What assurance is given the saints that this unholy institution, hoary with age will surely fall! This truly *is* the patience (or reward) of the saints. *The Third Angel and His Message.*

Just as the second angel's message (that of the destruction of Babylon) was linked with the message of the first angel (that the hour of judgment is come), so the message of this third angel is linked with that of the second one.

This third angel declares that those who *drink* of the wine of the wrath of Babylon's fornication shall also drink of the wine of the wrath of God. We read:

vs. 9-11 "And the third angel followed them, saying, if any

man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name.

The first thing to which we would call attention is the associating of Babylon with the beast" and "the image of the beast," and, the receiving the mark of the beast in the forehead and upon the hand and having the mark of his name. This proves beyond the least shadow of a doubt that "Babylon" and the beast and its image are one and the same institutions. Therefore, a declaration that "Babylon is fallen, is fallen" is an assurance to the true Church of Christ that both political and papal Rome, with its image—the Roman Catholic Church, will fall. And when it comes it will be very sudden. When the fullness of God's wrath has come, that apostate church will fall with a suddenness that will shock the whole world.

The awful punishment which will befall those who worship the beast and his image, and have his mark in the forehead, or in his hand, will be two-fold:

First: They shall drink of the wine of the wrath of God and it will be without mixture—not diluted, or mixed with mercy, hope or love. The cup of God's indignation not only will be full, but full of unadulterated divine wrath.

Second: They are to be tormented forever and ever. There are many today who laugh at and jeer at the idea of an everlasting hell of punishment for the wicked. Many verbal thrusts are made at the "preachers of fire and brimstone." But none other than a great and mighty angel from heaven proclaimed this fact, and with a "*loud*" voice. Whose word shall we believe and accept before it is eternally too late—God's angel, or man's wishful thinking and human opinion?

vs. 12, 13 "Here is the patience of the saints: here are they that keep the commandments of God."

This is the reward of the saints, that they shall be spared such a fate. And who are the saints? Those "that keep the commandments of God."

The devotees of papal pronouncements and denomination mimick-

ings, will find their worship vain. This makes no difference whether a papal power commands other than the scriptural requirements, or whether it be a denominational bishop or preacher who teaches the doctrines of men, namely doctrines without divine authority. Did not Christ say: "But in vain they do worship me, teaching for doctrines the *commandments* of men?" (Matthew 15:9)

In God's sight there is no difference between a Roman priest sprinkling a person on the forehead, and a protestant preacher doing the same act. Both are teaching doctrines of men and putting the same into obedient practice.

Again there comes ringing the challenge of Christ: "And why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46) Rev. 14:13, "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors: and their works do follow them."

When a matter of great and outstanding importance is to be considered we meet with the word "write." With the exception of John being forbidden to write what the voices of the seven thunders uttered, we do not run across this word since the time John was told to write the messages to the seven churches. The same is true of the mention of the Spirit speaking. Not since the admonitions of the Spirit to the seven churches, "Let him that hath an ear hear what the Spirit saith to the churches," does the Spirit speak until this present verse under consideration and he does not speak again until Rev. 22:17. Here then is the comfort of the saints and the Spirit confirms it.

So John is commanded to "write." because a matter of great importance is the subject matter. Since this time roughly corresponds to the period of the Reformation and, subsequent Restoration, the saints would be those who had heard and believed the "Little Book," and having obeyed the commands of entrance, and faithful continuance in the Kingdom of God's dear Son, were *in the Lord*.

There is an infinite difference between those who die in the Lord and those who die in their sins. "There is therefore now *no condemnation to them which are in Christ Jesus*." (Rom. 8:1) Again: "The Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and *the dead in Christ shall rise first*." (I Thess. 4:16)

But to die out of Christ, with the "Little Book" printed and published throughout the world—and not to have obeyed its commands,