

# **TOMORROW IN PROPHECY**

**God's Preview of the World's Climax**

**by**

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**“The Dawn of a New Day,” “After Tomorrow What?”  
“The True Sabbath,” and “The Challenge of the Twentieth Century”**

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## 1. World History Foretold

FOR long years the Book of Daniel was a favorite target of attack by many popular religious teachers. Its authorship and authenticity were questioned, and some of the characters were regarded as fictitious. Higher criticism had thrown Daniel into the "Critics' den." But the archeologist came to the rescue. Unbelief was refuted; the historical accuracy of the book was established, and its characters were seen as actual, living men.

The narrative begins with Nebuchadnezzar, and embraces one of the most fascinating and dramatic stories of antiquity. About six hundred years before the Christian era, this youthful king of Babylon was marching to the conquest of the ancient civilized world. It was altogether natural that this vigorous, ambitious young monarch should lie, down at night to muse of future greatness.

But one morning the king awakened with a keen sense of loss. While in slumber he had been given a remarkable dream that left a profound impression; yet the details had eluded him. He immediately issued a royal summons to the astute Chaldeans, the clever magicians, the pretentious astrologers, and the sorcerers who professed communion with the spirits of the dead, who gathered at the palace. He demanded that they reproduce his forgotten dream; but none of these were able. Disappointed and "very furious," Nebuchadnezzar branded them all as worthless, impious pretenders, and commanded that they be immediately executed.

A few years prior to this the conquering army of Nebuchadnezzar had overpowered Jerusalem, and taken large numbers of the inhabitants in captivity to Babylon. The king had directed his officers to make a careful selection of the most promising Hebrew youth, that they might pursue a three-year course of study in the royal university, and to provide for them the same bill of fare that was supplied to His Majesty's household. Among these were four young princes who, at all costs, were resolved to be loyal to principle in eating, in drinking, and in their worship of God. With His blessing they became brilliant students in that school of statesmanship, graduated with highest honors, and were accepted among the scholars of the realm.

A Revealer of Secrets. Then came the king's dream, followed by his ruthless decree. The crisis involved Daniel and his friends. Daniel requested a short suspension of the sentence, sought God earnestly in prayer, and on the following day was presented to the great monarch. In reply to the eager inquiry, "Art thou able to make known unto me the dream?" Daniel humbly, yet confidently, declared:

"There is a God in heaven that reveals secrets, And makes known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and He that reveals secrets makes known to thee what shall come to pass." Daniel 2: 28, 29.

Daniel indicated that God was sending an answer to the unspoken thoughts of Nebuchadnezzar; and with calm assurance he continued:

"Thou, O king, sawst, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawst till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors. And the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Daniel 2: 31-35.

The Dream Interpreted. "This is the dream," said the young spokesman, "and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. Thou art this head of gold." Daniel 2: 36-38.

The golden head was an appropriate symbol of the Babylonian Empire. A century before the days of Daniel it had been described as "the glory of kingdoms, the beauty of the Chaldees' excellency." Isaiah 13:19. Frequently termed, "the golden kingdom of a golden age," its capital was likewise a city of marvelous engineering genius, and construction. On one of the clay and stone tablets that have been dug up is the inscription:

"For the astonishment of, men I have built this house." On another are the words: "Thus I completely made strong the defenses of Babylon. May it last for ever." Personal ambition might have

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prompted Daniel to assure the king that his empire was indestructible. Fear of imperial displeasure might have led him to picture a brilliant future for the nation. Yet the young prophet had not come to secure royal favor; and he courageously said:-

“After thee shall arise another kingdom inferior to thee.” Verse e9.

Medo-Persia and Greece. Less than three-quarters of a century after this prophecy was given, and while Daniel was yet living, the Medo-Persians conquered queenly Babylon, slew king Belshazzar, and possessed themselves of its treasures and territory. Under the leadership of such great emperors as Cyrus and Darius, Persia extended its authority from Ethiopia to India, a territory embracing one hundred and twenty-seven provinces. While greater in extent, Medo-Persia was “inferior” to Babylon in wealth and grandeur, even as silver is inferior to gold.

The next phrase in the prophetic forecast indicated a yet wider expanse of empire: “Another third kingdom of brass, which shall bear rule over all the earth!” Verse 39.

In fulfillment, consider the meteoric rise of Greece, and the passing of world leadership from Asia to Europe. Alexander the Great, the mightiest conqueror of antiquity, overwhelmed the Persians in three great battles, the final and decisive engagement occurring at Arbela in 331 BC. But the mighty Alexander died at an early age, and his kingdom soon crumbled.

The Fourth Monarchy. But time marched on. In the Italian peninsula a sturdy people had been gathering strength for almost six centuries; and when at the decisive battle of Pydna, in 168 BC, the Roman legion vanquished the Greek phalanx, Rome took its place as the undisputed master of the civilized world. Said Daniel:

“The fourth kingdom shall be strong as iron: forasmuch as iron breaks in pieces and subdues all things: and as iron that breaks all these, shall it break in pieces and bruise!” Verse 40. Borrowing the very terms and symbols of Scripture, the agnostic historian, Edward Gibbon, describes the Roman conquests:

“The arms of the republic, sometimes, vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome.” – “Decline and Fall of the Roman Empire,” chapter 38, general observations at end of chapter, paragraph 1.

Iron and Clay. Yet even, the mighty city on the Tiber was not destined to rule the world for ever. The prophet Daniel declared:

“Whereas thou saw the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou saw the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.” (Margin, “brittle.”) Verses 41, 42.

History records the precise and accurate fulfillment. Between the years AD 351 and 476, Teutonic tribes from northern ~ Europe swarmed across the Rhine and Danube and fell upon the dying Roman giant. Appropriating to themselves the rich provinces of his territory, they there laid the foundations for the modern nations of southern and western Europe. The parallel prophecy recorded in the seventh chapter of Daniel states that Rome would be divided into ten parts. (Verses 7, 24.) In the words of another:

“Ten kingdoms, ten distinct and independent nations -no more, no less-had fixed themselves within the boundaries of Western Rome; and the prophecy, spoken and written more than a thousand years before, was literally fulfilled!”

The peoples who established these kingdoms were the Anglo-Saxons, the Alemanni, the Franks, the Burgundians, the Suevi, the Visigoths the Lombards, the Heruli, the Vandals, and the Ostrogoths. The three last named were long ago utterly destroyed while the other seven continue among the modern nations of Europe.

Along the years many rulers and statesmen have attempted to unite these kingdoms that were “partly strong, and partly brittle” into one great empire, or at least into a United States of Europe. Charlemagne of the eighth century, Charles V of the sixteenth, Louis XIV of the seventeenth, Napoleon Bonaparte at the opening of the nineteenth, and the German Kaiser in the early days of the twentieth, had visions of military supremacy that cost the lives of millions. Yet forgetful of all the tragic lessons of the past, another aspirant to power, Hitler, furling his mechanized forces into the struggle for world domination. Did this ambitious dictator succeed? No, nor will any other, for the sure word of prophecy spoken by Daniel declares:

“The kingdom shall be divided; And whereas thou saw iron mixed with miry clay, they shall

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mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay!" Chapter 2: 41-43. Observe also the expression, "They shall mingle themselves with the seed of men." That which could not be accomplished by force of arms was attempted by diplomacy, leagues, treaties, and intermarriage. For centuries the reigning houses of Europe were closely related by the ties of family and wedlock. So many of the sons, daughters, grandsons, and granddaughters of Christian I of Denmark became crowned heads in the European capitals that he was known as "the grandfather of Europe"; and for similar reasons Queen Victoria of England might have been considered the grandmother of Europe.

Yet international hatreds and war were not averted. Not the "mailed fist," the shrewd diplomat, or the adroit matchmaker have availed to cement again the shattered fragments of empire; nor will a totalitarian blitzkrieg be any more successful. And down the centuries Inspiration has declared, "They shall not cleave one to another"; and "the Scripture cannot be broken!"

Coming World Rulership. And what of the future? We face the climax of Daniel's prophecy and the climax of earthly history.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou saw that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold. The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Verses 44, 45.

Through the centuries we trace the vivid panorama of world events. Gilded Babylon, ruthless Medo-Persia, intellectual Greece, and iron Rome each arose, fulfilled its destiny according to the divine blueprint, then crumbled to ruins. As told in verse:

"First the Assyrian kingdom ruled the world, Then Medo-Persia's banners were unfurled; And after Greece held universal sway, Rome seized the scepter where are we today?  
"Down in the feet of iron and of clay, Weak and divided, soon to pass away; What will the next great, glorious drama be? Christ and His coming, and eternity."

"The dream is certain, and the interpretation thereof sure." The stone cut from "the mountain without hands" is about to roll across the face of the earth, and terminate the mad scramble of warring nations. Then will be realized the hope of the ages and the establishment of Christ's kingdom in which love, peace, security, health, and happiness will reign evermore.

## 2. Great Empires of Prophecy

IN the modern magazine and newspaper world, cartoons play an important part. "Uncle Sam," "John Bull," the swastika, the rising sun, and countless other national insignia are conspicuous in symbolic art. Ancient peoples delighted in their national emblems and tribal hieroglyphics. Likewise the God of heaven caricatured the nations in a moving picture of world history in advance.

"I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from' another." Daniel 7:2,3.

In Bible prophecy, "winds" frequently denote war and strife (Jeremiah 25:31-33); the "sea," or "waters," represent nations and peoples (Revelation 17:15); while the four animals which arose from the sea are declared in this prophecy to symbolize four kings, or kingdoms, "which shall arise out of the earth." Daniel 7:17,24. Careful study reveals that the four nations prefigured by the great image of Nebuchadnezzar's dream, are again introduced. Additional features are emphasized. To the mind of a pagan monarch, towering kingdoms may appear as dazzling objects of worship; to the God of heaven they are as ravenous, bloodthirsty beasts of prey.

The Babylonian Lion. "The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Verse 4. The lion, known as the "king of beasts," was a fitting emblem of "Babylon, the glory of kingdoms." Isaiah 13: 19. Modern excavations amid the ruins of that ancient city

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reveal that the lion was a popular figure in decorative art. At the time of Nebuchadnezzar's campaign for the conquest of Jerusalem, the prophet's warning Voice declared: "The lion has come up from his thicket, and the destroyer of the Gentiles is on his way!" Jeremiah 4:7.

The "eagle's wings" suggest rapidity of movement; and in sounding an alarm against "that bitter and hasty nation," the Chaldeans, or Babylonians, another Bible prophet employs a like symbolism. "Their horses also are swifter than the leopards, their horsemen shall come from far; they shall fly as the eagle that hastes to eat." Habakkuk 1:6-8. How altogether true of Babylon under the victorious Nebuchadnezzar!

"This Babylonian king," wrote Berosus, the ancient Chaldean historian, "conquered Egypt, and Syria, and Phoenicia, and Arabia; and exceeded in his exploits all that had reigned before him in Babylon. As indicated in the prophecy, the time came when the wings were plucked, and the lion was lifted up from the earth, to stand on its feet as a man; being characterized by weakness and timidity. Such was Babylon when Belshazzar ascended the throne. Some three years later, his kingdom and its metropolis, the "wonder city of the ancient world," were overthrown.

The Medo-Persian Bear. "And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." Daniel 7:5.

What an accurate picture of the dual empire of Medo-Persia, the successor to Babylon! At first the Median power was the stronger; then the Persians gained the ascendancy, fulfilling the picture of the bear that "raised up itself on one side." The words, "Arise, devour much flesh," describe the insatiable military ambition of the early Persian monarchs. Says Rawlinson: "Cyrus proceeded with scarcely a pause on a long career of conquest."

The three ribs in the mouth of the bear undoubtedly represent the kingdoms of Lydia, Egypt, and Babylon. They united in a triple alliance against Persia, and were successively conquered.

The Grecian Leopard. "After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Verse 6. Medo-Persian rule was to be followed by Greek supremacy. If the two wings of the lion indicated celerity, the four wings of the leopard would denote exceeding swiftness. As the leopard springs upon its prey, so the Greeks under Alexander the Great swept into Asia. Appian wrote:

"The empire of Alexander was splendid in its magnitude, in its armies, in the success and rapidity of its conquests, and it wanted little of being boundless and unexplained." ("History" of Rome," preface, paragraph 10) Plutarch also narrates how this noted conqueror--- marched "with incredible swiftness, from the rising to the setting sun.

The four heads of the leopard were prophetic of the fourfold division of the kingdom. The untimely death of Alexander the Great was followed by war and chaos. At length four leading generals of the army - Cassander, Lysimachus, Seleucus, and Ptolemy-were victorious, and divided among themselves the vast domains of empire. Although broken into these several states, Appian asserts that "even the parts were splendid."

The Wonder Beast of Rome. Watching this moving preview of history outlined upon the prophetic screen, the prophet continued. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly. And it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it. And it was diverse from all the beasts that were before it; and it had ten horns." Verse 7.

Rome subjugated kingdom after kingdom; and when at length the Italians matched swords with the Greeks at the battle of Pydna, 168 BC, the last formidable enemy was vanquished, leaving grim-visaged Rome to, rule supreme throughout the civilized world. As the iron of Nebuchadnezzar's image was a fitting emblem of the "iron monarchy," so this "fourth beast, dreadful and terrible," can be none other than the sturdy, indomitable nation that followed Greece. Said Cardinal Manning:

"The legions of Rome occupied the circumference of the world. The military roads which sprang from Rome traversed all the earth; the whole world was, as it were, held in peace and in tranquillity by the universal presence of this mighty heathen empire." - "The Temporal Power of the Pope," page 122.

The appearance and activity of this nameless, grotesque beast greatly perplexed Daniel, and he sought an explanation:

"Then I would know the truth of the fourth beast which was diverse from all the others; exceeding dreadful, whose teeth were of iron, and his nails of brass. Which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and

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before whom three fell. Even of that horn that had eyes, and a mouth that spoke very great things, whose look was more stout than his fellows.” Daniel 7:19,20.

In response to this anxious, inquiry, the angel interpreter stated: “The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and, break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings!” Verses 23, 24.

Rome, the fourth great universal empire, although mighty in extent and power, would at length be dismembered; and the story of its tragic downfall was exactly foretold in prophecy. The ten horns of this beast were declared by the angel to prefigure the ten kingdoms to arise from the fragments of the decaying empire. (Verse 24.) In fulfillment, history narrates the onslaught of the barbarian tribes of northern Europe as they overran the provinces of Western Rome, destroyed the ancient government, and between the years AD 351 and 476, established the ten kingdoms enumerated in the previous chapter.

The Little Horn, as indicated above, the ten horns represented ordinary civil governments or kingdoms, but the ‘little horn’ was “diverse” from the others. It would wage war against the saints (verse 21), therefore assuming the right to control the faith and the conscience of men; and in the early centuries of our era just such a religious power arose. Recounting the early days of the, Papacy, a Roman, Catholic writer says:

“Long years ago, when Rome through the neglect of the Western emperors was left to the mercy of the barbarous hordes, the Romans turned to one figure for aid and protection, and asked him to rule them; and thus in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly' stepping to the throne of Caesar, the vicar of Christ took up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages.” “American Catholic Quarterly Review,” April, 1911.

In its rise to power the church of Rome uprooted three of the ten kingdoms. They were Arian in belief, and would not bow to the priest-king on the Tiber. The first to fall were the Heruli in AD 493. On behalf of the Papacy, the distinguished general, Belisarius, moved against the other heretic kings, “plucking up” the formidable Vandals in AD 534, and hurling back the Ostrogoths from Rome in AD 538.

Other papal activities were described in the divine forecast:

“He shall speak, great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.” Verse 25.

In similar language the Apostle Paul foretold the development of “the mystery of iniquity,” and pointed to “that man of sin” “who opposes and exalts himself above all that is called God, or that is worshipped. So that he as God sits in the temple of God, showing himself that he, is God.” 2 Thessalonians 2: 4. The following quotations from authoritative Roman Catholic sources indicate how the Papacy has exalted itself to fulfil these prophetic specifications, and to “speak great words against the Most High”:

“All names which in the Scriptures are applied to Christ, by virtue of which it is, established that He is over the church, all the same names are applied to the pope.” -Bellarmine, “On the Authority of Councils,” book 2, chapter 17.

“Thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally thou art another God on earth.” - Labbe and Cossart's “History of the Councils,” Volume XIV, column 109.

“The pope is the supreme judge of the law of the land. He is the vicegerent of Christ, who is not only a priest for ever, but also King of kings and Lord of lords.” From the “Civiltà Cattolica,” quoted in “Vatican Council,” page 220.

These terms are not merely relics of the Dark Ages; they express the unchanging claims of the Church of Rome. In an encyclical letter bearing the date of June 20, 1894, Pope Leo XIII repeated the assertion:

“We hold upon this earth the place of God Almighty.” -”The Great Encyclical Letters of Leo XIII,” page 304.

Heretics Destroyed. This power, it was stated, “shall wear out the saints of the Most High.” The Waldenses, Albigenses, and many others who would not yield to the decrees and teachings of Rome, were systematically and ruthlessly destroyed. Breathing the spirit of intolerance, many persecuting edicts were issued, of which the following from Pope Innocent III is an example:

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“We give you a strict command that, by whatever means you can, you destroy all these heresies and expel from your diocese and who are polluted with, them. They must not appeal from your judgments, and if necessary, you may excuse the princes and people to suppress them with the sword!” - Edict of Pope Innocent III., See “Source Book for Medieval History,” page 210.

By flame and sword the papal church was determined to silence all opposition. Says the historian Lecky: “That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history.” - “History, of the Rise and Influence of the Spirit of Rationalism in Europe,” Volume 2, page 32.

“The church has persecuted,” says the Roman Catholic Western Watchman. “Protestants were persecuted in France and Spain with the full approval of the church authorities. We have always defended the persecution of the Huguenots, and the Spanish Inquisition. When she thinks good to use physical force, she will use it.” - December 24, 1908.

Divine Law Assaulted. This power, according to the prophecy would “think to change times and laws.” Like its Author, the law of God is unchangeable. Yet these words point to a religious organization that would think to change it. Although the Roman Catholic versions of the Bible contain the law of God as it was originally given, the second commandment of the divine code which forbids the manufacture and worship of graven images, is omitted from nearly all of their official catechisms. Yet in order to retain the original number of precepts, the tenth, which condemns covetousness, is divided into two.

The fourth commandment declares that “the seventh day is the Sabbath of the Lord thy God,” and bids all mankind to remember and reverence it. Yet the Papacy openly and unhesitatingly claims that the church has power to alter or amend the law from heaven and to change the day that God ordained as the Sabbath for all mankind. Said Eusebius, the celebrated bishop and historian of the fourth century:

“All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day [Sunday].” - “Commentary on the Psalms”; cited in “Commentary on the Apocalypse,” by Moses Stuart, Volume 2, page 40.

“The Bible says: 'Remember that thou keep holy the Sabbath day,' but the Catholic Church says, 'No, keep the first day of the week,' and all the world bows down in reverent obedience to the mandates of the Catholic Church.” - Father T. Enright, Redemptorist Father's College, Kansas City, Missouri, U.S.A.

Thus the Church of Rome proclaims itself to be the power that has thought to change the “times and laws” of God. Papal Supremacy. How long was this power to continue?

“And they [the saints, times, and laws] shall be given into his hand until a time and times and the dividing of time.” Daniel 7:25. According to Scripture usage the word “time” may also be employed as the equivalent for “year”; as, “At the end, of times, even years.” Daniel 11:13, margin, also American Revised Version. In other prophecies concerning the Papacy, the same period of time is otherwise designated: “A time, and times, and half a time.” Revelation 12:14.

“Power was given unto him to continue forty and two months.’ Revelation 13:5. “Thousand two hundred and threescore days.” Revelation 12: 6.

“A time [one year] and times [two years] and the dividing of time [a half year],” equal three and a half years. Using the ecclesiastical reckoning of the Jews, Which was 360 days to each year, and thirty days to each month, the three and a half years, the forty-two months, and the thousand two hundred and threescore days are all seen to equal the same period -1260 days.

Employing the prophetic key supplied by Inspiration, it is seen that a May” in figurative language represents a literal year. (Numbers 14:34; Ezekiel 4:6) The authority of the papal church over the saints, the times, and the laws of God was therefore to be maintained for 1260 years. The commencement of that time was preceded by the imperial decree, of Justinian in AD 533, recognizing the, supremacy of the pope of Rome. That which signaled the beginning of the period was the decisive blow to the Ostrogoths in AD 538, which repelled the last powerful enemy and opened the way for the decree to become effective.

For more than a millennium thereafter the Papacy ruled throughout Christendom, and “the destinies of men, both for time and for eternity, seemed under his control.” But at length, near the close of the eighteenth century, Europe was mightily convulsed by the tragic, far-reaching events of the French Revolution. France, the once stalwart defender of the Papacy, fell into the hands of radical leaders who with fiery determination set out to abolish crowns and thrones, churches and creeds.

In 1798 a French army led by General Berthier entered the city of Rome, proclaimed a republic, and, carried the aged pontiff into exile in France, where he died the following year. “No wonder that half-Europe thought Napoleon's veto would be obeyed, and that with the pope the Papacy, was dead.” - “The

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Modern Papacy,” page 1.

These events of the French Revolution marked the close of the long prophetic period. Observe the exactness in the fulfillment of this divine prophecy. From AD 538 when the sword of Belisarius elevated Pope Vigilius as universal pontiff, to the time when the sword of Berthier thrust Pope Pius VI from office, in 1798, is 1260 years.

Not long after the death of the exiled pope, another was chosen to wear the triple crown; and with the march of events there also developed an astonishing revival of papal prestige. Especially since the World War of 1914-1918 the priest-king of Rome has in some respects been elevated to new heights of power and greatness. This, too, is in full accord with the prophetic forecast, for the prophecy indicates that the Papacy is to continue in some form until the Second Coming of Christ. Said Daniel:

“I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.” Daniel 7:21,22. In reviewing this prophetic drama, we are, deeply impressed with the accuracy with which every part has been fulfilled. For all who will investigate, here is unimpeachable evidence that the prophecies of Scripture were inspired by One who sees the end from the beginning.

Kingdoms arise and crumble. Men appear on the stage like dazzling meteors, scintillate for a moment, then fade into obscurity. In striking contrast to all these, God's plan for an enduring, universal government is soon to be realized. “The kingdom and dominion, and the greatness, of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.” Daniel 7:27.

### 3. Prophecy's Measuring Line

THE achievements of modern man dazzle and amaze us. But more marvelous than all is the divine wisdom and power of Him who declares “the end from the beginning. His name shall be called Wonderful,” “Wonderful Numberer,” “Numberer of Secrets.” Isaiah 9: 6; Daniel 8: 13, margin.

In the eighth chapter of Daniel, the Wonderful Numberer, Christ, by His angel, outlined the rise and fall of Medo-Persia and Greece, and depicted the age-long oppressive rule of Rome. (Verses 3-11, 20-25.) In view of this dark outlook the question was asked, “How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” Verse 13. How long would the church of Christ suffer persecution? The Wonderful Numberer replied: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Verse 14.

The angel Gabriel, who ' stands in the presence of God, was commissioned to make Daniel “understand the vision.” Verse 16. He accordingly explained the prophecy concerning Medo-Persia, Greece, and Rome; but reaching the time period of the twenty-three hundred days (“evenings and mornings,” compare verses 26 and 14, margin, also, R.V.), “Daniel fainted, and was sick certain days!” Verse 27.

The Vision Explained. Recovering from his illness, the prophet sought God for understanding; and before his earnest petition was finished, Gabriel, whom he had “seen in the vision at the beginning,” stood before him With the cheering message: “O Daniel, I am come forth to give thee skill and understanding. Thou art greatly beloved: therefore understand the matter, and consider the vision!” Daniel 9: 22, 23.

The portion of the vision not understood was regarding the time; so picking up the conversation where it had been dropped in the previous interview, the angel continued: “Seventy weeks are determined upon thy people' and upon thy holy city.” Verse 24. The word “determined,” also translated “cut off” or “decreed,” indicates that the seventy weeks were to be cut off from the previously mentioned. period of time. Accordingly the seventy weeks are to be considered as a part of the twenty-three hundred days, and were allotted as a probationary period to the Jews and their holy city. Inspiration is its own interpreter; and in the figurative language of prophecy, symbolic days denote literal years. (See Numbers 14:34; Ezekiel 4: 6.) Therefore God's great calendar of the future was expressed in terms of a day for a year.

The seventy weeks were days of grace to the Jewish people, neglecting which they were to fill, up their cup of iniquity and open the floodgates to national doom. Near the end of this period Christ was also

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to appear “to put away sin by the sacrifice of Himself,” to make reconciliation for iniquity by His death upon the cross, and to bring to this world “everlasting righteousness.” Daniel 9: 24.

The commencement of the twenty-three hundred days and of the seventy weeks is definitely established. Said the angel:

“Know therefore and understand, that from the going forth of the commandment 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. And after threescore and two weeks shall Messiah be cut off, but not for Himself. And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease.” Verses 25-27.

At the time this prophecy was given, Jerusalem lay in ruins, having been destroyed by Nebuchadnezzar, king of Babylon; but after many years, successive Persian kings issued three royal decrees to rebuild. Says the Scripture: “They built, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia!” Ezra 6:14. The last and most comprehensive of these was sent forth in the autumn of the seventh year of Artaxerxes, which, according to the reliable records of Ptolemy, was 457 BC. In fact, the Bible, history, and astronomy unite in, establishing this monumental date as the beginning of these long prophetic eras.

The seventy weeks, or four hundred and ninety years, are cut off from the twenty-three hundred years, and both periods begin with 457 BC. To make this unmistakably certain, the four hundred and ninety years are subdivided into shorter periods; for “unto the Messiah the Prince” were to be “seven weeks [49 years], and threescore and two weeks [434 years]”. Leaving “one week” (7 years), in the midst of which Christ was to be “cut off,” or crucified; and His death was to “cause the sacrifice and the oblation to cease.” Accordingly when our Savior died on Calvary's cross, the Old Testament sacrifices and offerings that pointed forward to Him as the Lamb of God had served their purpose; and the types and shadows that prefigured the coming Messiah were no longer necessary.

The Accurate Fulfillment. True to the prophetic timetable, all these events occurred in order and precisely on schedule. Forty-nine years after the decree of Artaxerxes Jerusalem was fully restored. From that event four hundred and thirty-four years reach to the autumn of AD 27, when Jesus, the Messiah, was baptized and anointed. Three and one-half years more extend to the “midst of the week,” the spring of AD 31, at which time Christ, died upon Calvary. Nature itself testified. For three hours the sun hid its face, “the earth did quake, and the rocks rent.” “And, behold, the veil of the temple was rent in twain from the top to the bottom.” Matthew 27:45,51. This miraculous coincidence signified that the work of priests and the offering of animals in the Hebrew service were for ever finished; and that the shadowy ritual of the Old Testament had reached its crowning climax in the work and sacrifice of the Son, of God.

Another half week (three and one-half years) completed the seventy weeks, or four hundred and ninety years, and ended in AD 34. At that time the once chosen people decisively repudiated the gospel, stoned Stephen, the first Christian martyr, and stirred up persecution that sent the disciples to many lands with the story of the Crucified. Not many years later the city of Jerusalem was destroyed in a siege that cost the lives of a million Jews and scattered the remnant of the Hebrew race among all nations.

The four hundred and ninety years allotted to the Jewish nation terminated in, AD 34. Subtracting these years from the entire period of two thousand three hundred years leaves a remainder of eighteen hundred and ten years ( $2300 - 490 = 1810$ ). Adding this period to AD 34 brings us to AD 1844 ( $34 + 1810 = 1844$ ), the terminal date of the great prophecy, when the heavenly sanctuary was to be cleansed. The words of Gabriel that the “seventy weeks” period (490 years) would “seal up the vision and prophecy,” carry with them a special significance. Step by step, “when the fullness of the time was come,” every detail was accurately fulfilled. Here is the seal of divine authenticity that gives certainty the closing event of this notable prophecy.

The Great Terminal Milestone. The Scriptures reveal that the tabernacle service of ancient Israel was a miniature, or facsimile, of God's sanctuary in heaven. Day by day the Hebrew priest ministered in the first room, or holy place, of the tabernacle. While once a year on the Day of Atonement, the high priest entered the most holy apartment to perform the solemn service of cleansing from all spiritual defilement, and to conduct a ritual signifying the removal from the sanctuary of all the sins that had been confessed in the sanctuary during the year. Jesus our Savior invites every individual to confess his guilt and lay all upon Him as our sin-bearer.

When Christ finished His earthly mission, the New Testament declares that He ascended to heaven as our high priest, where He ministered for more than eighteen hundred years in the first, or holy,

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apartment. In AD 1844, according to this definite prophecy, He passed beyond the second veil to the immediate presence of God in the holy of holies, there to plead His precious blood in behalf of sinful, yet penitent, man; to secure for him full absolution and pardon. To purify “the patterns of things in the heavens,” (Hebrews 9:22-24). And to finish His work as our judge-advocate in the supreme court of heaven.

This prophecy reveals that we are now living in the antitypical day of atonement, that the judgment of all who have ever lived upon earth is being conducted in the heavenly sanctuary, and that each individual has a case pending before that tribunal. Eternal life is in the balance; there is a heaven to win or lose. And the most important issue for everyone is to become personally acquainted with Christ, to know that every sin has been confessed and forgiven, and to have the assurance that the soul temple has been cleansed from every stain.

Ere long our High Priest will complete His work in the heavenly sanctuary, and the edict Will go forth: “He that is unjust, let him be unjust still. And he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Revelation 22:11,12.”

In view of the solemn events now taking place in earth and heaven, our only safety is to be covered with the spotless robe of Christ's righteousness.

## 4. Modern Invention and Discovery

FOR more than a century science has been leading the world onward to new wonders and knowledge, new culture and refinement, new comforts and pleasures. During the closing decades of the nineteenth century and the opening years of the twentieth, humming printing presses were enlightening the peoples of earth with reports of new inventions, discoveries, and developments of science. Intrepid explorers penetrated the interiors of all lands until there were no more unknown continents. Railways threaded the continents; ocean greyhounds ploughed the waters; and new routes of commerce were being projected to all habitable parts of the globe. Postal systems were being perfected, and by means of the telegraph, the ocean cable, and the telephone, the miracle of instant communication between distant points had been realized.

In the cities steam and electricity had stimulated the growth of giant industries; and in the country modern farming implements were revolutionizing, the methods of agriculture. Medical science had developed painless, antiseptic surgery, had conquered deadly diseases, and lengthened the life span of civilized mankind. It appeared that a golden age was dawning.

Twentieth Century Wonders. But perfection of knowledge had not yet been attained. With the opening of the twentieth century, aviation spread its wings, and ere long man was flying over all continents, and soaring over the seven seas. Pilots have actually driven their planes along at speeds faster than that of sound. At the turn of the century the motor car was but an experiment. But what a change! Highways have become ribbons of cement and asphalt, and the use of motor vehicles of many kinds has become universal.

And the miracle of the radio! Who would have dreamed that the ether waves could carry our speech around the world in the seventh of a second? And what shall we say of television, now almost commonplace in some countries? Yet the impossible of today becomes the commonplace of tomorrow.

We now possess so many gas and electrical devices that our homes have literally become machine shops. Clever electric robots with sleepless vision guide planes through the sky, ships at sea, and submarines beneath the surface of the water. They efficiently operate machinery in large factories. They warn of a burglar in the home, guard battleships against an approaching torpedo, protect the purity of drinking water, count the guests entering a city library, number the cars crossing a bridge or speeding through a tunnel, open garage doors to receive an incoming car, and analyze the starlight from suns a thousand times too faint for the unaided human eye. The world has only reached the threshold of scientific achievement. And most marvelous of all, this age of invention, discovery, and progress was long ago foretold by the God of heaven, and revealed to mankind through the prophet of old Babylon. To him the divine messenger said: “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” Daniel 12: 4.

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What an exact and striking forecast of our times! The eye of Omniscience penetrated the future; its vision leaped across centuries and millenniums to focus itself upon our day. Prophecy spoke, and this is the era of realization.

The Increase of Knowledge. The Book of Daniel was to be closed and sealed. For long ages it was considered a book of mysteries difficult to understand. But in the eighteenth and nineteenth centuries such distinguished men as Sir Isaac Newton, John Wesley, William Miller, and other Bible students gave special study to the predictions of Scripture.

God blessed these earnest searchers for truth. With the dawn of the nineteenth century knowledge of the prophecies was greatly increased; a flood of light illuminated the pages of Holy Writ; and with clear understanding men began to proclaim the great prophetic messages contained in the books of Daniel and the Revelation.

In every field of endeavor the mind and heart of man has been stirred to discover, to invent, to achieve, to blaze a new trail, until within the past century the industrial and social life of man has witnessed greater changes than throughout all past history. In prophecy and its fulfillment we witness the perfect foreknowledge of God.

“Many shall run to and fro.” Formerly, the great masses of mankind led simple, quiet lives in and about their own homes. They knew little of other countries, races, and peoples. But in this new epoch of transportation and communication, mankind has almost developed perpetual motion. Multitudes of today “run” by speeding express train and palatial steamship, by motor car and airplane, until nearly the whole World appears as a moving panorama.

In the infinite plan of God all this was scheduled and foretold two and a half millenniums ago. The Word declared that in the time of the end knowledge would be increased; and when the hour struck, the dawn of a new day sent its thrill around the globe. God has not left the world without witness that the Bible is a divine, up-to-date Guidebook.

The Sign of Signs. The Bible also forecasts another mighty development to occur in “the time of the end.” Just prior to the crucifixion of Christ, He presented to His disciples the definite promise and prophecy:

“This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Or, as rendered in Weymouth's “New Testament in Modern Speech”: “This gospel of the kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the end will come.”

This language is neither figurative nor obscure. In reply to the disciples' question, “What shall be the sign of Thy coming, and of the end of the world?” Christ envisioned a world wide evangelistic movement which was immediately to precede His glorious return. And to prepare the modern world for this vast missionary enterprise, God provided facilities for a quick work. As Carey, Judson, Morrison, Livingstone, and other pioneers went forth to service in pagan lands, the inventive genius of man was stimulated to produce modern printing presses, steamships, railway trains, the electric telegraph, the telephone, radio, motor-cars, and airplanes. In them the Christian sees a divine purpose for speeding the news of Christ's return to “every nation, and kindred, and tongue, and people.”

Just prior to the great deluge, Noah was commissioned to warn the world and point to the way of escape. Before the final overthrow of Jerusalem, Christ and His apostles foretold its downfall and directed believers to the path of safety. Even so, just prior to Christ's glorious Second Coming, the prophecy declares that the everlasting gospel is to be proclaimed with mighty power as “a witness unto all nations.” The Bible does not infer or indicate that the entire world will be converted. It teaches rather that the gospel will be “proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the end will come!”

Here is the sign of signs, unique and definite and forceful. The world must be given an opportunity to receive or reject Christ. The Master will not return until the great commission has been fulfilled; He will return immediately upon its accomplishment.

For two hundred years the Christian church has sung the missionary hymn of Isaac Watts, Oh, for a thousand tongues to sing my great Redeemer's praise.” At length that wish becomes a triumphant reality, for the Word of God now speaks to the hearts of men in more than a thousand languages. Likewise the publishers of this booklet represent a people who conscientiously accept the entire message of Holy Writ. Though not a large or popular denomination, they press on to gospel triumphs in more than 400 countries and island fields. They operate thousands of outstations, schools, sanitariums, hospitals, clinics, and publishing houses; and to men and women of more than 700 languages and dialects tell the grand old story

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of redeeming love.

God's program of foreign missions hastens to its completion. . In multiplying facilities for this marvelous movement, He has opened new highways, and practically annihilated time and space. By land and sea, through the air and over the rippling ether waves, the message 'speeds onward to prepare a people for the greatest event of the ages - the Second Coming of Christ.

### 5. The Seven Seals

TRUE to its name, the last book of the Bible contains a wonderful "revelation of Jesus Christ." Within its pages are many vivid pen pictures of His person, work, and character; and in the prophecy of the seven seals is displayed His divine foreknowledge in outlining the future religious life and history of the church through the centuries of the Christian era.

The vision opens with the Father seated upon His throne, while in His hand is an ancient scroll, or book, written within, rolled together, and sealed with seven seals. Even so the chapters of coming events are securely closed from human knowledge. Yet it was natural that the Apostle John should be deeply concerned regarding the future of the infant church. All the other original apostles were dead, and he himself, almost a centenarian, was in exile. The church was threatened by false teachers from within and bitter persecutions from without. Who would now settle its problems and shepherd the flock?

He hears an assuring voice: "Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals." Revelation 5:5. Yes, the crucified and ascended Christ, touched with the, appeal of the beloved disciple, would reveal to him and to His struggling church the "things which must shortly come to pass."

The First Seal. The Apostolic Age (from AD 31 to about AD 100). "And I saw when the, Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Revelation 6:1,2.

The "white horse" is an appropriate symbol of the early church, pure in faith and doctrine, as it set forth on its mission to win a world for Christ. With Pentecost power the ambassadors of good tidings traversed land and sea, "conquering, and to conquer." So successful were they in their heaven-born task that ere the great Apostle to the Gentiles closed his lifework, he testified that the gospel had been "preached to every creature which is under heaven." Colossians 1:23.

The Second Seal. Persecution and Apostasy (from approximately AD 100 to AD 393). "And when He had opened the second seal, I heard the second beast say, come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Revelation 6:3,4.

What a transition from "white" to "red"! Under the Roman Empire of those days, peace departed from the earth, and the followers of Jesus were ruthlessly persecuted. In numerous towns and villages the streets were red with the lifeblood of loyal martyrs. Some were burned; others thrown to the wild beasts of the amphitheater; and many found a refuge in the catacombs, or other isolated retreats.

But a change suddenly occurred, and the persecuted 4 became popular. Emperor Constantine professed Christianity, showered favors upon priests and bishops, and placed in their hands "a great sword!" The church compromised with paganism, adopted many of its errors and superstitions, then used the "sword" of imperial Rome to enforce its authority and crush opposition. The "falling away" from the snow-white purity of the gospel, foretold by the Apostle Paul, was then taking place, and the "grievous wolves" of, apostasy were leading the church farther and farther from the fold of the Good Shepherd. (Acts 20:29,30; 2 Thessalonians 2:3-7.)

The Third Seal. Establishment of the Papacy (from AD 323 to AD 538). "And when He had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse: and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Revelation 6:5,6.

The color black is in striking contrast to the white of the first horse, which represented purity of faith in the apostolic church. In this third period, the worship of saints, relies, images, and the Virgin Mary

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was introduced; Sunday-keeping was substituted for the observance of the Bible Sabbath; and belief in a never-dying soul, purgatory, penances, celibacy of the clergy, monkish virtue, and many other pagan traditions became widespread.

The reference to “balances,” “measures,” and money, suggests the spirit of commercialism that entered the church. The good things of religion were sold at a price. At the birth of a child, when he was sprinkled, when confirmed, when married, when he went to confession, and when he died, the priest must be paid. Even after death there were other payments to the clergy to pray him out of purgatory.

The Fourth Seal. Period of the Dark Ages (from AD 538 to the beginning of the sixteenth century Reformation). “And when He had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.” Revelation 6:7,8.

It has been truly said that death of the spirituality of the church and of the martyrs gave this horse its ghastly hue.” With the complete establishment of the Papacy, the creed of the church was regarded as the law of the land, and to profess or practice true Bible religion became a crime. Severe laws were enacted against dissenters; the Inquisition was set up; armies were marshaled. Crusades were inaugurated against the so-called “heretics”; and entire nations, or peoples, who would not bow to the decrees of Rome were either subjugated or exterminated. During this reign of apostasy and “Death,” frenzied religious persecution took the lives of tens of millions.

The Fifth Seal. The Reformation Period (from about 1517 to the middle of the eighteenth century). “And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, does Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.” Revelation 6:9-11.

As the blood of righteous Abel cried to God from the ground, so the blood of the vast host of Christian martyrs sent up its mighty, pathetic appeal for deliverance and triumph. With the dawn of the Protestant Reformation that prayer was answered. The persecuting power of the Papacy was broken, and in many lands freedom of worship was obtained. Multitudes had gone down to, death stigmatized as the vilest of criminals; but in the light of the Reformation they were seen as loyal heroes of the cross, and “white robes were given unto every one of them.”

The Sixth Seal. Signs of Christ's Return (from about 1755 to the close of earth's history). “And I beheld where He had opened the sixth seal; and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth, even as a fig tree castes her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?” Revelation 6:12-17.

By the middle of the eighteenth century, the bitterness of religious persecution had ceased in most of the European countries. Just at that time, as foretold by the prophet, there occurred on November 1, 1755, the great earthquake of Lisbon, Portugal, in which 90,000 persons are said to have perished. Half the world felt the convulsion, and it is declared to be “the most notable earthquake in history.”

As the second event scheduled in this prophecy, the sun was to become “black as sackcloth of hair,” and the moon was to appear as “blood.” The fulfillment came in the remarkable dark day and night of May 19, 1780, a full description of which may be found in numerous histories and encyclopedias.

The third prediction pointed to the falling stars, or great meteoric shower of November 13, 1833, witnessed over large areas of land and sea, and recognized as the most marvelous display of celestial fireworks ever seen by man.

Following these spectacular signs in earth and sky, the next great celestial event in the prophetic drama will be Christ's second coming. Those who have rejected the invitations of divine mercy and bartered away their opportunities of salvation will then call for the rocks and mountains to fall upon them.

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While another class, who have accepted Jesus as their friend, will look upward with confident joy, saying: "Lo, this is our God; we have waited for Him, and He will save us. This is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25: 9.

The Seventh Seal. Silence in Heaven "And when He had opened the seventh seal, there was silence in heaven about the space of half an hour!" Revelation 8:1. Does the Bible elsewhere suggest such a time of "silence"? Yes, on the occasion of our Lord's return to this earth, the angel inhabitants of heaven will leave the glory land for a brief interval, during which time it will be empty and silent.

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matthew 25:31. From all parts of this world the redeemed are gathered (Matt. 24:31). The righteous dead are raised (1 Thessalonians 4:16,17). Then all return together to that land of eternal joy, peace, and security. Best of all, you and I may be among that favored, happy company.

## 6. The Seven Trumpets

AT the time John the beloved was given these heavenly visions, the old Roman Empire was at the height of its glory; and from every human standpoint it appeared destined to stand unshaken for ages to come. But the prophecy of the trumpets foretold disaster. In figurative speech the trumpet is frequently used as a symbol of war; and during the fourth century of our era, as the barbarian armies began to menace the frontiers of the empire, a historian wrote:

"When the clang of trumpets was ringing in men's ears the storms of angry fortune surrounded this commonwealth! The trumpets of internal disaster were sounding. " - Marellinus, Book 14, chapter 1; Book 29, chapter 1.

The First Trumpet. The prophecy of these fierce onslaughts against the monarchy of Rome opens with these words: "And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and then followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up!" Revelation 8:6,7.

These picturesque phrases clearly point to the desolation of the western "third part of the empire. In his "Decline and Fall of the Roman Empire," the agnostic historian Gibbon uses the very symbols of Scripture as he speaks of the Gothic nation on the march "at the first sound of the trumpet! He tells how "the North was agitated by a furious tempest" and describes the "flaming villages" and "the deep and bloody traces" of the barbarian advance into Greece and Italy. (Chapters 26 and 30.)

One writer asserts that "they came like the hail from the north." Another features their descent from the -wilds of Germany across the Danube, and says: "They rolled their ponderous wagons over the broad and icy back of the indignant river." Claudian, a contemporary Roman poet, also wrote of the Gothic invasion:

"Then, like disease, or pelting hail, they spread, through bars and narrow ways, as Furies led."

These quotations indicate how ancient and modern writers alike employ the imagery of prophecy-"hail and fire mingled with blood"-as they narrate the tragic story of death and destruction. In AD 408, Alaric, the renowned leader of these Gothic warriors, descended upon Italy, pillaging the towns and cities along the way. Without a struggle Rome opened its gates to the conqueror; but two years later the inhabitants provoked the invaders to anger, and for six days the seven-hill city was given over to plunder, fire, and bloodshed. The gold, silver, and precious things from store, mansion, and palace became the spoils of victory.

The army continued its devastating march toward southern Italy, but Alaric died suddenly, and the power of the Goths gradually dwindled. However, the severe blow they had inflicted upon Rome amazed and shocked the world. The Second Trumpet. "And the second angel sounded and as it were a great mountain burning with fire was cast into the sea. And the 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." Verses 8, 9.

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The next great catastrophe to Rome came from the sea. A Teutonic tribe known as the Vandals crossed the Strait of Gibraltar, established their capital at old Carthage, and built a navy that soon became master of the Mediterranean. Observe again how the Roman poet Claudian, in describing the Vandal menace, uses the symbolic speech of Scripture:

“The arctic quarter scarcely found repose,  
When towards the other pole a tempest rose.  
Lest any should escape thy triumph's round.  
The trumpet from the south began to sound.”

Two mighty Roman fleets that were assembled to defeat the Vandal power went down to utter destruction. A night attack of fire ships set the second Roman navy ablaze, which appeared as “a great mountain burning with fire” being “cast into the sea!” Many coast cities were looted and burned, and in the year 455, Rome itself was entered by Genseric and his Vandal hordes, who throughout fourteen terrible days sacked the metropolis, loaded its treasures upon their ships, and transported thousands of Roman citizens to be sold in the slave markets of northern Africa.

The Third Trumpet. “And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains 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!” Verses 10, 11.

“The Huns, fiercer than ferocity itself,” and emerging in the fifth century from old Scythia, spread destruction along the river courses of eastern and central Europe. Under the brilliant leadership of Attila, the self-styled “scourge of God and “hammer of the world,” the invasion of the Huns came like a flashing meteor (a “great star from heaven”), and threatened to exterminate European civilization. The heaviest blows fell upon the “fountains of waters,” the upper river valleys of, the Danube, the Rhine, the Rhone, and the Po; and for multitudes, life was turned into the bitterness, of “wormwood.”

At length on the decisive battlefield of Chalons, France, in AD 451, the Huns were defeated. Two years later came the death of Attila and the sudden collapse of Hunnic power was equally as astonishing as had been its meteoric rise.

The Fourth Trumpet. “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 as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.” Verse 12.

Following the death of Constantine, the Roman Empire was for a time divided into three parts. Historians also recognize the natural threefold division of the empire. Upon Italy, the original seat of the iron monarchy, the fourth trumpet of doom sounded. For centuries the emperor, consuls, and senate of Rome had shone forth as the great luminaries of the ancient world, comparable to the sun, moon, and stars. With the resignation of Romulus Augustulus in AD 476, the last Emperor of Rome, and the elevation of a barbarian chieftain to rule over Italy, “the sun was smitten.”

As if in response to the prophecy itself, the historian Gibbon employs in his 'narrative the striking title, “The Roman Consulship Extinguished by Justinian, AD 541.” The venerable office of consul had long been a symbol of Rome's ancient greatness, and by this act the moon was smitten.

Twelve years later the city that had ruled the world was again, conquered, and the Roman senate, that illustrious assembly that had survived the vicissitudes of thirteen centuries, was finally dissolved. The senatorial stars were smitten; the “blackout” was complete, and, the prophecy was accurately fulfilled.

“The Goth, the Christian, time, war, flood, and fire.  
Have dwelt upon the seven-hill city's pride.  
She saw her glories star by star expire.  
And up the steep, barbarian monarchs ride.”

Byron

The Fifth. Trumpet. “And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit. And there arose 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. And there came out of the smoke locusts upon the earth: and unto them was given

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power, as the scorpions of the earth have power.” Revelation 9:1-3.

Western Rome had fallen, but the Eastern Empire with its seat at Constantinople continued for nearly a thousand years. Yet its time of trouble and downfall was foretold in the prophetic outline. The term translated “bottomless pit,” signifying “waste, or place of emptiness,” is almost identical in meaning with the word “Arabia,” which is said to denote a “barren place,” or “desert.” (See Hughes's “Dictionary of Islam.”) How appropriate, then, that the expression “bottomless pit” be used as a symbol of Arabia, the very region from which came tragedy and misfortune to the Eastern Empire!

‘Like a meteorite from the blue,’ says the historian Davis ‘there came into the world a new religion; a religion primarily of power and not of love; a militant fanaticism.’ Within a few years the Saracens, or “desert dwellers,” were won to Mohammedanism, and the power, or “key,” of Arabia was firmly grasped by the “false prophet.”

With a sword in one hand and the Koran in the other, Islam went forth to conquer. As the savage hordes emerged- from the desert, the prophet John likened them to “a smoke out of the pit,” “the smoke of a great furnace,” and to “locusts upon the earth.” In describing the Saracen armies, historians use like figures of speech. Says Sir William Muir: “Like swarms from the hive, or flights of locusts darkening the land, tribe after tribe issued forth, and hastening northward, spread in great masses to the east and to the west.” (“The Caliphate.”) See also “The Ottoman Empire,” by Upham.

For centuries they tormented the Eastern Empire and ravished its provinces. They conquered vast territories of western Asia, all of northern Africa. Portugal, Spain, and threatened to overspread all Europe. The decisive battle of Tours, France, in AD 732, checked their further advance.

The Sixth Trumpet. “And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.” Revelation 9:13-15.

Four centuries ago, John Foxe, author of the “Book of Martyrs,” recognized in the Turkish invasion the fulfillment of this prophecy. He wrote: “By loosing the angels who had rule of the great river Euphrates, is signified the letting out of the East kings, this is, the Turks, out of Scythia, Tartary, Persia, and Arabia, by whom the third part of Christendom shall be destroyed as we see it this day hath come to pass.” - Acts and Monuments, Volume 4, page 102.

Prophecy speaks of the vast number of horsemen in this great military exodus as it swept westward across the Euphrates (Revelation 9:15,16.) Employing similar language, travelers and historians told of the “innumerable host” of the Turkish cavalry assembled for the conquest of Syria and the Eastern Roman Empire, while one writer placed the number at one and a half million. In figurative language the prophet described the conflict with horses having “heads of lions,” while out of their mouths “issued fire and smoke and brimstone.” (Verses 17-19.) The commentators Clarke, Barnes, Elliott, and others agree in suggesting that, as the Turks discharged their firearms on horseback, it would appear to the distant beholder that the fire, smoke, and brimstone issued out of the horses' mouths. And as the prophet beheld this first use of explosives in battle, we note his fitting description of the scene and its effect.

History also records the remarkable fact that the siege of Constantinople was the first great military victory in which firearms and cannon played the deciding part. Constantinople finally capitulated to the Turks in 1453, and within a decade the Roman Empire of the East was no more. The horsemen from the Euphrates reigned in Caesar's palace, and gradually built up a vast empire that embraced rich portions of three continents.

For an understanding of verse fifteen, which mentions the period of “an hour, and a day, and a month, and a year,” it will be necessary for us to return to the fifth verse, where the period of five months is mentioned, during which time this Mohammedan power would torment men. Their torment was not to result in death, for though men should desire to die, death would flee from them.

A month of the Jewish civil year consisted of thirty days. Accordingly, for a period of one hundred and fifty days the Mohammedans would torment men, but would not kill them. Recognizing that this is prophetic time, we employ the prophetic measurement for time, which is a day for a year. (See Numbers 14:34 and Ezekiel 4: 6) This would give one hundred and fifty literal years as the, time of torment. History declares that the Mohammedan invasion of the Eastern Empire began on July 27, 1299; and the ensuing one hundred and fifty years of conflict bring us to July 27, 1449. The fifteenth verse states that when the sixth angel sounded, powers were loosed, which should destroy this ancient empire.

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Computing an hour, day, a month, and a year according to the prophetic day year scale gives a total of three hundred and ninety one years and fifteen days. Adding this to July 27, 1449 points to the resultant date, August 11, 1840.

At this time the Turkish Sultan was involved in a decisive struggle with Mehemit Ali, Pasha of Egypt. The Turkish army had suffered a crushing defeat, and the Sultan called upon England, Russia, Austria, and Prussia to interpose in his behalf. They acquiesced, and the official document containing their demands arrived by official representative in Cairo on August 11, 1840. By the terms of this ultimatum Turkey became a second-rate power, and thereafter dependent for its national existence upon the goodwill of the leading nations of Europe. And observe, this significant event that marked the end of the Turkish greatness occurred on the very day indicated long centuries before by the inspired prophet.

The Seventh Trumpet. "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of, His Christ; and He shall reign for ever and ever. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou should give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great. And should destroy them which destroy the earth." Revelation 11:15,18.

In rapid succession the prophecy of the seven trumpets carries us onward, past the downfall of Western Rome, the overthrow of the Eastern Empire, the collapse of a world, and the final judgment, to the establishment of the eternal kingdom of Christ. Today the nations are angry, and everywhere there is feverish preparedness for the oncoming Armageddon; while the next great event in earth's drama will be the glorious Second Coming of Christ our Savior.

Let us listen to the peal of the gospel trumpet, and be prepared in heart and life for citizenship in that kingdom of peace.

## 7. Church History Foretold

HISTORY may sometimes appear as a confused heap of facts; but when "the hour of conflict is over," declared George Bancroft, "history comes to a right understanding of the strife, and is ready to exclaim, Lo, God is here, and we-knew it not!"

In the language of James A. Garfield, "History is but the unrolled scroll of prophecy." Upon this scroll He who declares "the end from the beginning," paints a panorama of coming events traces the rise and fall of empires, and outlines the struggles of Christianity along the centuries. As already narrated, the Apostle John was favored with numerous heavenly visions, and in the twelfth chapter of Revelation he presents a vivid picture of church history in advance:

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child cried, travailing in birth, and pained to be delivered." Verses 1, 2. In the figurative language of the Bible, a pure woman represents God's church. 'I have likened the daughter of Zion,' said the Lord, "to a comely and delicate woman." Jeremiah 6:2. "The moon under her- feet" appropriately suggests the old dispensation of types and shadows, which passed away with the first advent of Christ. Entering the new gospel era, the church was clothed with the light and glory of Jesus Christ, the Sun of righteousness; while the crown of twelve stars fitly represents the radiant personalities of the glorious gospel church, the twelve apostles of Christ. To the church of that period a Child was born, a Son was given "who was to rule all nations." And when He had fulfilled His short, wondrous mission, on this earth He "was caught up unto God, and to His throne." Revelation 12:5.

"And there appeared another wonder in' heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Verses 3, 4.

The great dragon is also designated as "that old serpent, called the Devil, and Satan." (Verse 9) In his long warfare against Christ and the church, Satan has employed other agents. When the Savior was born in Bethlehem of Judea, Herod, a vassal king of Rome, put forth strenuous efforts to destroy Him. Near the close of His earthly life it was Pilate, the Roman governor, who signed His death warrant and delivered

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Him to be crucified.

The Conflict of the Ages. Directing our minds backward to the beginning of the great struggle between Christ and Satan, we have this graphic picture: "There was war-in heaven: Michael and His angels fought against the dragon. And the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him." Verses 7-9.

Throughout Old Testament times the adversary continued his warfare; and when at length Christ came to earth, Satan sought at every step to oppose the Son of God and thwart the plan of redemption. But when from Calvary's cross the cry was heard, "It is finished," the death knell of Satan's empire was sounded. Jesus passed through the portals of the tomb, that "through death He might destroy him that had the power of death, that is, the devil." Hebrews 2: 14.

With Christ's victory and Satan's defeat, there was rejoicing in heaven: "I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ. For the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the-Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, you heavens, and you that dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knows that he hath but a short time." Revelation 12:10-12.

Realizing his doom, the enemy continued his work with the fury of desperation. He stirred up the Roman Empire to crush the infant church. But here was a power that transformed men, making them steadfast. Under persecution, and courageous in the hour of death. "And they overcame him by the blood of the Lamb, and by the word of their testimony." Tribulation purified the church, but could not exterminate it. Satan then employed more subtle means. In the Christian church itself men arose "speaking perverse things." Pagan error mingled with gospel truth, until every precious doctrine of Scripture was perverted and counterfeited. As Satan's masterpiece came to perfection, a moral and intellectual darkness settled like a cloud over Christendom, the era of the Dark Ages.

The Protestant Reformation. But with the passing of centuries came God's hour for a mighty reform. John Wycliffe, the Morning Star of the Reformation, arose to give the English people the Word of God in their own tongue. Huss and Jerome fearlessly preached the gospel in Bohemia, and paid the supreme penalty as martyrs by yielding their lives at the stake. Luther tacked his theses upon the church door at Wittenburg, and blows from his hammer resounded throughout Europe.

The long and desperate struggle between Rome and those she branded as "heretics was vividly foretold by the Seer of Patmos: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." "And to the woman. were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Revelation 12:6,14-10.

"A thousand two hundred and threescore days," according to the prophetic interpretation of a "day for a year" (Numbers 14: 34), represent 1260 literal years. "A time [year], and times [years], and half a time [half a year]" also total the same length of time, 1260 prophetic days, the equivalent of 1260 literal years. As narrated in chapter two this period began with the full establishment of the Papacy in AD 538, and extended to the time of her temporal overthrow by the arms of the French Republic in 1798.

During these centuries, the oppressed, hunted, bleeding church has been appropriately termed by historians, "the church in the wilderness." The mountain fastness of northern Italy and south-eastern France served as marvelous natural retreats for the loyal, devoted Waldenses and Albigenses. From their places of refuge in the Alps the persecuted believers maintained their humble worship and poured forth their songs of praise, as in-the "Hymn of the Vaudois Mountaineers":

"For the strength of the hills we bless Thee.  
Our God, our fathers' God!  
Thou has made Thy children mighty.  
By the touch of the mountain sod.

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Thou has fixed our ark of refuge.  
Where the spoiler's feet ne'er trod.  
For the strength of the hills we bless Thee.

Our God, our fathers' God!  
"We are watchers of a beacon  
Whose light must never die.  
We are guardians of an altar.  
Midst the silence of the sky.  
Thy rocks yield founts of courage.  
Struck forth as by Thy rod.  
For the strength of the hills we bless Thee.  
Our God, our fathers' God."

"The Earth Helped the Woman." How miraculously God protected many of the early Reformers! For twenty five years the death sentence hung over the head of Martin Luther yet he lived to labor on and build for Christ. Emperor Charles V, the mightiest monarch of Christendom, was determined to crush the Reformation. Again and again, at the call from Rome, he marshaled his forces. But each time at the critical moment, a powerful foe appeared on the frontiers; and the hosts that were raised to blot out the "heretics," were sent against Solyman the Magnificent of Turkey, or Francis I of France. At a later time when the Protestant cause seemed doomed, King Gustavus Adolphus of Sweden left the quiet of his home in the Northland and entered Germany at the head of his army to become the valiant defender and champion of Protestantism.

In many lands the angry "floods" of persecution surged forth like an overflowing deluge; but again and again the "earth" "swallowed up the flood." Sometimes, as above narrated, the help came from rival monarchs, or powerful princes; several times it appeared as the Turkish menace; at other crises, in rugged geographic barriers; and finally God brought forth the great virgin continent of America to serve as the cradle of Protestantism.

For what did those heroic souls suffer and sacrifice, and sometimes die? In that noble document, the famous. "Protest of the German Princes," the defenders of reform fearlessly set forth the great issue at stake

"There is no sure doctrine but such as is conformable to the Word of God. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us!"

Likewise the voice of Chillingworth rings out down the centuries: "The Bible, I say, the Bible only, is the religion of Protestants!"

The Present Crisis. Today we are face to face with just such a decline in vital religion. Infidelity and paganism in the attractive garb of modernism, speak from many pulpits and dominate the Protestant colleges and universities. "The church of, this hour," declares the influential Christian Century, "is undergoing a more fundamental change than that which occurred In Martin Luther's day!"

Long ago the God of heaven foretold this apostasy, and declared that the final conflict to be waged against the "remnant church" would be intense and bitter. "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!" Revelation 12:17. From time to time in the age-long controversy between Christ and Satan, between truth and error, the "dragon" powers assume new form and garb; but the enmity and hatred is ever directed against those who "keep the commandments of God!"

In numerous countries today liberty of worship is restricted, and nations dominated by the spirit of the "Dragon" seek to banish the Bible, its followers, and its teachings from their lands.. Prophecy is being fulfilled. Both from without and from within the warfare is being waged against the "remnant" who maintain their allegiance to Christ.

"Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand." Ephesians 6:13.

## **The USA in Bible Prophecy**

A HALF century before the Declaration of Independence announced the birth of the American Republic, Bishop George Berkeley, of England, penned the following almost prophetic lines:

“Westward the course of empire takes its way. The first four acts already past. A fifth shall close the drama with the day. Time's noblest offspring is the last!”

“The first four acts,” mentioned by Bishop Berkeley were the great empires of ancient Babylon, Medo-Persia, Greece, and Rome; while in the phrase, 'Mine's noblest offspring,’ he pointed to colonial America as 'the land of promise.

The story of the discovery, the colonization, and the growth of these United States is without parallel. At the beginning of the eighteenth century, the North American continent lay in chaos and savagery, with half a million roving Indians struggling for a precarious existence. It is now the home of nearly three hundred times that number of progressive, industrious citizens. In the vast, empty spaces there have arisen, cities, towns, homes, schools, colleges, hospitals, industries, railways, highways, and the myriad comforts and conveniences of modern life.

Fourteen centuries before Columbus discovered this continent, the United States of America was designated in the Book of Revelation. When, however, the magic growth of this land is considered, and we witness the youthful republic rapidly developing to greatness among the nations, it would be strange indeed if America were omitted from the prophetic preview.

The Leopard. In the preamble to this prophecy, the Apostle John first beheld the long struggle between the persecuting “dragon” and the gospel church, then continued. “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 the dragon gave him his power, and his seat, and great authority.” Revelation 13:1,2.

This is a composite beast, or power, possessing the characteristics of others. In the Book of Daniel, a lion symbolized Babylon, a bear represented Medo-Persia, and a leopard prefigured Greece. (See Daniel 7.) Babylon fell, but her system of pagan religion was passed on to others. The succeeding monarchy is remembered for her cruel, arbitrary imperialism as expressed in the phrase, “the law of the Medes and Persians which alters not.” Daniel 6:12. Ancient Greece is no more, yet her contribution of pagan evolutionary philosophy still dominates the intellectual world. Accordingly, we should expect the nation, or power, represented by this leopard beast to inherit the religious principles of Old Babylon, shown by its lion's mouth, the inflexible cruelty of Medo-Persia, represented by the feet of the bear, and the pagan philosophy of Greece. History points to Rome as the heir and successor who inherited these legacies and characteristics.

Other designating features are given. Like the dragon' of the previous chapter, the leopard beast had “seven heads and ten horns.” “And the dragon gave him his power, and his seat, and great authority.” In fulfillment the Roman emperors removed their capital from the seven hill city to Constantinople in AD 331. As a result of this transfer, the ancient “seat” of government was relinquished by the imperial monarchs to become the metropolis of the Roman Catholic Church, the citadel of the pope. Emperor Justinian likewise established the pontiff's power” and “great authority” by universal edict, acclaiming him “head over all the churches,” and “corrector of heretics.”

“And there was given unto him a mouth speaking great things and blasphemies.” Revelation 13:5. This specification was fulfilled by the impious attempt to change the law of God, by placing tradition above the Bible, and by conferring upon the pope such titles as legitimately and reverently belong to God alone. “And power was given unto him to continue forty and two months.” Verse 5. This period is identical with the “time and times and the dividing of time” (Daniel 7:25), and with the “thousand two hundred and threescore days” (Revelation 12:6), or other previously mentioned prophecies which outline the rise and work of the Papacy.

The full establishment of papal power in the city of Rome began in AD 538, continued twelve hundred and sixty years, and ended in 1798. At that time France had revolted against the authority of the church, and on February 10 of that very year, the French, General Berthier captured the city of Rome, and

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carried the pope into exile. How marvelous the prophetic fulfillment! That event inflicted upon the Church of Rome its “deadly wound,” and sounded the funeral knell of its, authority over kings and princes.

A Lamb like Nation. As the prophet beheld the venerable priest-king led “into captivity” (verse 10), his attention was suddenly arrested by another extraordinary event: “And, I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon.” Verse 11.

“I beheld.” As the prophet saw the Papacy going, he beheld another coming. Turn back the pages of history to that memorable year of 1798, Scrutinize every world event, and what vigorous young state was then seen arising to take its place among the family of nations? Only one—the United States of America. At that time George Washington was still living, and John Adams, the second president, was the chief executive. “Another beast coming up out of the earth.” The term “Coming up,” from the Greek *anabainon*, is translated, “to grow, or spring up, as a plant.” This country was not built upon the ruins of older empires; its natal day does not commemorate a victory of armed forces, but a great moral idea. Said one of the leading English newspapers:

“No standing army was raised, no national debt was sunk, no great exertion was made, but there they are.”

All Europe marveled to see this nation “coming forth from vacancy”; and to use the phrase of the historian Townsend, “Like a silent seed we grew into an empire.” Other beasts, or nations, of Scripture prophecy emerged from the “sea”; but this one came, “out of the earth.” The Bible interprets “waters” to represent “peoples, and multitudes, and nations, and tongues.” Revelation 17:15. The “earth,” by contrast, indicates territory not previously occupied. The new nation was not to arise from a sea of humanity in Europe, Asia, or Africa, but in the New World (or Western Hemisphere). Where from wilderness wastes and in, a peaceful manner there developed the sturdy American commonwealth.

“And he had two horns like a lamb.” Youthfulness and innocence are suggested. All other beasts of symbolic prophecy were wild animals of prey and represented imperial nations. Here a peaceable, domestic animal is divinely chosen to represent the United States. Christ was the “Lamb of God”; and in its’ principles of right and justice, this nation was to be Christ like. As the “land of the free and the home of the brave,” it was destined to blaze a new trail, and inaugurate a new era of law and liberty.

On the reverse side of the great seal of the United States of America is the Latin inscription, *Novus Ordo Seclorum*, meaning, “A New Order of Things.” The old order in Europe was built upon two mistaken ideals of government: “The divine right of kings,” and a union of church and state, with the church claiming supreme authority. The former brought civil inequality and hardship; the latter, religious intolerance and persecution.

The preceding beasts wore crowns upon their heads, indicating kingly or monarchical powers; but no diadem graced the head of the lamb. Multitudes hearing of the promised land on the western shores of the Atlantic, fled from tyranny and persecution, and braved the perils and hardships of the American wilds that they might establish “a church without a pope, and a state without a king.”

The “two horns” of the lamb, representing “the two principles of civil and religious liberty,” may be labeled genuine Republicanism and true Protestantism. In the new order, church and state were declared entirely separate. Says the Constitution: “No religious test shall ever be required as a qualification to any office or public trust under the United States.” The right of individual belief and worship, is, likewise guaranteed in Article 1 of the Amendments: “Congress shall make no law respecting an, establishment of religion, or prohibiting the free exercise thereof.”

The Dragon Voice. But in spite of constitutional safeguards, in spite of Christ's own pronouncement to render, only unto Caesar the things that are Caesar's, in spite of the witness of history, and the mute testimony of millions of martyrs' graves, many self-styled reformers would turn back the hands of time, and plunge this fair land into the shadows of the Dark Ages. Many of our citizens profess supreme allegiance to the church that claims it “never changes,” and that it “never erred”; while in the ex cathedra statement of Pope Pius IX, the following occurs: “The absurd and erroneous doctrines or ravings in defense of liberty of conscience, are a most pestilential error—a pest, of all others, most to be dreaded in a state!”

“Religious liberty,” says Cardinal O'Connor, “is merely endured until the opposite can be carried into effect without peril to the Catholic world.” Many professed Protestants could likewise express their ideals in the language of Sam Small, author and publicist:

“I want to see the day come when the church shall be the arbiter of all legislation, state, national, and municipal; when the great churches of the country can come together harmoniously and issue their

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edict, and the legislative powers will respect it, and enact it into laws!"

At the biennial session of the Federal Council of the Churches of Christ in America, held in Asbury Park, New Jersey, in, December, 1936, impassioned appeals were made to all Protestants to forget creeds and denominations, and unite in one great organization. The call was sounded for a "more statesman like attitude," so that all Christians would look for spiritual leadership to the president of the Federal Council, even-as American citizens look for political leadership to the president of the United States.

With deep concern we also note the world wide trend away from freedom and democracy to servitude and dictatorship. There is danger ahead; for "the sure word of prophecy" announces that the lamb will at length speak "as a dragon,"

"And he exercises all the power of the first beast before him, and causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. Revelation 13:11,12. This indicates that under the influence of sinister forces, government leaders will yield to the persistent clamor, will repudiate the blood-bought principles upon which the nation was founded, will enact religious laws and treat conscientious dissenters as traitors to the country, even attempting such extreme measures as the boycott and the death penalty. (Verses 15, 17.)

As true citizens and true Christians, "with malice toward none, with "Charity for all," we would nevertheless resist to the utmost every infringement upon our liberties. The times call for noble stalwarts with ' the spirit of an Elijah, the loyalty of a Daniel, and the courage of a Luther, "men whose conscience is as true to duty as the needle to the 'pole; men Who will stand for the right though the heavens fall."

## Three Crisis Messages

AT a time of national emergency, a king or ruler frequently issues a message or proclamation to his people. Today the world faces the crisis of the ages, and to meet this crucial situation the God of heaven has issued a series of communications that may appropriately be termed the "Three angels' messages." They were specifically given for the "time of the end." This we know; for immediately following their proclamation the prophet beheld, in vision the glorious second appearing of Christ. In vivid phrases he describes that event:

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Revelation 14:14-16.

The First Angel's Message. Just prior to the world's harvest, which the Master declared "is the end of the world" (Matthew 13:39), these three warning messages are given to stir the hearts of mankind, that "whosoever will" may turn to Christ and be prepared for that great coming event. The first of these announcements reads:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, 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." Revelation 14:6,7.

The term angel signifies messenger; and in every age God has employed, human messengers to proclaim His truths to others. Neither the method nor the message is new; for it is presented as the "everlasting gospel!" The same "good tidings" that brought salvation to Abraham, Daniel, Peter, Paul, and Luther is now given with "a loud voice" verily broadcast to those of every nation, and kindred, and tongue, and people." (See John 8:56; Galatians 3:1-8)

At the present time when multitudes are bowing at the false shrines of evolution and materialism, the clear, definite appeal is sounded, "Fear [reverence] God and worship, Him that made heaven, and earth, and the sea) and the fountains of waters." Instead of Worshipping human genius or martial, prowess, the vine-clad hills or the trackless ocean, the gorgeous sunrise or the shining stars, let man adore the Creator of all, for the heavens declare the glory of God; and the firmament shows us His handiwork." Psalm 19:1.

In the beginning God designed that His wondrous works should be remembered, and established the Sabbath as an eternal memorial to His creative power." Psalm 111:4; Genesis 2:1-3) In the bosom of

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His holy law, it is written: "Remember the Sabbath day, to keep it holy"; and the reason for this precept is clearly, stated:

"For in six days the Lord made heaven and earth, the sea, and all, that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11. Multitudes have disregarded the Sabbath, and well nigh forgotten God, but here, combined with the solemn announcement that "the hour of His judgment is come," He sends forth the universal appeal to worship the Creator and revere the Sabbath established-in Eden.

The Second Angel's Message. "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!" Revelation 14:8.

The first city mentioned in the Bible after the Flood is Babel: or Babylon (Genesis 10:10 margin) And, in the ancient Chaldean tongue, the name is said to denote the way to God, The gate to heaven. On the plain of Shinar the descendants of Noah built the famous tower of Babe) whose top was designed to "reach unto heaven." But God frustrated the impious, plans, and their "gate to heaven" became the monument to their folly. Man's "way to God" was turned into chaos; and even the word, Babylon, which originally had such a lofty meaning, is used in Scripture to denote confusion of tongues, and confusion of religions. (Genesis 11:9; Jeremiah 50:2,38)

The significance of this message is clear. The language indicates that the modern temple of religion, the popular way to God and the gate to heaven "is fallen, is fallen." Describing the "moral chaos" of today, a distinguished writer asserts:

"We build temples and churches, but will not worship in them; we hire spiritual advisers, but refuse to heed them; we buy Bibles, but will not read them; believing in God, we do not fear Him. "One reason for this hopeless dilemma," he continues, is the almost complete breakdown of religion among the so called 'Intellectuals.' The greater part of the world has lost its religious sense, lost its sense of the ties which bind men to one another and to the Eternal."

A distinguished layman laments the fact that his church has degenerated into "a great, strong, social, fashionable organization"; and the editor of a religious magazine pens this distressing indictment:

"The Christian church is in the midst of one of the most appalling crises in the history of Christendom. False teachers have swept over, it like a devastating flood. The disheartening feature of the situation is that, whereas in the past the destroyers of the faith have commonly been men of the world, outside of the churches, today they are inside, leaders in the great scholastic apostasy, and entrenched in its press, its homes, its educational institutions, and even in its theological seminaries."

The Third Angel's Message. God's final appeal to the world sets forth the certain results of unbelief and apostasy: "And the third angel followed them, saying with aloud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation. And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Revelation 14:9,10.

Prior to the Dark Ages, "another god upon earth" exalted himself in the place of the God of heaven, and chose the day of pagan sun worship as the distinguishing "mark," or "badge," of spiritual sovereignty. Says the historian:

"Unto the day dedicated unto the especial adoration of the idol of the sun, they gave the name of Sunday, as much as to say, the sun's day, or the day of the sun." – "Verstegan's Antiquities," page 68.

The Bible presents the seventh day Sabbath as the distinguishing sign, or seal, of loyalty to our Maker. Says the Word: "Verily My Sabbaths you shall keep: for it is a sign between Me and you throughout your generations: that you may know that I am the Lord." Exodus 31:13. God gave His people the true Sabbath to be the sign of His omnipotent power and the divine signet of loyalty to Him, so a rival religious system exalts the day that ancient paganism devoted to the worship of the sun.

Replying to a letter dated October 28, 1895, and addressed to Cardinal Gibbons, Chancellor H. F. Thomas made the assertion:

"Of course the Catholic Church claims that the change, [from Sabbath to Sunday] was her act.... and the act is a mark of her ecclesiastical authority in religious things." Again, from an official Roman Catholic catechism:

"Question: How prove you that the church hath power to command feasts and holy days?"

"Answer: By the very act [*italics ours*] of `changing the, Sabbath into Sunday, which, Protestants

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allow of.” “An Abridgement of the Christian Doctrine,” page 58.

Do we grasp the far-reaching significance of all this? The Church, of Rome has not only changed many vital principles of the gospel, but with boasting presents her “act” of changing the Sabbath and the well-nigh universal recognition of Sunday as the “mark of her ecclesiastical authority in religious things.” This brings to us a crucial test of allegiance. Those who observe the seventh day as it was originally instituted, are, thereby distinguished as worshippers of -the true God; and those who recognize and honor, the, pagan-papal Sunday bear the mark and label of apostasy.

This final threefold message from God calls upon mankind every where to repudiate all that is false and counterfeit in religious-belief and practice, Every truth that has been lost or perverted, is to be restored. Errors and deceptions are to be eradicated, and the grand old gospel in all its fullness and power is to be proclaimed to the world.

Heaven's appeal is sounding: Come back to genuine Christianity, and the Bible alone to “the faith once delivered to the saints”. Come back to God the Creator, to the Bible Sabbath, and to the eternal law spoken from Sinai. Come back to Jesus the Savior of the world, accept redemption through His blood, and experience His matchless keeping power. Come back to the vigorous preaching of “the everlasting gospel,” to the fearless arraignment of sin, and to the transformation of heart that qualifies for citizenship in God's pure and undefiled homeland.

This appeal is bearing fruit for Christ; in many hearts and lives there are miraculous transformations, and a voice from heaven speaks in approval: “Here is the pestilence of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12. When this task has been accomplished, the world will then be ready for the “white cloud” and the Son of ‘man with a sharp sickle to reap earth's harvest.

Shall we not diligently study our Bibles to fully understand the divine purpose? Shall we not actively witness for Christ and herald the appeal, “Prepare to meet thy God” Ere long, if faithful to our trust, we shall be welcomed to join that redeemed company of whom it is written: “In their mouth was found no guile. For they are with out fault before the throne of God.” “And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints.” Revelation 14:5; 15:3.

## 10. The Millennium

IS a millennium of peace, piety, and prosperity about to dawn? Will the future bring chaos or security, multiplying crime or universal righteousness, intellectual decay or scientific triumph, racial suicide or biologic living and increased longevity? Man may conjecture, but the only certified key to the future is found in the Book of books.

While the term “millennium,” derived from two Latin words-mille meaning “thousand,” and annus meaning of year does not occur in the Bible, the thousand-year period is mentioned six times, all of which are in the twentieth chapter of Revelation. Speaking of the redeemed, the prophet wrote, “And I saw thrones, and they sat upon them, and judgment was given unto them: ... and they lived and reigned with Christ a thousand years.” Revelation 20:4.

The Bible nowhere suggests that this reign with Christ will occur upon this earth. The present world civilization will never evolve into a Utopia of health, happiness, and friendly Christian brotherhood; for modern science, education, eugenics, and culture are alike powerless to change the sordid, perverse heart of man.

While Christ was yet with His disciples, He gave them the assuring promise “I will come again, and receive you unto Myself.” His coming will be personal, glorious, visible, and premillennial. Among the prophetic signs heralding that event are, the increase of wickedness, juvenile delinquency, moral decline, weakening wedlock, the craze for pleasure, and wealth, and the decay of true religion. Says the Apostle Paul: “This know also, that in the last days perilous times shall come” for “evil men and seducers shall wax worse and worse, deceiving, and being deceived.” 2 Timothy 3 1-5,13.

Just prior to Christ's Second coming, the apostle declared that Satan will work with all power and signs and lying wonders, and with all deceiving of unrighteousness.” Concerning those engaged in this work of deception, it is stated, 'The Lord shall consume [them] with the spirit of His mouth, and shall

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destroy [them] with the brightness of His coming. 2 Thessalonians 2:8-11.

Drawing a parallel, our Savior referred to notorious Sodom, saying: "The same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:29-30. These Scriptures give conclusive evidence that the whole world will not 'be converted; also that the millennium does not begin prior to the time of Christ's Second Advent. To the finally impenitent that event brings "sudden destruction" (1 Thessalonians 5:1-5); to the righteous, fullness of joy:

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God. And the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them In the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16,17. Since all the unrighteous are to be destroyed "with the brightness of His coming," and all the saints are to reside in heaven for one thousand years, this world will be, left without a human inhabitant. Jeremiah presents this picture of universal chaos:

"I beheld, and, lo, there was no man, and all the birds of the, heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jeremiah 4: 25, 26,

What a change comes to this old earth! Not a steamship will then ply the ocean, not a train or car will, speed along the rails, or highways, not a wheel will turn in mill or factory, not a voice, will resound in home or office, not a farm will be cultivated. While the once teeming millions of the unregenerate lie on the desolate earth, unburied, not gathered, and unwept. (Isaiah 24:1-3,21,22; Jeremiah 25:31-33.)

Immediately following the coming of Christ, as described in the nineteenth chapter of Revelation, John outlines other events that signalize the commencement of the millennium:

"And I saw, an angel coming down out of heaven, having the key of, the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished." Revelation 20:1-3.

The term "abyss," or "bottomless pit," here employed is from the same Greek word used in the translation of the original Hebrew phrase in Genesis 1:2: "Darkness was upon the face of the deep [abyss]." It indicates the desolation of this planet during the one thousand years. The "key" and "chain" are emblems of authority and on this desolate sphere Satan is "bound," or confined, by a "chain" of circumstances which he is powerless to break.

The entire earth becomes a bottomless, pit of captivity from, which neither he nor his fallen angels can escape. With thwarted ambitions and no access to other worlds, or, to anyone whom he may tempt, his hands are completely tied. He who brought suffering and desolation, to millions of hearts will then have naught to do but suffer in sullen apprehension of coming doom.

For six thousand years Satan and his evil host have been intensely active in warfare against, heaven and earth. But the loyal angels and the sinless inhabitants of other world's will then be wholly disillusioned. They will see the enemy unmasked, and any further attempts to shake their allegiance are futile. Thus chained to this uninhabited planet with its broken-down cities and jungle wastes, Satan has a thousand years, in, which to reflect upon the ruin his rebellion has wrought.

During that same period the righteous are in heaven. It is written: "Blessed and holy Is he that has part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." "I saw thrones, and they sat upon them, and judgment was given unto them." "And the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Revelation 20:6,4,12.

While upon earth many of the redeemed were persecuted and oppressed; but the situation will then be completely reversed. Saints and martyrs are to occupy thrones of judgment, while the cases of the wicked dead and the fallen angels pass in review before them. (1 Corinthians 6:3.) God's downtrodden law will be exalted, the innocent will be vindicated, and the impenitent found guilty and sentenced-everyone according to his deeds.

The Wicked Resurrected-Satan Loosed. At the close of the millennium, the Redeemer and the redeemed descend to earth; and the voice of Christ summons the wicked dead of all ages to awaken from their long sleep. (Revelation 20:5; John 5:28,29.) The resurrection of the righteous occurs at the beginning of the thousand years; and the resurrection of the wicked marks its close. Christ referred to the second

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resurrection as “the resurrection of damnation.”

That motley host of the incorrigible come forth from their graves with the same sinful hearts and rebellious spirits that controlled them during this life. There are the same marks of sin, the same physical defects, the same fierce, hatreds, the same bitter, animosities. The arch rebel's enforced inactivity then terminates., and for “a little season” (verse 3) he will resume his activity of deception.

“When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to, gather them together to battle: the number of whom is as the sand of the sea.” Verses 7, 8.

As Satan views those unnumbered millions, his hopes revive. Among that host are mighty kings and conquering warriors who never lost a battle. In the mind of Satan a wild, ambitious scheme originates, and he artfully goes forth to mislead that vast multitude of unregenerate men and fallen angels with the mad project of capturing the Holy City, dethroning God, exterminating the saints, and possessing the earth.

Just how long the “little season” continues we are not told. Evidently there is time to construct munitions and engines of war, and to organize a mightier army than this world has ever seen. Preparations being completed, the command to advance is given; and legion upon legion; army upon army, surround the city, the numbers without being vastly greater than those within. The record states: “They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city.” Revelation 20:9.

The Great Controversy Ended. For the first and last time the entire family of Adam meet. What a scene! The redeemed inside the city are secure and confident. The host outside now see what they have lost. They perceive that further struggle is futile, that God is just, that although they had every opportunity, they slighted and despised the love of Christ, and are guilty of high treason against the government of heaven.

You and I will be there. All of our relatives, our friends, and our enemies will be there. No one will be absent, and none can escape. The great and solemn question is this, In which company shall we be found-shall I be found? All the wicked acknowledge their guilt, and none pleads an excuse. How they wish they had lived differently! But then it will be for ever too late. As seen by the apostle, “Fire came down from God out of heaven, and devoured them. This is the second death.” Revelation 20: 9

Satan, sin, and sinners will then be no more, while the fire that consumes them will purify the earth from every taint and vestige of evil. (Malachi 4:1; 2 Peter, 3:10-13).

With that event the age long controversy between Christ and Satan will terminate. “There shall be no more curse.” Revelation 22:3. “Affliction, shall not rise up the second time.” Nahum 1:9. Amid a glorious new earth arises in which the happy millions of the redeemed find an eternal inheritance. Let none be deceived by the false hope of a second probation. That unscriptural teaching is Satan's opiate to induce a fatal procrastination and sleep. The present is our opportunity to forsake sin, live wholly for Christ, and definitely arrange to be present at the grand millennial gathering soon to convene in the newly created homeland.

## 11. The Homeland of Promise

The subject of this chapter, beginning with verse 2, is the New Jerusalem, but before that is introduced, John tells how the present heaven and earth and sea are to be disposed of:

***Verse 1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.***

New Heaven and New Earth. By the first heaven and first earth, John unquestionably means the present heaven and earth, "the heavens and the earth which are now." 2 Peter 3: 7. Some have supposed that when the Bible speaks of the third heaven, in which are Paradise and the tree of life (2 Corinthians 12: 2 and Revelation 2: 7), it refers to the heaven which is yet future, and does not prove that there is a Paradise and a tree of life literally in existence in heaven at the present time. They base their view on the fact that Peter speaks of three heavens and earths: those before the flood, the ones which now are, and the ones which are to come. But that theory is completely overturned by the first verse of Revelation 21: for John here reckons but two heavens and earths. The ones which now are he called the first, so that the future new heavens would, according to this count, be the second, and not the third, as Peter is supposed to reckon. Hence it is certain that Peter did not design to establish a numerical order, in accordance with

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which we should speak of one as the first, another as the second, and the last as the third. The object of his reasoning was simply to show that as a literal heaven and earth succeeded to the destruction of the earth by the flood, so a literal heaven and earth would result from the renovation of the present system by fire. There is no proof, therefore, that when Bible speaks of the third heaven, it refers simply to The third state of the present heavens and earth, for then all the Bible writers would uniformly have so reckoned it. Thus the arguments of those who endeavor to disprove a literal Paradise and tree of life in existence now, fall to the ground.

The Bible certainly recognizes three heavens in the present constitution of things, namely, the first, or atmospheric heaven, which the fowls of the air inhabit; the second, the planetary heaven, the region of the sun, moon, and stars; and the third, high above others, where Paradise and the tree of life are found (Revelation 2: 7), where God has His residence and His throne (Revelation 22: 1, 2), to which Paul was caught up in heavenly vision (2 Corinthians 12: 2), to which Christ ascended when He left the earth (Revelation 12: 5), where He now, as Priest-King, sits upon the throne with His Father (Zechariah 6: 13), and where the glorious city stands, awaiting the saints when they enter into life (Revelation 21: 2). Blessed be God that from that bright land intelligence has been brought to this far-off world of ours! Thanks be to His holy name that a way has been opened, which leads like a straight and shining path of light up to those blest abodes!

The Sea No More. Because John says, "There was no more sea," the question is sometimes asked, Is there, then, to be no sea in the new earth? It does not certainly follow from this text that there will be none; for John is speaking only of the present heaven and earth and sea. It might be translated thus: For the first heaven and the first earth were passed away, and the sea also passed away; that is, the old sea no longer appeared, any more than the old heaven and the old earth. Yet there may be a new sea as there is a new earth.

Adam Clarke says on this passage: "The sea no more appeared than did the first heaven and earth. All was made new; and probably the new sea occupied a different position, and was differently distributed, from that of the old sea." [1]

The river of life, of which we read in the following chapter, proceeds from the throne of God, and flows through the broad street of the city. It must find some place into which to discharge its waters, and what could that be but the new-earth sea? That there will be a sea, or seas, in the new earth, may be inferred from the prophecy which speaks of Christ's future reign as follows: "His dominion shall be from sea even to sea, and from the river even to the ends of the earth." Zechariah 9: 10. But that three quarters of the globe will then, as now, be abandoned to as waste of waters, can hardly be expected. The new world, where God's faithful people are to dwell, will have everything which will contribute to proportion, utility, and beauty.

***Verse 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.***

The Father's House. In connection with the view which John has of the holy city coming down from God out of heaven, a voice is heard, saying, "The tabernacle of God is with men, and He will dwell with them." The great God takes up His abode on this earth, but we do not suppose that God is confined to this, or any other one of the worlds of His creation. He here has a throne, and the earth enjoys so much of His presence that it may be said that He dwells among men and dwells there in a different sense from ever before. Why should this be thought a strange thing? God's only-begotten Son is here as ruler of His special kingdom. The holy city will be here. The heavenly hosts take an interest in this world probably above what they feel in any other; yea, reasoning from one of the Savior's parables, there will be more joy in heaven over one world redeemed than over ninety and nine which have needed no redemption.

No Cause for Tears. "God shall wipe away all tears from their eyes." He does not literally wipe away tears from the eyes of His people, for there will be no tears in that kingdom to be wiped away. He wipes away tears by removing all causes of tears.

***Verse 5 And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. 6 And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life***

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*freely.*

The New Creation. He that sits upon the throne is the same being that is mentioned in verses 11, 12 of the preceding chapter. He says, "I make all things new;" not, I make all new things. The earth is not destroyed, annihilated, and a new one created, but all things are made over new. Let us rejoice that these words are true. When this is accomplished, all will be ready for the utterance of that sublime sentence, "It is done." The dark shadow of sin has then forever vanished. The wicked, root and branch (Malachi 4:1), are destroyed out of the land of the living, and the universal anthem of praise and thanksgiving (Revelation 5:13) goes up from a redeemed world and a clean universe to a covenant-keeping God.

***Verse 7 He that overcomes shall inherit all things; and I will be his God, and he shall be My son. 8 But the fearful, and unbelieving, and the abominable, and murderers, and whore mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death.***

The Great Inheritance. The overcomers are "Abraham's seed, and heirs according to the promise." Galatians 3: 29. The promise embraces the world (Romans 4:13); and the saints will go forth upon the earth, not as servants or aliens, but as lawful heirs to the heavenly estate and proprietors of the soil.

Fear That Hath Torment. But the fearful and unbelieving have their part in the lake that burns with fire and brimstone. The word "fearful" has been a trouble to some conscientious ones, who have had fears more or less in all their Christian experience. It may be well, therefore, to inquire what kind of fear is here meant. It is not fear of our own weakness, or of the power of the tempter. It is not fear of sinning, or of falling out by the way, or of coming short at last. Such fear drives us to the Lord for help. But the fear mentioned here is connected with unbelief, a fear of the ridicule and opposition of the world, a fear to trust God and venture out upon His promises, a fear that He will not fulfill what He has declared, and that consequently one will be left to shame and loss for believing on Him. Cherishing such fear, one can be only half-hearted in His service. This is most dishonoring to God. This is the fear which we are commanded not to have. (Isaiah 51: 7.) This is the fear which brings into condemnation here, and will finally bring all who are controlled by it into the lake of fire, which is the second death.

***Verse 9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, 11 having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. 12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.***

The Bride the Lamb's Wife. This testimony is positive that the New Jerusalem is the bride, the Lamb's wife. The angel told John distinctly that he would show him the bride, the Lamb's wife. We may be sure that he did not deceive him, but fulfilled his promise to the very letter. All that he did show him was the New Jerusalem, which must therefore be the Lamb's wife. It would be unnecessary to offer a word of proof that this city is not the church, were it not that popular theology has so mystified the Scriptures as to give it this application. This city cannot be the church, because it would be absurd to talk of the church as lying foursquare, and having a north side, a south side, an east side, and a west side. It would be incongruous to speak of the church as having a wall great and high, and having twelve gates, three on each side toward the four points of the compass. Indeed, the whole description of the city which is given in this chapter would be more or less obscure if applied to the church.

In writing to the Galatians, Paul speaks of the same city and says that it is the mother of us all, referring to the church. The church, then, is not the city itself, but the children of the city. Verse 24 of the chapter under comment, speaks of the nations of the saved, who walk in the light of this city. These nations of the saved, who walk in the light of this city. These nations who are saved, and on earth constitute the church, are distinct from the city, in the light of which they walk. It follows that the city is a literal city built of all the precious materials here described.

But how can it then be the bride, the Lamb's wife? Inspiration has seen fit to speak of it under this figure, and with every believer in the Bible that should be sufficient. This figure is first introduced in Isaiah 54. The new-covenant city is there brought to view. It is represented as being desolate while the old covenant was in force, and the Jews and old Jerusalem were the special objects of God's care. It is said to

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here that "the children of the desolate" shall be many more than "the children of the married wife." It is further said to her, "Thy Maker is thine husband," and the closing promise of the Lord to this city contains a description similar to the one which we have here in Revelation, namely, "I will lay thy stones with fair colors, and lay thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord." Isaiah 54: 11-13.

It is this very promise to which Paul refers, upon which he comments in his epistle to the Galatians, when he says, "But Jerusalem which is above is free, which is the mother of us all" (Galatians 4: 26), for he in the next verse quotes this very prophecy from the book of Isaiah to sustain his declaration. Here then Paul makes an inspired application of Isaiah's prophecy which cannot be mistaken, and in this verse he shows that under the figure of a "woman," a "wife" whose "children" were to be multiplied, the Lord by the prophet speaks of the New Jerusalem, the city above, as contrasted with the earthly Jerusalem in the land of Palestine. Of that city the Lord calls Himself the "husband." In addition to this, we have positive testimony to the same facts in Revelation 21.

With this view, all is harmony. Christ is called Father of His people (Isaiah 9: 6), the Jerusalem above is called our mother, and we are here children. Carrying out the figure of marriage, Christ is represented as the Bridegroom, the city as the bride, and we, the church, as the guests. There is not confusion of personalities here. But the popular view, is not confusion of personalities here. But the popular view, which makes the city the church, and the church the bride, makes the church at the same time both mother and children, both bride and guests.

The view that the marriage of the Lamb is the inauguration of Christ as King upon the throne of David, and that the parables of Matthew 22: 1-14; 25: 1-13; Luke 12: 35-37; 19: 12-27, apply to that event, is further confirmed by a well-known ancient custom. It is said that when a person took his position as ruler over the people, and was invested with that power, it was called a marriage, and the usually accompanying feast was called a marriage supper. Adam Clarke, in his note on Matthew 22: 2, thus speaks of it:

"A Marriage for His Son. A marriage feast, so the word [gamous] properly means. Or a feast of inauguration, when his son was put in possession of the government, and thus he and his new subjects became married together. (See 1 Kings 1: 5-9, 19, 25, etc., where such a feast is mentioned.)" [2] Many eminent critics understand this parable as indicating the Father's induction of His Son into His Messianic kingdom.

A Christian City. The names of the twelve apostles in the foundations of the city, show it to be a Christian and not a Jewish city. The names of the twelve tribes on the gates, show that all the saved from all ages, are reckoned as belonging to some one of the twelve tribes, for all must enter the city through some one of the twelve gates. This explains those instances in which Christians are called Israel, and are addressed as the twelve tribes, as in Romans 2: 28, 29; 9: 6-8; Galatians 3: 29; Ephesians 2: 12, 13; James 1: 1; Revelation 7: 4.

***Verse 15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 16 And the city lies foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. 18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.***

The City's Dimensions. According to this testimony the city is laid out in a perfect square, measuring equally on all sides. The measure of the city, John declares, was twelve thousand furlongs. Twelve thousand furlongs, eight furlongs to the mile, equal fifteen hundred miles. It may be understood that this measure is the measure of the whole circumference of the city, not merely of one side. This appears, from Kitto, to have been the ancient method of measuring cities. The whole circumference was taken, and that was said to be the measure of the city. According to this rule, the New Jerusalem will be three hundred and seventy-five miles in length on each side. The length, breadth, and height of it are equal. From this language, the question has arisen whether the city shown to John was a high as it was long and broad. The word rendered "equal" is *isos*. From the definitions given by Liddell and Scott, we learn that it may be used to convey the idea of proportion: the height was proportionate to the length and breadth. Greenfield, in defining one of its cognate words, *isotes*, gives to it the sense of "equal proportion," and refers to 2 Corinthians 8: 13, 14, as an example where this definition is quite admissible. And this idea is

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strengthened by the fact that the wall was only a hundred and forty-four cubits high. Taking the cubit at about twenty-two inches, the length which is most commonly assigned to the ancient cubit, it would give only two hundred and sixty-four feet as the height of the wall. Now if the city is just as high as it is long and broad, that is, three hundred and seventy-five miles, this wall of less than three hundred feet would be in comparison a most insignificant affair. Probably therefore the height of the buildings of the city is to be judged by the height of the wall, which is distinctly given.

The building of the wall was of jasper. This precious stone is usually described as of "a beautiful bright green color, sometimes clouded with white or spotted with yellow." This we understand to be the material of the main body of the wall built upon the twelve foundations hereafter described. Let it be remembered that this jasper wall was "clear as crystal" (verse 11), revealing all the glories within.

***Verse 19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.***

A Literal City. If we consider this description exclusively metaphorical, as is done by many who profess to be Bible teachers, and spiritualize away this city into ethereal nothingness, how unmeaning to these minute descriptions appear! But if we take it in its natural and obvious signification, and look upon the city as the prophet evidently intended, as a literal and tangible abode, our glorious inheritance, the beauties of which we are to look upon with our own eyes, how the glory of the scene is enhanced! Though it is not for mortal man of himself to conceive of the grandeur of the things which God has prepared for those who love Him, yet viewed as a literality, men may delight to contemplate the glories of their future abode. We love to dwell upon those descriptions which convey to our minds an idea of the loveliness and beauty which will characterize our eternal home. As we become absorbed in the contemplation of an inheritance tangible and sure, courage springs up anew, hope revives, faith plumes her wings. With feeling of thanksgiving to God that He has placed it within our power to gain an entrance to the mansions of the redeemed, we resolve anew, despite the world and all its obstacles, that we will be among the sharers in the proffered joy. Let us, then, look at the precious foundation stones of that great city, through whose gates of pearl God's people may hope soon to enter. While many gemmologists assert that it is difficult to identify the precious stones of the Bible, the following interesting tabulation by Moses Stuart will give some idea of the beauty and variety of colors in the foundation.

The Glorious Foundation. "The word adorned [garnished], may raise a doubt here whether the writer means to say that into the various courses of the foundation ornamental precious stones were only here and there inserted. But taking the whole description together, I do not apprehend this to have been his meaning.

"Jasper, as we have seen above, is usually a stone of green, transparent color, with red veins. But there are many varieties.

"Sapphire is of a beautiful azure, or sky-blue, color, almost as transparent and glittering as a diamond.

"Chalcedony seems to be a species of agate, or more properly the onyx. The onyx of the ancients was probably of a bluish white, and semipellucid.

"The emerald was of a vivid green, and next to the ruby in hardness.

"Sardonyx is a mixture of chalcedony and cornelian, which last is of a flesh-color.

"Sardius is probably the cornelian. Sometimes, however, the red is quite vivid.

"Chrysolithe, as its name imports, is of a yellow or gold color, and is pellucid. From this was probably taken the conception of the pellucid gold which constitutes the material of the city.

"Beryl is of a sea-green color.

"The topaz of the present day seems to be reckoned as yellow; but that of the ancients appears to have been

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pale green. . . .

"Chrysopras, of a pale yellow and greenish color, like a scallion; sometimes it is classed at the present day under topaz.

"Hyacinth [jacinth] of a deep red or violet color.

"Amethyst, a gem of great hardness and brilliancy, of a violet color, and usually found in India.

"In looking over these various classes, we find the first four to be of a green or bluish cast; the fifth and sixth, of a red or scarlet; the seventh, yellow; the eighth, ninth, and tenth, of different shades of the lighter green; the eleventh and twelfth of a scarlet or splendid red. There is a classification, therefore, in this arrangement; a mixture not dissimilar to the arrangement in the rainbow, with the exception that it is more complex." [3]

***Verse 21 And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.***

Gates of Pearl. The beautiful city of God, built of materials most precious here on earth, is very appropriately described as having gates of pearl. But more than that, the scripture says that each gate is of a single pearl. Irridescent and glowing with the beautiful colors reflected from the foundations, these portals swing wide to welcome the redeemed to their eternal home.

Streets of Burnished Gold. In this verse, as also in verse 18, the city is spoken of as built of gold, pure, like clear glass, that is, transparent glass. Think for a moment what the appearance of a street so paved would be. The gorgeous palaces on either side would be reflected beneath, and the boundless expanse of the heavens above would also appear below; so that to the person walking those golden streets it would appear that both he himself and the city were suspended between the infinite heights above and the unfathomable depths below, while the mansions on either side of the street, having also powers of reflection, would marvelously multiply both palaces and people, and would render the whole scene novel, pleasing, beautiful, and grand beyond conception.

***Verse 22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.***

The Living Temple. With a temple is naturally associated the idea of sacrifices and mediatorial work, but when the city is located upon the new work, there will be no such work to be performed. Sacrifices and offerings, and all mediatorial work based on them, will be forever past. Hence there will be no need of the outward symbol of such work. But the temple in old Jerusalem, besides being a place for sacrificial worship, was the beauty and glory of the place. As if to anticipate the question that might arise as to what would constitute the ornament and glory of the new city if there is to be no temple therein, the prophet answers, "The Lord God Almighty and the Lamb are the temple of it."

***Verse 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. 25 And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honor of the nations into it. 27 And there shall in no wise enter into it any thing that defiles, neither whatsoever works abomination, or makes a lie: but they which are written in the Lamb's book of life.***

No Night There. It is in the city alone, probably, that there is no night. There will be course be days and nights in the new earth, but they will be days and nights of surpassing glory. In speaking of this time, the prophet says, "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord binds up the breach of His people, and heals the stroke of their wound." Isaiah 30: 26. But if the light of the moon in that state is as the light of the sun, how can there be said to be night there? The light of the sun will be sevenfold, so that although the night is to be as our day, the day will be sevenfold brighter, making the contrast between day and night there as marked, perhaps, as at the present time. Both will be surpassingly glorious.

***Verse 24 speaks of nations and kings. The nations are the nations of the saved, and in the new-earth state we are all kings in a certain sense. We possess a "kingdom," and are to "reign" forever and ever.***

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But it appears from some of our Savior's parables, as in Matthew 25:21,23, that some will occupy in a special sense the position of rulers, and may thus be spoken of as kings of the earth in connection with the nations of the saved. These bring their glory and honor into the city, when on the Sabbaths and new moons they there come up to worship before God. (Isaiah 66: 23.)

Reader, do you want a part in the eternal glories of this heavenly city? See to it, then, that your name is written in the Lamb's book of life; for those only whose names are on that heavenly "roll of honor" can enter there.

[1] Adam Clarke, Commentary on the New Testament, Vol. II, p. 1058, note on Revelation 21: 1.

[2] Adam Clarke, Commentary on the New Testament, Vol. I, p. 209, note on Matthew 22: 2.

[3] Moses Stuart, A Commentary on the Apocalypse, Vol. II, pp. 383, 384.