

# ***Revelation's Most Urgent Health Warning!***

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# Before You Begin...

Dear Reader,

We would like to start this book with a friendly discussion about the Bible. The Holy Scriptures are reliable and can be trusted, but sadly, many have doubts. So we will briefly consider this issue in the hope that many will have their faith strengthened. This book contains vital messages that are challenging and even provocative and *only those who are convinced of the Bible's authority will receive and benefit from them.*

Some doubt the Bible's accuracy because of the theory of evolution. Often they do not realize that evolution and science are different things. Science is based on experiments and observation and, since history is not available for these, science cannot prove historical beginnings. Both evolution and creation are beliefs based on "evidence". The science that investigates the laws of nature and that uses them to achieve space travel is very different from evolutionary theories about the past. Many scientists who discovered natural laws were creationists (e.g. Isaac Newton).

Scientists need the Bible to correctly interpret the world. This is because we all have an inherent defect preventing us from perceiving things correctly without divine aid (Jeremiah 17:9). Thus we should interpret the world around us through the window provided by scripture. If we try and interpret the Bible using science or human theories we will always run into problems.

Many have tried to use evolution to interpret the book of Genesis. They claim that the Earth wasn't created in six literal days since evolution says it took billions of years. But the whole Bible is destroyed by this denial of Genesis because there can be no sin problem if millions of years of death and suffering preceded Adam. The Bible teaches that it was Adam's sin that brought death into the world. If there is no sin problem then there is no Savior because sin is what Jesus came to save us from (Matthew 1:21). *Appendix Thirteen* discusses common myths used to deny that the days of Genesis 1 are literal days. It also answers common questions relating to evolution like "How did the animals fit on Noah's ark?" and "Who was Cain's wife?"

There are many reasons to doubt evolution. Mutations are almost always negative and, at best, neutral. They don't provide a mechanism for adding more advanced information. Natural selection causes a decrease in genetic material. Organisms need multiple complex molecules and structures to be present simultaneously to function properly (e.g. consider the eye) and anything less is a hindrance. But how can complex interrelations evolve simultaneously? Those who believe in evolution have no basis for moral law other than consensus. If the majority decides that a certain group is hindering advancement, then, according to evolutionary theory, there is no logical reason to oppose killing them. You might not like it, but that's just your opinion (consider the "holocaust" under Hitler's reign).

Some people doubt the Bible because they do not believe in absolute truth. But if there is no reliable truth then there is no stable natural law either. Gravity is a reliable truth. So are the laws of electricity, temperature etc. Without these laws life would not exist. Just as there are natural laws that are truth, so there are spiritual laws that are truth.

The Bible can be trusted to teach spiritual truth. It has many prophecies that have been dramatically fulfilled. Its sixty-six books have a wonderful harmony, though communicated through dozens of men over some 1600 years. It has lifted whole nations and initiated untold thousands of transformations from guilt and misery to victory and happiness. It has withstood centuries of attack. It reveals a full and complete Savior, the answer to the deepest human need. We commend it to you as an infallible guide.

# WHAT THIS BOOK IS ABOUT

How important is our health? A father was once asked, "What is the thing you would like *most* for your son when he grows up?" He answered, "The best health possible: physically, mentally, spiritually, and socially". There was once a seriously ill man who was very wealthy. When this rich man was talking to his healthy friend, he said, "I would give away *all* I own to have the health you've got!"

Health is more than just physical fitness. It includes the mind, the social aspects of life and the spiritual dimension. This most urgent health warning involves all areas of health. It particularly emphasises spiritual health but also focuses on an aspect of social well being we might call "civil health". By civil health we refer to the way that governments and state authorities relate to the personal civil liberties of their subjects. A great health crisis is coming upon the world in the near future. No one can say exactly when this crisis will break upon the world. All we can deduce from the available facts is that the world is ripe for it to happen any time now. No one will be exempt. This book discusses the following:

1. How this health crisis will affect civil liberties. Our rights of conscience will be trampled on in a most unusual manner.
2. A global crisis that will force us to make a decision about -- guess what -- whom we will worship. Yes, strange as it may sound, this will affect everyone. True, some will make a decision purely on the basis of convenience. But which decision we make will dramatically affect our health and life.
3. How to be prepared for the above two issues. How to cope with the infringement of civil rights. How to make the right decisions in order to escape the health disaster.
4. An extremely subtle, worldwide deception that will lead the unprepared to make the wrong decisions in the above time of crisis.

We are sure this will sound unbelievable to many. A warning was given and not believed and the bombs fell on Pearl Harbour. A warning was given and not believed and a volcano destroyed Pompeii. A warning was given and not believed and the Titanic sank. A warning was given and not believed and Sodom and Gomorrah were destroyed by fire. A warning was given and not believed and the world was destroyed by a flood...But usually some believed and so were saved.

This book also explains:

5. How to have peace, hope and joy instead of guilt, hopelessness and worry.
6. How to make meaning and sense out of a world full of confusion, problems and pain.
7. An appendix\* on "tips for health and happiness". This appendix focuses on personal tips for better mental, physical and social health. The author of this book is a medical doctor who spends large amounts of time trying to help people enjoy the best possible all-round health. To understand and appreciate a warning message, it is a marvelous help to have a clear mind and a healthy body.

We did not originate this warning. We are only trying to help people know about it and what it means. God is the One who has given the warning. The message is found in the world's best-selling book, the Holy Bible. It is found in the last book of the Bible, the book of Revelation. The warning is directed especially at our generation. Every reasoning person on planet Earth needs to know about this health warning.

Ever heard the phrase, "elixir of eternal life"? Many films, stories and religions have focused on this apparently elusive goal -- to have the elixir of eternal life. Humans, as long as their health is okay, have a longing to live

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\* *Appendix Eight.*

forever. This longing seems natural, as if we were all made with this desire. As if death was some kind of unwelcome thief ready to intrude into our lives. It may be a surprise, but we *were* made to live forever -- death is something we were not supposed to suffer. How do we know this? Because it says it in the Bible. This may seem too simplistic. Yet, if we read the Bible humbly, sincerely seeking to know the truth, we will find that it *is* reliable. Its promises are tried and true. Its prophecies (as will be realised by reading further in this book) are accurate and reveal God's divine hand. But there is more. The good news is that there *is* a genuine elixir of eternal life. Any others are counterfeits or just dreams. The genuine elixir of eternal youth is freely available. What is this elixir? It is described clearly in the Bible in the sixth chapter of the Gospel of John and it is explained in this book.

This most urgent health message is about gaining or losing this elixir of eternal life. This means gaining or losing an eternal life of perfect health physically, mentally, socially, and spiritually. The warning message itself is found in the 14th chapter of the book of Revelation. It is a warning given by the Heavenly Father to His earthly children in infinite love. It is a message revealing truth, exposing deception and pleading with us to make the right choices and avoid fatal error. To understand it properly readers will need to invest some time and become acquainted with the books of Daniel and Revelation. These are two closely related books in the Bible dealing with the same global issues. These two books give the context in which this most urgent health warning is to be understood. They make very fascinating reading and they have a direct bearing on our lives and health. The entire book of Daniel or Revelation can easily be read in a couple of one-hour sessions. This book contains a brief introduction to Daniel and to Revelation.

We all need to understand this most urgent health message. It is for all "them that dwell on the earth"<sup>\*\*</sup>. There is a great health crisis coming upon planet Earth and no one will be exempt from its impact. Our whole way of living will soon be radically changed forever. We need to make the right health choices. Dear reader, **we plead with you, for your health's sake, to take time out from your busy schedule to study and pay attention to this health warning sent in love from God.**

The aim of this book is to promote health by presenting and explaining a warning. We have no other agendas. What readers do with its message is between them and God. Our earnest prayer is that all who read this book will have total health -- forever. There is only one way to get it. *Please pay attention to this health warning.*

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<sup>\*\*</sup> Revelation chapter 14, verse 6.

## **MOST URGENT HEALTH WARNING**

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# INTRODUCTION TO THE BOOK OF DANIEL

[Those used to studying the Bible can skip the first 3 paragraphs] The Bible is actually a collection of 66 different books. Each book in the Bible is divided into chapters. Also, each chapter is divided into a number of verses. These chapter and verse divisions were not part of the original work but were added later. They help people know exactly where parts of the Bible are to be found. To give a chapter and verse reference in the book of Daniel we would write, for example, Daniel 3: 25. This means the book of Daniel, chapter 3 and verse 25. This verse says: " Lo [look], I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." (Try looking it up).

In this book we have abbreviated Daniel as "Dan." and Revelation as " Re.". So, for example, Daniel chapter 3 verse 25 would usually be written as Dan. 3:25. If more than one Bible reference is given at a time, then the different references are separated by semi-colons. For example, Dan. 3:25 and Dan. 7:13 and Re. 1:13 would be written Dan. 3: 25; 7: 13; Re. 1: 13. Another abbreviation used is "vs.". This stands for "verse" or "verses". Don't worry if this all seems a little complicated now.

It is also worth mentioning at this time that the Bible is divided into two main sections. These are called the Old Testament and the New Testament. The Old Testament refers to those books before the time of Christ. The New Testament is that part of the Bible written after Christ's first coming.

Daniel is an Old Testament book that comes from the period of the sixth century BC. It has 12 chapters divided into two sections. The first six chapters deal with historical events associated with the prophet Daniel's life. One "international" prophetic message or disclosure is included amongst these events (chapter 2) and one personal prophecy (chapter 4). The last six chapters of the book outline three further international prophetic messages (chapter 7, chapters 8 and 9 and chapters 10 to 12). The historical backdrop to the book of Daniel is the Jewish nation's exile to Babylon. The Babylonians defeated Israel in 605 BC at which time Daniel and many others were taken captive to Babylon. After a seventy-year captivity there was a return of Jewish people to their homeland.

The four international prophetic disclosures each begin with the time of Daniel and take in the sweep of history down to the time of Christ's second coming. These messages are parallel to each other and each new one adds more details. Thus the second, third and fourth visions build on the previous ones. The messages consist of a prophetic dream or vision followed by an explanation as follows:

Chapter 2: Dream and explanation.

Chapter 7: Vision and explanation.

Chapter 8: Vision and partial explanation.

Chapter 9: Explanation completed.

Chapter 10-12: Vision followed by a more literal prophetic discussion.

Regarding the prophetic section of Daniel, we would advise not getting bogged down in the details (especially with regard to chapter 11) but to seek to get the general picture initially. Three important things to keep in mind are: (1) The role of Jesus Christ in the prophecy. (2) The portrayal of a conflict between good and evil and the final victory of God's cause. (3) The use of symbolic language in the visions and dreams.

As an initial guide we would suggest looking for the Person of Jesus Christ in the symbolic stone of chapter 2, the fourth Person in the furnace of chapter 3, the Son of Man in chapter 7, the Prince in chapter 8, the Anointed One (Messiah) in chapter 9, and the Man clothed in linen of chapter 10 and 12.

Finally, why not ask God Himself for help in understanding what He has inspired? A sincere request to Him for guidance and wisdom will make all the difference.

# INTRODUCTION TO REVELATION

This New Testament book was written by the disciple of Jesus called John. He also wrote the Gospel of John. Revelation was written at the end of the first century AD. John had been exiled to the island of Patmos because of his Christian beliefs. It was here that he received his visions.

When reading Revelation it may appear very difficult to understand. But don't be discouraged. There is a verse in Revelation that we find very encouraging because it shows God's great desire for readers to understand it's contents, namely Re. 1: 3 (Revelation chapter 1, verse 3). God will surely help us if we sincerely ask Him for wisdom (this is important). The very name of this book -- "Revelation" -- means an unveiling or disclosure. Here are some helpful things to keep in mind when reading this divine "revelation":

- 1). It is the revelation of Jesus Christ (Re. 1: 1). Look for Him in the book and seek to know Him better through it.
- 2). Re. 1:1 says that this prophetic revelation was "sent and *signified*". The original Greek word for signified is *Semaino* from *sema*, a mark. This points us to an important principle, namely, that in the book of Revelation what is written is to be taken as symbolic or figurative unless the context clearly indicates otherwise. This is the opposite of what happens in the rest of the Bible where what we read is to be taken literally unless the context clearly indicates otherwise.
- 3). In seeking to interpret the book of Revelation's symbols let the Bible explain itself. For example in chapter 12 a pure woman is described. In the Bible a woman can represent a church. In the book of Ephesians, for example, it says: "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church..." (Ephesians 5: 25-27). If a symbol doesn't seem to have a Bible explanation we must be careful not to speculate. It may be that we just haven't yet found the Bible's explanation yet. Or may be its a minor item that is left unexplained because it is part of a larger picture. Or it may be actually have a literal meaning.
- 4). As can be seen from point "3" above, we really need the whole Bible to study the book of Revelation fully. The main message of this book can still be understood without access, right away, to the complete Bible. But to study it fully the whole Bible is needed. We would suggest using one of the following versions: King James Version, New King James Version or New American Standard Version. These versions tend to use less paraphrase and be more faithful to the meaning of the original Greek.
- 5). Get familiar with the whole book of Revelation before trying to decipher the details. One reason for this is that one section of the book often explains another part. For example in Re. 2: 28 Jesus makes this promise to His faithful followers: "I will give him the morning star". The meaning of "morning star" is given in Re. 22: 16 where Jesus says: "I am the... Morning Star."
- 6). Revelation has certain structural features that are very helpful to know about:
  - a). Parts of the book are often arranged in sevens. For example: seven churches; seven seals; seven trumpets; seven "bowl plagues".
  - b). The book is arranged in a "chiastic" structure. This fancy term "chiastic" means that related sections of the book are arranged in pairs around a central point or climax. For example, if the climax or central point is represented by the letter "X" a chiastic structure would be like this: **A B C X C B A**. The two "B's" and two "C's" etc. share things in common. The chiasm in Revelation also has an additional structural twist (**E D** is reversed in the second half) as shown in the following list:

A: Revelation 1: 1 to 1: 9.....	Prologue.
B: Revelation 1: 10 to 3: 22.....	Seven churches.
C: Revelation 4: 1 to 8: 1.....	Seven seals.
D: Revelation 8: 2 to 11: 18.....	Seven trumpets.
E: Revelation 11: 19 to 14: 20 .....	The great controversy.
D: Revelation 15: 1 to 16: 21.....	The seven last plagues.
E: Revelation 17: 1 to 19: 10 .....	The fall of Babylon.
C: Revelation 19: 11 to 21: 8.....	The 1000 years.
B: Revelation 21: 9 to 22: 9.....	The New Jerusalem.
A: Revelation 22: 10 to 22: 21.....	Epilogue. <sup>1</sup>

How can this chiasm help us understand Revelation? One way is by comparing the parallel sections. This can help clarify the meaning or deepen your understanding of the subject. For example, the first "B" section contains the messages to the seven churches. Each of the seven messages ends with a promise for the one who "overcomes". If we go to the "B" section in the second half of the book we will find that the fulfilment of many of these promises is described (e.g. compare 2: 7 with 22: 2).

c). Re.11:18 is an important verse. It appears to be placed right at the mid-point of the book of Revelation. The content of the first half of the book, prior to this verse, is largely made up of messages relating to John's day and visions that take in the sweep of history from his day down to Christ's second coming. The passages after this verse are mainly related to the *final* events of earth's history. In addition to this Re.11:18 *summarises the second half of Revelation*. Each phrase in Re.11:18 summarises a section in the second part of Revelation as follows:

Phrase from Re. 11:18	Section Summarised	Related Phrase in the Section Summarised
The nations were angry	Chapters 12-14	"the dragon was wroth [angry] " (Re. 12: 17).
Thy wrath is come	Chapters 15-18	"the wrath of God" (Re. 15: 1).
The time of the dead, that they should be judged	Chapter 20	"the dead were judged" (Re. 20: 12).
Give reward unto Thy servants	Chapter 21, 22	"My reward is with Me" (Re. 22: 12).
Destroy them which destroy the earth.	Chapter 19	"corrupt the earth" (Re. 19: 2). <sup>2</sup>

d). There is a series of scenes in Revelation based on aspects of the Jewish sanctuary (see Fig.1) and temple. The sanctuary was a tent-like structure set up at the time of Moses when the Israelite (Jewish) nation made their escape (exodus) from Egypt. It is described in the book of Exodus in the Old Testament. The sanctuary was designed by God to explain how people are reconciled to Him. People needed reconciling because they had broken God's holy law, namely, the Ten Commandments. These Ten Commandments were kept in a sacred chest (called the "Ark of the Testimony"<sup>3</sup>) in the Most Holy Place of the sanctuary. The sanctuary was based around the truth that a sacrifice

<sup>1</sup> From Maxwell C. M., *God Cares* Vol. 2, Boise Idaho, Pacific Press Pub. Assoc., 1985, p.61, 62.

<sup>2</sup> From Paulien J., *What the Bible says about the End Time*. Hagerstown MD, Review and Herald. 1994, p. 107. The English translation "corrupt the earth" does not bring out the similarity with Re. 11: 8 like the original Greek does.

<sup>3</sup> The word "Testimony" is a name for the Ten Commandments.



(substitute) and a priest (mediator) were needed for reconciliation to take place. Every part of the symbolic furniture and service in some way pointed to the Person or ministry of Jesus Christ. Figure 1 (page 10) illustrates the general layout of the sanctuary used at the time of the exodus. The temple that was eventually built in Jerusalem followed a similar design. The scenes in Revelation especially relating to this sanctuary include Re. 1:12-20; Re. chapters 4 and 5; Re. 8:3-5; Re. 11:19; and Re. 15:5-8. These scenes are used in Revelation to introduce different main sections of the book.

Basically, the way that the sanctuary worked was as follows: The Israelite who had sinned<sup>4</sup> by breaking the law of God contained in the Ark of the Testimony brought an animal such as a lamb into the courtyard. The lamb was to be sacrificed as his substitute. He confessed his sin over the lamb and then killed it with his knife -- a requirement that would help most people realise the ugliness and seriousness of sin. Killing the lamb also taught that sin leads to death. The priest then took the blood of the lamb and put some of it on the altar of burnt offering in the courtyard. The remainder of the blood was poured out at the base of this altar. After removing fat from the animal the rest of it was burnt on the courtyard altar except for a portion that was to be eaten by the priest. If a priest or whole congregation of Israelites had sinned the blood was taken and put on the altar of incense in the Holy Place instead. This procedure, and similar ones, continued daily throughout the year.

Once a year the Most Holy Place was entered by the High Priest. This was on the solemn Day of Atonement (see Leviticus 16: 1-34; 23: 26-32). God's presence was symbolised in the Most Holy Place by a brilliant light, called the *shekinah glory*, which hovered over the Ark of the Testimony. More details about the Day of Atonement are given later in this book.

The courtyard area was symbolic of Christ's ministry *on earth* with the laver of water pointing to His baptism and the altar of burnt offering to the cross. The tent itself, with the Holy Place and Most Holy Place, symbolised Christ's work of mediation *in heaven*.

How did the sanctuary symbolise reconciliation to God through Christ? In general terms, as follows: It represented the way into the presence of God (symbolised by the *shekinah glory*) in the Most Holy Place. We begin our journey by entering the courtyard. This represents a confession of our need and sinfulness -- we have broken God's law of love, the Ten Commandments. On entering we find ourselves facing the cross of Christ (represented by the altar of burnt offering with its bleeding victim). As we put our trust in Christ's sacrifice we receive forgiveness and a new heart. We are then baptised -- symbolised by the laver of water. After this we are to grow in our knowledge and likeness to the perfect character of Christ. This is done through studying the Bible, prayer, and the Holy Spirit who ministers to us and uses us to minister to others. These three things are symbolised, respectively, by the table of showbread, the altar of incense, and the lampstand. Finally, the Day of Atonement ministry is applied to us. This is the judgment. If we are abiding in Christ we pass the judgment and, by God's grace,<sup>5</sup> are prepared for heaven. Although our cooperation is needed in this process, our own works, or any supposed merit of our own does not save us. Every good thing supplied to us (the blood, the water, the showbread, the incense, the light, the priest) comes from God. All is of grace -- God's favour to undeserving people.

7. The book of Revelation often "alludes" to the rest of the Bible, especially the Old Testament. An allusion is a reference to another Bible passage that God wants us to know about in order to help us to understand what is being said in Revelation. Although an allusion often uses some of the same words as the passage it is alluding to, it is different from a quotation where many identical words in the same order are used. Allusions can be determined by looking for common ideas, common words, and common background themes. Some allusions are quite easy to notice and appear to be definite while others are not so definite. An example of a definite allusion would be Re. 13: 1-3 with respect to Dan. 7: 1-7 (i.e. Re.13:1-3 alludes to Dan. 7:1-7). How can we know this? In both cases there are animals ("beasts") coming out of the sea. Also the beast in Revelation 13 is composed of parts of all four of the beasts mentioned in Daniel chapter 7. In this allusion there are common words and a very strong thematic

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<sup>4</sup> Sin is breaking or transgressing God's loving and righteous law (1John 3: 4). Selfishness and pride are closely linked to the origin and nature of sin (Isaiah 53:6; 14:12-15; Ezekiel 28:12-19). *The everlasting gospel* in the *Notes* section of this book and *Appendix One* discuss in more detail what "sin" and God's "law" are.

<sup>5</sup> "Grace" is undeserved, unmerited favour or kindness.

association (fierce beasts -- lion, bear, leopard, ten-horned monster -- coming up out of the sea). There are many allusions in Revelation. A Bible with cross-references in the centre-margin can be a great help in finding them.

8. Finally, we need to understand the change in identity of "Israel" that occurred as a result of Christ's first coming. What does this mean? The first thing to understand here is that ever since the times of Abraham, Isaac and Jacob<sup>6</sup> God has had a special people through whom He has sought to reveal Himself and prepare the world for the coming of the Messiah (Christ). This special group has not always been obedient to God but, nevertheless, He has used them to preserve and spread a knowledge of Himself. Before the first coming of Christ this group of people consisted of the nation of Israel. That is, the Jewish people and religion. After the coming of Christ, however, the identity of this special group was changed to the worldwide Christian church (ie. the Christian people of the world). Why did this happen? It was because the Jewish nation rejected their Messiah (Matthew 21: 33-46). Thus, in the New Testament "Jews " are those who have Christ's Spirit in their hearts rather than those who are circumcised (Romans 2: 28, 29). This can, of course, include people, like Christ's original disciples, who are Jewish by birth. In the New Testament Abraham's descendants are those who belong to Christ (Galatians 3: 29) and the Christian church is called "a chosen generation,... a holy nation, His own special people,..." (1 Peter 2:9).

What significance does this have to the book of Revelation? It means that in the book of Revelation when it refers to the people of God using Old Testament terms (like "children of Israel" or "Mount Zion") it is usually<sup>7</sup> referring to the worldwide Christian church rather than to the race and geographic area of the Jews. Likewise, when it mentions Babylon, the enemy of the Jews, it is *not* referring to the physical ancient city but a worldwide anti-Christian power. *The things that were once local and physical in Old Testament times have now become worldwide and spiritual.*

For an example of this principle please turn to Re. 16: 12. Here it talks about the waters of the river Euphrates being dried up because an angel pours out the contents of a bowl on it. What does the river Euphrates mean here? Revelation 16 describes seven angels with seven bowls. In Revelation chapter 17 one of these seven angels comes to explain about a prostitute who sits on water and who is called "Babylon" (Re. 17:1-5). The ancient city of Babylon was built *with the river Euphrates running through it*. Thus the waters that the prostitute "Babylon" is sitting on in Revelation 17 must be the river Euphrates. In Re. 17: 15 we are told that these waters represent *the peoples and nations of the world*. Therefore, in Re. 16: 12 when it talks about the river Euphrates being dried up it is not referring to the local geographical river. It is pointing to a *worldwide spiritual application* -- the people and nations of the world withdrawing their support from the anti-Christian power "Babylon"<sup>8</sup>.

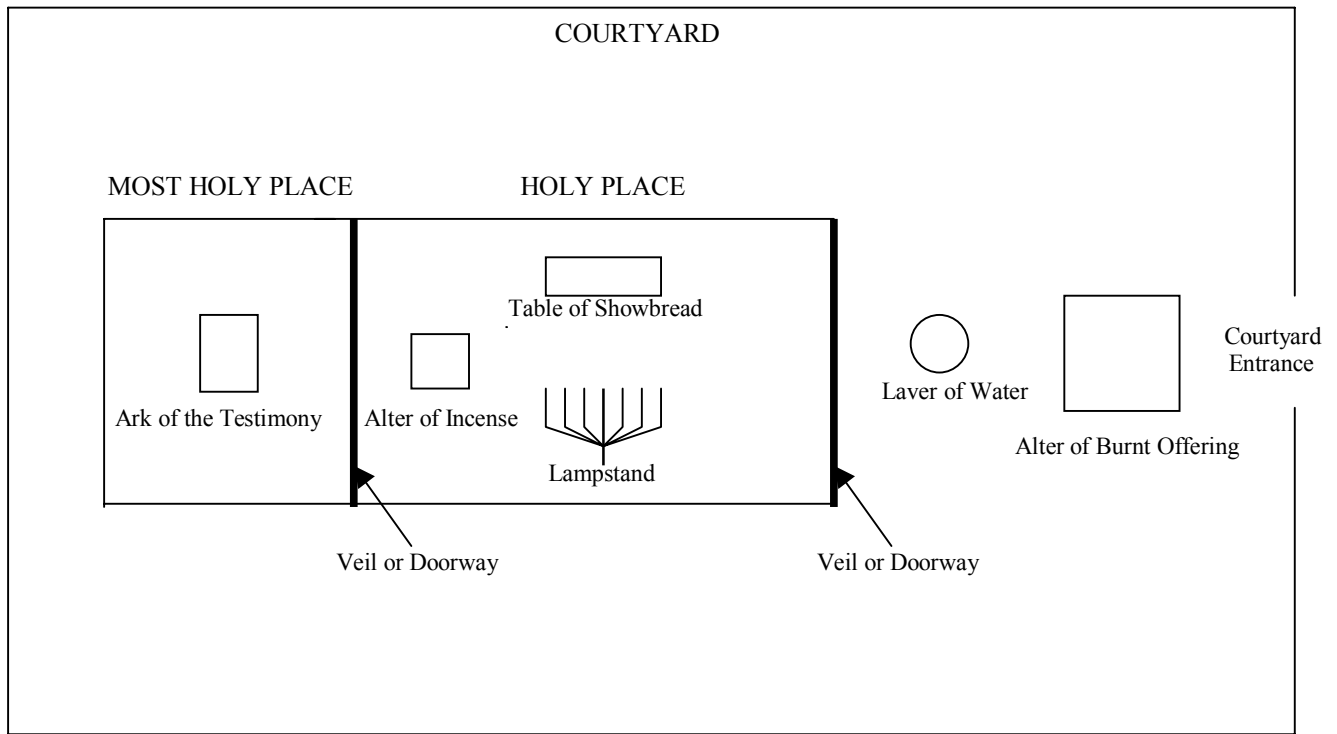
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<sup>6</sup> Genesis chapters 12-49. Jacob's name was later called "Israel" and the Jewish race has become known by this name.

<sup>7</sup> The reference to the children of Israel in Re. 2: 14 would be an exception.

<sup>8</sup> A more detailed discussion of Babylon in Revelation is given in the notes section of this book.

**Fig. 1. Outline of the Jewish Sanctuary at the Time of the Exodus. Chapters 36-40 in the Book of Exodus. (not to scale)**



# MOST URGENT HEALTH WARNING: NOTES

To properly understand and appreciate this most urgent health warning it is *important* to read these notes in order from beginning to end rather than in a piecemeal fashion.

## 1. Introduction.

*The most urgent health warning is found in Revelation 14: 6-12.* In this passage three angels give a series of urgent messages. Their messages are represented as the last ones given before the second coming of Christ which is described in Re.14: 14 onward. They are given with a loud voice and go to the whole world. The last of these three messages must be the most fearful warning contained anywhere in the Bible. Surely this health warning is one we all need to pay *very* careful attention to and make it a *priority* to understand.

This is what Revelation 14:6-12 says:

**6 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,  
7 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.  
8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.  
9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,  
10 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:  
11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.  
12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.**

Who is it that gives these messages of encouragement and warning to the world? It is the members of the Church. We know this because angels are symbolic of Church members in Revelation chapters 2 and 3. If we read these two chapters we will notice that each of the seven exhortations is prefaced with the words "to the *angel* of the church of...". However, when we study the individual messages themselves we can see clearly that they are addressed to church individuals not angelic beings (see for example Revelation 2: 18, 24-26). Revelation 14: 12,13 is additional evidence that it is Church members who give the "three angels' messages" of Revelation chapter 14. Revelation 14: 12,13 describes those who give the three angels' messages, and also the results in the lives of those who receive the messages.

The notes that follow are based on the main points of the warning message and aim to give readers a clear understanding of the issues involved with the warning. We have endeavoured to keep them as simple and short as possible while remaining true to this objective. Footnotes have been included where references were needed or more detailed explanations seemed necessary. Readers who are not used to studying the Bible may find it more helpful to avoid reading most of the footnotes to start with. They can be read, as necessary, later. Please do not give up if some question is not answered immediately. Hopefully it will be clarified by continuing to read, referring to the footnotes, or through checking the Bible references. When looking up Bible references it is important to read them in the context of the whole chapter or book to get the proper meaning.

Readers may find some parts of these notes challenging to understand at first. But those who persevere will be richly rewarded. They will comprehend the warning message and their minds will be strengthened and invigorated. We believe that sincere study of the Bible is the most effective means of strengthening and developing the mental powers. Some of the explanations may need reading over and studying a few times. Please do not forget to ask God for help. This will make all the difference. Dear Reader, if you continue to study this book you will soon understand the most urgent health message and what you need to do. May God bless you. "it is my prayer that you may do well in all things, and be healthy in body, even as your soul does well." (3Jn. 2, BBE).

Throughout these notes reference is made to various Bible passages. The abbreviations used for the different books of the Bible are listed below. For your convenience the books of the Bible are given here in *alphabetical order* rather than in the order they occur in the Bible.

### OLD TESTAMENT

ABBREVIATION	NAME OF BOOK	ABBREVIATION	NAME OF BOOK
1Ch.	1 Chronicles	Job	Job
1Ki.	1 Kings	Joel	Joel
1Sa.	1 Samuel	Jon.	Jonah
2Ch.	2 Chronicles	Jos.	Joshua
2Ki.	2 Kings	Judg.	Judges
2Sa.	2 Samuel	La.	Lamentations
Amos	Amos	Le.	Leviticus
Dan.	Daniel	Mal.	Malachi
De.	Deuteronomy	Mic.	Micah
Ec.	Ecclesiastes	Nah.	Nahum
Es.	Esther	Ne.	Nehemiah
Ex.	Exodus	Nu.	Numbers
Eze.	Ezekiel	Obad.	Obadiah
Ezr.	Ezra	Pr.	Proverbs
Ge.	Genesis	Ps.	Psalms
Hab.	Habakkuk	Ru.	Ruth
Hag.	Haggai	So.	Song of Solomon
Hos.	Hosea	Zech.	Zechariah
Is.	Isaiah	Zeph.	Zephaniah
Je.	Jeremiah		

### NEW TESTAMENT

ABBREVIATION	NAME OF BOOK	ABBREVIATION	NAME OF BOOK
1Co.	1 Corinthians	Gal.	Galations
1Jn.	1 John	Heb.	Hebrews
1Pe.	1 Peter	Jn.	John
1Th.	1 Thessalonians	Js.	James
1Ti.	1 Timothy	Jude	Jude
2Co.	2 Corinthians	Lk.	Luke
2Jn.	2 John	Mk.	Mark
2Pe.	2 Peter	Mt.	Matthew
2Th.	2 Thessalonians	Phil.	Philippians
2Ti.	2 Timothy	Philem.	Philemon
3Jn.	3 John	Re.	Revelation
Acts	Acts	Ro.	Romans
Col.	Colossians	Tit.	Titus
Eph.	Ephesians		

## 2. The everlasting gospel. Re. 14:6

More widespread than the common cold. More dreaded than leprosy, AIDS and cancer combined. The cause of thousands and thousands of other disorders and illnesses of individuals, families and whole nations. Always fatal unless treated. So insidious that most people are unconscious that it is the cause of their problems. *So deceptive that minds affected by it are often lead to deny its existence.* Can anyone imagine how horrible this disease must be? It is real. It affects your life.

It is the cause of the health crisis coming upon the world. It is so contagious that only one human has ever escaped infection. It is what the Bible calls "sin". It is a disease characterised by selfishness, pride and lack of genuine love. There is only one cure that really works.

At this point we will be either conscious that we have been infected by this illness or in a state of denial or confusion about the problem. If we belong to the latter group we can clarify the presence of the illness by using the Bible's spiritual "stethoscope". When used to "listen" to our spiritual "hearts", this "instrument" will enable us to appreciate the state of our "heart". Unless we have applied the cure we should immediately notice problems.

Let us now use the spiritual stethoscope. This is what the Bible says we *should* be like:

"With all gentle and quiet behaviour, taking whatever comes, putting up with one another in love... And so, putting away false words, let everyone say what is true to his neighbour... Be angry without doing wrong; let not the sun go down on your wrath... Let him who was a thief be so no longer, but let him do good work with his hands, so that he may have something to give to him who is in need. Let no evil talk come out of your mouth, but only what is good for giving necessary teaching, and for grace to those who give ear... Let all bitter, sharp and angry feeling, and noise, and evil words, be put away from you, with all unkind acts; And be kind to one another, full of pity, having forgiveness for one another, even as God in Christ had forgiveness for you... And let there be no low behaviour, or foolish talk, or words said in sport, which are not right, but in place of them the giving of praise... Making good use of the time, because the days are evil." (Ephesians chapters 4 and 5, *Bible in Basic English*, BBE).

"Love is never tired of waiting; love is kind; love has no envy; love has no high opinion of itself, love has no pride; Love's ways are ever fair, it takes no thought for itself; it is not quickly made angry, it takes no account of evil; It takes no pleasure in wrongdoing, but has joy in what is true; Love has the power of undergoing all things, having faith in all things, hoping all things." (1Co. 13:4-7, BBE).

"Let nothing be done through strife or vainglory [empty pride]; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." (Phil. 2:3,4)

Now let us read what the Bible says we *are* like -- unless we have applied the cure. Reading this can be an upsetting experience, like being told we've been diagnosed with cancer. So be prepared. This is what it says:

"the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified [softened] with ointment." (Is. 1:5,6).

"The heart is deceitful above all things, and desperately wicked: who can know it?" (Je. 17:9).

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding,

covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." (Ro. 1:20-32)

Dear Reader, can you see that you have been infected by the illness of sin? If not, you may have "wax" blocking your spiritual "ears". This can be removed by *sincerely* praying to God and asking Him to show you what you are like. Also, reading Matthew chapters 26 and 27 and Isaiah chapter 53 should help. Then you can try using the spiritual "stethoscope" again. Depending on how much there is, it can sometimes take a while for the "wax" to clear. [The author of this book confesses that it took some time for the "wax" to clear out of *his* "ears" when he first started studying the Bible. He suspects that he had a fair bit that needed removing!]

As we said, there is only one cure for this illness. The illness is *so* bad, *so* humanly incurable, that *only* God could provide the remedy. This He has willingly done. It can be obtained from Him free of charge. However, it requires complete dedication and commitment. It involves a lifelong programme of application and God's instructions need to be followed carefully.

Jesus Christ is the cure. When He lives and reigns in our hearts we are, by His grace, set free from the slavery of sin. He enables us to be kind and loving. Though we may still often make mistakes, our lives have been turned around from self-centredness to kindness and purity. We are able, day by day, to grow more like Christ's character. In addition to this, Christ is able to heal the wounds that sin has caused in our lives. He removes the guilt<sup>9</sup> and bitterness of our past sins. He does all this by virtue of who He is and what He has done. He lived a perfect life which he offers to us to replace our own miserable record. He died on the cross to pay the penalty for our wrong-doings. He rose again from the dead to offer us His presence and power in our lives and the hope of an eternal, perfect life with Him.

He took our sin-sickness upon Himself and offers us His sin-free character as a gift. He "took our infirmities, and bare [carried] our sicknesses." (Mt. 8:17). "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all." (Is. 53:5,6). As one writer has touchingly expressed it: "The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that He endured -- the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face -- speaks to each child of humanity declaring, It is for thee that the Son of God consents to bare this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life offers Himself upon the cross as a sacrifice, and this from love to thee. He, the sin-bearer, endures the wrath of Divine justice, and for thy sake becomes sin itself."<sup>10</sup>

But the cure must be applied personally and sincerely. Dear Reader, is Jesus abiding in your heart? Have you been healed and set free from sin? If not, or you are not sure, why not come to Christ right now, just as you are? You can pray to Him saying "*Lord Jesus I surrender all to You. Thank you for dying for me. Please cleanse and heal me from sin. Please live in my heart and strengthen me to do Your will. Please be my Saviour and my Lord now and always*". Jesus says: "I have seen his ways, and I will make him well: I will give him rest, comforting him and his people who are sad... Peace, peace, to him who is near and to him who is far off, says the Lord; and I will make him well." (Is. 57:18,19, BBE).

Jesus reaches out His hand to us. He will lead us safely amid life's problems. We can trust that hand. *It was nailed to the cross for us*. No hand is more powerful, more secure. Jesus promises "I will not send away anyone who comes

<sup>9</sup> Guilt essentially means responsibility for wrong-doing or sin (for more detail on what "sin" is see *Appendix One*). A penalty or debt, which *must* be paid, is attached to it. Ultimately this penalty is eternal death. Jesus Christ, on the cross, has paid this debt for all who will truly receive Him. Unresolved guilt can cause much suffering and illness. Please note that some people suffer *imaginary* guilt -- they have actually committed no wrong-doing, but think they have. Christ is able to heal this problem too.

<sup>10</sup> White E. G., *The Desire of Ages*, Mountain View, Ca., Pacific Press Pub. Assoc., 1898, 1940 ,p 755, 756.

to me." "Come to me, all you who are troubled and weighted down with care, and I will give you rest." "For I, the Lord your God, have taken your right hand in mine, saying to you, Have no fear; I will be your helper." (Jn. 6: 37; Mt. 11: 28; Is. 41: 13, BBE). His promises have never failed; they never can fail. We must not depend upon our feelings but believe His promises and we will experience His presence in our lives and healing from the worst disease on Earth -- sin. Can you hear Him calling you?

If Christ is in our lives, through His Spirit, we have taken the greatest step towards heeding the most urgent health warning. We have the elixir of eternal life. We have the bread of life described in the sixth chapter of the Gospel of John. He will give us relief from guilt and selfishness -- the cause of so much sickness and sorrow. ***This is how to have peace, hope and joy instead of guilt, hopelessness and worry.***

Let us now look at what the words "everlasting gospel" actually mean. If something is "everlasting" it is without beginning or end, it always has been and always will be. "Gospel" means good news or joyful announcement. In the New Testament it refers to the good news about healing from sin through Jesus Christ. It is the good news about Jesus Christ the antidote to sin and guilt. ***Jesus Christ always has been and always will be the only cure for the sin problem.***

To get the full significance and meaning of "the everlasting gospel" as it is given as part of the great warning message of Revelation 14:6-12 we need to notice an important matter of context. Notice what Revelation 14:6,7 says (emphasis supplied): "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.**"

Thus, the message to fear God and give glory to Him, the message about the hour of God's judgment and the call to worship the Creator are all part of the everlasting gospel. Why is this? we believe one important reason is that all these areas involve the Person or ministry of Jesus Christ or our response to Him and what He has done. These things will become clearer as we progress through the study of the most urgent health warning of Revelation 14: 6-12. Now would be a good time to have a look at Appendix One- More on the everlasting gospel. This appendix contains more detail and more Bible references on the everlasting gospel as it is presented in the Bible as a whole. Please also go to the web site home page at [www.lis.net.au/~dbird](http://www.lis.net.au/~dbird) and click on the hyperlink called *Christ -- Accomplishments of His Death and Resurrection* under the INDEX OF SUBJECTS. Readers will find this study very interesting.



### **3. Fear God and give glory to Him. Re. 14:7**

Both Daniel and Revelation describe fear and glory being given to God (In Daniel 6:26; 7:24 and many times in Revelation). To fear God and give glory to Him we need to have experienced Christ's healing, transforming presence in our hearts (see *The everlasting gospel* above).

Let's look at the context of this command to "fear God and give glory to Him":

Revelation 14:6,7 says (emphasis supplied): "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."

#### **1. Fear God.**

What does it mean to "fear God"? Perhaps the first thing to mention is that there are two main types of fear for God portrayed in the Bible. There is the godly, reverential fear that true believers have for God. And there is the panicky, selfish fear that the wicked and rebellious have. The first is part of a healthy relationship between a created being and his Maker based upon a sense of God's majesty, power, awesomeness and justice. The second is based on a sense of alienation and impending doom and relates to a selfish desire to avoid just punishment. Without a doubt, it is the healthy, reverential, worshipful fear that is referred to in Revelation 14:7. Otherwise it would not be a part of the everlasting gospel mentioned in verse 6.

Readers who would like to do a more in depth Bible study on the subject of fearing God are invited to check out *Appendix Nine, Bible Study on Revelation 14:7, "Fear God"*.

#### **2. Give glory to Him.**

We need to understand two main things here:

- a) What is God's glory?
- b) How is glory given to Him?

#### **What is God's glory?**

We believe there are two main aspects to God's glory. These two aspects are brought out in a wonderful way by studying Jn. 12:36-41.

In Jn. 12:36-41 it says:

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide Himself from them.

37 But though He had done so many miracles before them, yet they believed not on Him:

38 That the saying of Esaias [Isaiah] the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 **These things said Esaias [Isaiah], when he saw His [Christ's] glory, and spake of Him.**

Notice that in Jn. 12:41 it says that Isaiah saw Christ's glory (Greek *doxa* as in Revelation 14:7). Where does Isaiah give the account of seeing His glory? In Isaiah Chapters 6 and 53. How do we know Isaiah Chapters 6 and 53 are the right places? Because Jn. 12:40 is a reference to Is. 6:9,10 and Jn. 12: 38 is a reference to Is. 53:1. Isaiah Chapter 6 mentions especially Christ's outward glory and His Holiness. Isaiah Chapter 53 describes Christ's inward glory, the glory of His character -- His mercy and righteousness. We believe these are the two main aspects of God's glory.

We believe that these two aspects are also illustrated in the account of Exodus 33:18-22 and 34:5-7. God told Moses that while he was in the cave His glory would pass by (Ex. 33: 22). This glory included (1) God's goodness, name, grace and mercy (i.e. His character. Ex. 33: 19, 34: 5-7) and (2) God's outward majesty and splendour which was so great that no man could see it and live (Ex. 33: 20, 22, 23).

### **How do we give glory to God?**

The Greek word used in Revelation 14:7 for "glory" is *doxa*. This word has a wide application. In the New Testament it includes the idea of giving one's opinion in favour of God. That is, giving a good opinion concerning God, resulting in praise and honour to Him.

The Bible teaches that we give glory to God by reflecting His character. We are to be holy and just, merciful and loving -- like He is. Bible texts on this subject include Mt. 5: 16; John 15: 1-10 (esp. vs. 8); 1Co. 10: 31; 2Co. 3:18<sup>11</sup>.

We give glory to God by believing and having firm faith in His promises. Ro. 4:20.

We give glory to God by being thankful for His blessings. Lk. 17: 11-19.

We give glory to God by repentance. Re. 16:9.

Finally we need to notice **the reason** given in Revelation 14:7 why we are to fear God and give glory to Him. We are to do this because "**the hour of His judgment is [has] come**". The message about the hour of God's judgment is the topic of the next chapter.

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<sup>11</sup> Regarding 2Co.3:18, it is by meditating on Christ's glory (His character) and copying Him that we are transformed more and more into His likeness. This is *not* by our own merit but by His grace. By beholding (looking) we become changed. May God help those who have watched 1000 murders or acts of violence on TV in the last year.

## **4. The hour of His judgment is come. Re. 14:7**

Let's look at the context of this statement that "the hour of His judgment is come":

Revelation 14:6,7 says (emphasis supplied): "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."

The main questions regarding this judgment are:

1. When does it actually start?
2. What does it involve?
3. What is its relevance for me today?

From the context of Revelation 14 we can partially answer the first question about the timing of this judgment. In Revelation chapter 14 Christ's second coming is described from *verse 14 onwards*. So in *verse 7* there is an announcement of a judgment *before* the second coming of Christ. Also in Revelation 14: 8-11, in the *second* and *third* angel's messages, (cf. Re. Chapter 18, Re. 19: 11-21, Re. 13: 11-18) we have a description of events associated with earth's final crisis just prior to the second coming of Christ. Therefore, in Re. 14:7, part of the *first* angel's message, we have a judgment starting *before* this final crisis over the mark of the beast.

It also seems plain that this judgment occurs sometime after the death, resurrection and ascension to heaven of Jesus. Firstly, Revelation is, of course, a New Testament book written some time after the events of Christ's earthly life. Secondly, we have the *risen* Saviour talking to John in Revelation Chapter 1 and giving him the actual vision of the whole book of Revelation. Thirdly, in Re. 14:6 we have the angel proclaiming the everlasting gospel which, in the New Testament, is fundamentally the good news about the death and resurrection of Jesus for sinners (see 1 Co. 15:1-4).

So we know from the book of Revelation itself that this judgment occurs after the events of Christ's death, resurrection and ascension and that it starts sometime before earth's final crisis.<sup>12</sup> But to answer the question of timing more fully, to understand what is involved in this judgment, and to fully appreciate its relevance for us today we must go to the book of Daniel.

The book of Daniel has four parallel prophetic disclosures or messages each beginning at the time of Daniel and progressing through to the second coming of Christ. Each one builds upon the previous ones. These four prophetic messages are:

- (1) Chapter 2. (2) Chapter 7. (3) Chapters 8 and 9. (4) Chapters 10 to 12.

### **1. Daniel Chapter Two.** Please read this chapter.

The vision in this chapter is about a great statue composed of four main parts. Each of these four parts is made of a certain type of metal and represents a different empire or kingdom. The sequence of kingdoms here is Babylon, Medo-Persia, Greece, and Rome. Rome, the iron kingdom, extends to the second coming which is symbolised by the stone which smashes the idol and then becomes a great mountain<sup>13</sup>. Notice however, that although Rome continues

<sup>12</sup> The following passages indicate that there is a judgment that is *after* Christ's death on the cross: Ro. 2: 16; Ro. 14: 10; 2Co. 5: 10; Heb. 10: 30; Acts 17: 31, 24: 25. Other passages in the Bible indicate that Jesus decides on who gets which rewards *before* His second coming: Mt. 13: 24-13, 37-43; Mk. 13: 27; Re. 14: 14-20; Re. 22: 12. There was and is *also* a judgment at the cross (Jn. 3: 18, 19; Jn. 12: 31). Character is revealed by our relationship to the cross. This includes Satan, his host, and everyone who has lived. But this cannot be the judgment referred to in Re. 14:7 -- a judgment occurring after Christ's death but before His second coming.

<sup>13</sup> One way we can confirm that this event must be the second coming is by comparing Dan. 2: 34, 35, 44 with 1Co. 10: 4 and Re. 19: 11-21.

to the second coming, its form changes -- it becomes mingled with clay. How do we know that these four empires are the right ones? The first three are mentioned in the book of Daniel itself<sup>14</sup> and it is clear from history<sup>15</sup> that Rome is the power that took over from Greece.<sup>16</sup>

## **2. Daniel Chapter Seven.** Again, please read this chapter.

The four beasts of this vision have the same sequence as the empires of chapter 2. Again Rome extends to the end though its form changes. It changes from the fourth beast (monster) itself to the horn with eyes and a mouth (Dan. 7: 8). The parallels between chapter 7 and chapter 2 may be illustrated as follows:

<b>DAN. CHAPTER 2</b>	<b>DAN. CHAPTER 7</b>
Gold: Babylon	Lion: Babylon
Silver: Medo-Persia	Bear: Medo-Persia
Bronze: Greece	Leopard: Greece
Legs of Iron: Rome, Phase 1	Monster: Rome, Phase 1
Feet partly of Iron: Rome, Phase 2	Horn with eyes and a mouth: Rome, Phase 2
Second coming of Christ	Second coming of Christ

*What power is represented by the horn with eyes and a mouth<sup>17</sup> that comes out of the monster?* Let us list the identifying marks of this horn as they appear in Daniel chapter 7. Here we need to say that in showing how the Bible reveals the identity of this power we do not wish to, in any way, judge the sincerity of the people involved in it. However, we realise this Bible-based information may cause pain to many and make them question what they should do. This is a characteristic of health warnings. Later in these notes we will discover what the Bible says they need to do. This information is given by God in love and concern (cf. Re. 3: 19; Hebrews 12: 5-11). He is *exposing a system* that is very unhealthy, and He is doing this because He *cares for the people* involved. Here are the characteristics of the horn with eyes and a mouth:

- a). It grows out of the fourth beast (Rome). Verse 7 and 8.

<sup>14</sup> Babylon: Dan. 1:1; 2: 38; 5:19. Medo-Persia: Dan. 5: 28, 30 ("Chaldeans" was another name for "Babylonians"-- see Dan. 1: 1-5); Dan. 8: 20. Greece: Dan. 8: 21.

<sup>15</sup> Obviously it was ruling at the time of Christ (eg. Lk. 3:1). See also eg. Encyclopedia Britannica Online, Art. *Ancient Rome*, Encyclopedia Britannica, Inc. 1994-2000.

<sup>16</sup> Here it is worth mentioning that Daniel's prophecies about empires that ruled *before* Christ's first coming relate to the geographical region affecting the nation of Israel, i.e. Palestine. That is why other world empires, such as China, are not mentioned in the second chapter of Daniel. Babylon, Medo-Persia, Greece and Rome all ruled over Palestine. In Daniel 7:2 it says that Daniel saw four winds blowing upon "the great sea". This was the sea from which the four beasts emerged. In the Bible the phrase "great sea" means the Mediterranean Sea (Numbers 34:6; Joshua 1:4, etc.). Thus we can expect the empires of this chapter to be those that occupied territory in the Mediterranean Basin. However, when the prophecies of Daniel and Revelation move to events *after* Christ's first coming they use beasts and horns to portray powers of *worldwide* extent that attack, not the physical nation of Israel, but the Christian church and its gospel (cf. Introduction to Revelation point 8).

<sup>17</sup> Some call it "the little horn" because it started small.

b). It displaces 3 of the 10 horns of the fourth beast (vs. 8).

What does a horn refer to in Daniel? It refers to a kingdom or nation, or to the leader of a kingdom or nation. This can be ascertained by studying the passages in Daniel (and also in the book of Revelation) where horns are explained<sup>18</sup> and bearing in mind that “king” may be used to mean an actual kingdom.<sup>19</sup>

The context of Daniel 7 indicates that the horns in this chapter are representative of nations, kingdoms or powerful organizations rather than individuals. We are told that the horn with eyes and a mouth (vs. 8) comes out of the fourth beast (Imperial or Pagan Rome) and continues until “the saints possessed the kingdom” (the second coming of Christ).<sup>20</sup> This obviously is not talking about just one person. The other ten horns also come out of Imperial Rome and three of them are torn out by the horn with eyes and a mouth. The obvious suggestion here is that the Roman Empire’s demise, in some way, involves ten nations and that three of these nations are removed by a new power. Did any such sequence of events happen?

History documents how the Western Roman Empire, centered at Rome, came under attack from many migrating “barbarian” tribes.<sup>21</sup> By 476 AD<sup>22</sup> it had been quite thoroughly divided up amongst the invading forces. These migrating tribes, which took over various territories of the Western Roman Empire, are represented in the prophecy of Daniel 7 by the ten horns on the head of the monster. They eventually formed the nations of modern Europe. It is not necessary to get anxious and dogmatic over exactly which tribes composed the ten horns. In fact, it is probably best to consider the number ten as a round number which fluctuated up or down from time to time according to political and military activities in Europe. However, there were about ten major tribes. A typical list of the most significant tribes would be the Alemani, the Franks, the Burgundians, the Suevi (Suebi), the Anglo-Saxons, the Visigoths, the Lombards, the Vandals, the Ostrogoths, and the Heruli.<sup>23</sup>

The Eastern Roman Empire (which became the Byzantine Empire) continued for many centuries after the fall of the Western Empire. It was centered at Constantinople and became ruled by emperors who sought the support of the church leader at Rome in an effort to regain control of the western lands. Also, in the west, Clovis king of the Franks, became a Roman Catholic and began championing the cause of the church leaders at Rome.<sup>24</sup> Through these political alliances the Roman Catholic Church was instrumental in destroying three of the prominent tribes that were opposed to it. In other words three of the horns were plucked up. For further details on the history of this matter readers are referred to *Appendix Eleven*.

Note also that verse 20 tells us that this horn with eyes and a mouth grows and eventually becomes greater than any of the 10 original divisions (horns) that the Western Roman Empire broke up into.

c). It has a mouth speaking pompous words. (vs. 8, 20, 25).

<sup>18</sup> Daniel 7:24; 8:20, 21; Revelation 17:12.

<sup>19</sup> If we compare Daniel 7:17 with Daniel 7:23 we can see that “kings” can mean kingdoms or empires. The Aramaic word used for “kings” in Daniel 7:24 (*melek*) is the same word as used in Daniel 7:17. Thus, the horns of Daniel 7:24 are representative of kingdoms in the same way that the beasts of 7:17 are. The activities of the horn with eyes and a mouth and the exceedingly great horn, as described in chapters 7 and 8, indicate that they cannot just be individuals. Thus the context of the individual passages and the understanding of other identifying characteristics enable us to clearly identify whether a nation or a leader is referred to. Generally the prophecies of Daniel and Revelation, which cover long periods of time, are about kingdoms, nations or empires.

<sup>20</sup> We know from other passages that it is at Christ’s second coming that “the saints of the most high shall receive the kingdom, and possess the kingdom for ever: Daniel 7:18 c.f. Daniel 2:34, 35, 44; 1 Corinthians 10:4; Daniel 11:40-12:3 (note especially vs. 12:1 and the reference to deliverance and the book); Revelation 19:11-21; 22:3-5.

<sup>21</sup> Gibbon E, *The Decline and Fall of the Roman Empire*, ch. XXVI; *Encyclopedia Britannica Online*, Art. *Ancient Rome, Invasions in the early 5th century*, Encyclopedia Britannica, Inc. 1994-2000.

<sup>22</sup> The generally accepted date for the end of the Western Roman Empire. This was when Odoacer, king of the Heruli, took over in Rome and Italy. See Gibbon E, *The Decline and Fall of the Roman Empire*, ch. XXXVI especially par. 30, *Extinction of the Western Empire*.

<sup>23</sup> We found a helpful illustration detailing the invasions of all of these tribes (except the Heruli) in *Encyclopedia Britannica Online*, Art. *Ancient Rome, Invasions in the early 5th century*, Encyclopedia Britannica, Inc. 1994-2000.

<sup>24</sup> Gibbon E, *The Decline and Fall of the Roman Empire*, ch. XXXVIII, par. 6, *Conversion of Clovis*.

- d). It makes war with the God's true people and prevails against them (vs. 21, 25).
- e). It intends to "change times and law" (vs. 25). This is a very interesting characteristic. Verse 25 has four parts to it arranged in a poetical (**ab a' b'**) pattern. This can be can illustrated as follows:

<b>a</b>	"And he shall speak great words against the most High,
<b>b</b>	and shall wear out the saints of the most High,
<b>a'</b>	and think to change times and laws:
<b>b'</b>	and they shall be given into his hand until a time and times and the dividing of time."

The first and third stanzas relate to the same subject. Likewise the second and fourth stanzas are about the same idea. Thus, the first stanza "He shall speak pompous words against the Most High" is about the same subject as the third stanza "and shall intend to change times and law". This means that the intended changing of times and law relates to the law of the Most High. The most significant written expression of God's law is, of course, the Ten Commandments. The expression "times and law" is best understood as a case of hendiadys. This is a fancy grammatical term which refers to two words connected by "and" explaining a single idea. What this means is that it is in regard to law that this horn with eyes and a mouth will attempt change times.<sup>25</sup> *Here is an indication that this power has somehow "tampered" with God's Ten Commandments and specifically the (fourth) one relating to time.*

Lets look at one more grammatical fact of interest on this subject. The Aramaic word for "times" is *zimnin*, the plural form of *zeman*. When used in the singular this word refers to a point in time. But in the plural it means repeated points of time. Repeated points in time is a very appropriate way of referring to God's weekly Sabbath day as given in the Fourth Commandment.

f). It has a persecuting reign of 1260 years. The expression "time and times and the dividing of time" (vs. 25) refers to a special period of 1260 years mentioned seven times in the books of Daniel and Revelation.<sup>26</sup> How do we get 1260 years from "time and times and the dividing of time"? First, by comparing Re.12:14 with Re.12: 6 we can see that this phrase is equivalent to 1260 days.<sup>27</sup> Secondly, we need to apply the prophetic day-for-a-year principle (see *Appendix Two*) which gives us the 1260 years.

g). It continues right up until the time comes for the saints to possess the kingdom (vs. 21, 22, 24-27).

John Wycliffe (c1379)<sup>28</sup>, John Knox (1547)<sup>29</sup>, William Tyndale (1550)<sup>30</sup>, Thomas Cranmer (1582)<sup>31</sup>, James 1st., King of England (1600)<sup>32</sup>, Sir Isaac Newton (1727)<sup>33</sup>, Joseph Wolff (1822)<sup>34</sup>, Adam Clarke (1833)<sup>35</sup> and many others

<sup>25</sup> Shea W. H., *Selected Studies on Prophetic Interpretation*, Rev. Ed., Daniel and Revelation Committee Series Vol. 1, Hagerstown, Maryland, Review and Herald Pub. Assoc., 1992, page 130,131.

<sup>26</sup> See Dan. 7: 25; 12: 7; Re. 11:2,3; 12:6,14; 13:5.

<sup>27</sup> **Prophetic Time.** In prophetic time a month is 30 days and a year 360 days. We can confirm this by comparing the seven references to the 1260-year period with each another (Dan. 7: 25; 12: 7; Re. 11:2,3; 12:6,14; 13:5). It is also confirmed by the application and fulfilment of the prophetic time prophecies.

<sup>28</sup> Froom L. E., *The Prophetic Faith of Our Fathers*, Washington DC, Review and Herald, 1950, vol.2, p. 53, 55. In this book the horn with eyes and a mouth is usually referred to as the "Little Horn".

<sup>29</sup> Ibid. vol 2,p. 453.

<sup>30</sup> Ibid. vol 2, p. 530. Strangled and burnt for his stand against the Papacy.

<sup>31</sup> Ibid. vol 2, page 528. Burnt at the stake for his stand against the Papacy.

<sup>32</sup> Ibid. vol 2, p. 784.

<sup>33</sup> Ibid. vol 2, p. 661. The world-famous physicist.

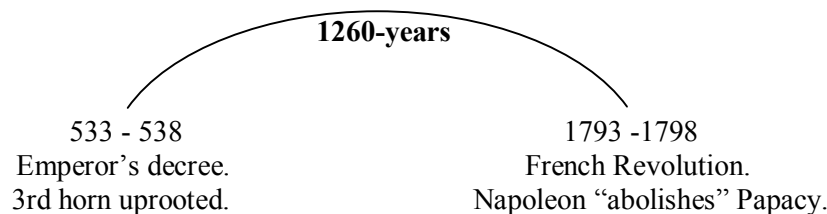
<sup>34</sup> Ibid. vol 3, p. 744. "He was the world's most noted missionary traveller and linguistic of his generation" (ibid. vol 3 p.461),

(At least 53 --see *Appendix Three*)<sup>36</sup> all correctly<sup>37</sup> applied this horn with eyes and a mouth to the Papacy (Regarding the points (c), (d) and (e) above and their fulfilment by the Papacy, please see *Appendix Four*).

Regarding point (f) above and the 1260 years, the Papacy began its 1260-year reign in the period 533-538 AD. In 533 a powerful civil power made a landmark decree *in favor* of the Papacy. This consisted of the well-documented decree, by the emperor Justinian, pronouncing the Roman Bishop to be the “head of all the Holy Churches”.<sup>38</sup> In 538 the civil power of Justinian’s empire performed a key military act in support of its decree upholding the Papacy. This was the campaign of Justinian’s general that freed the Bishop at Rome from the control of the Ostrogoths, thus delivering him from many years of control by “barbarian” tribes and enabling him to begin increasing in both civil and religious power.<sup>39</sup>

The Papacy ended its 1260-year reign in the period 1793 -1798 AD. In 1793 AD a powerful civil power made a landmark decision *against* the Papacy -- France cast off the Papacy and made decrees against it during the French Revolution.<sup>40</sup> In 1798 AD the civil power of France performed a key military act in support of its decision against the Papacy. This was when Napoleon’s general took captive the Pope, occupied Rome and proclaimed a republic there. The Pope was expelled from the city and died the following year in exile and with no replacement at Rome.<sup>41</sup>

The 1260-years may be illustrated as follows:



*In summary*, we have so far investigated the following:

- (i). The parallels between Daniel chapters 2 and 7 with the four empires of Babylon, Medo-Persia, Greece, and Rome being portrayed.
- (ii). The identity of the horn with eyes and a mouth (Daniel chapter 7).
- (iii). The long 1260-year reign of the papal power which came to a close in 1798 AD.

Now we can focus on understanding what Daniel chapter 7 has to say about *the subject of judgment*. This is a central theme of the chapter and a lot could be said about it. But let us concentrate here on the *time element*.

To better understand the timing of the judgment we need to notice a special sequence of events described in vs. 21, 22 and vs. 25-27. Note the sequence: (1) horn with eyes and a mouth, (2) judgment, then (3) the kingdom given to

<sup>35</sup> He called it "Popedome".Ibid., vol 3, p. 355.

<sup>36</sup> See *Appendix Three* for a list of 53 other expositors who came to this same conclusion.

<sup>37</sup> Examination of the identifying characteristics provides no other possible conclusion.

<sup>38</sup> *Code of Justinian*, book 1, titles 1, 8 quoted in Froom L. E., *The Prophetic Faith of Our Fathers*, Washington DC, Review and Herald, 1950, Vol. 1, p. 931 (Scott translation). See also p. 511.

<sup>39</sup> Gibbon E, *The Decline and Fall of the Roman Empire*, ch. XLI, par. 28, *The Goths raise the siege of Rome, AD 538*. Please also see *Appendix One*.

<sup>40</sup> The French revolution began in 1793. A new calendar was adopted that year which was anti-Catholic in its motive as evidenced by the words of the committee set up to create it: “Take, for example, priests, whose universal and definitive goal is, and always will be, to subjugate mankind and enslave it under their dominion, instituted the practice of commemorating the dead. They did so to inspire disgust in us for earthly and worldly riches so that they could enjoy more of these riches themselves, and make us dependent on them through the myth and imagery of purgatory.” Jacques Guillaume, ed., *Procès-Verbaux du Comité d'instruction publique de l'Assemblée législative*, vol. 2 (Paris, 1891), 440–41, 582–84, 697–99, 701, found at Liberty, Equality, Fraternity: Exploring the French Revolution, <[http://:chnm.gmu.edu/revolution/](http://chnm.gmu.edu/revolution/)>.

<sup>41</sup> *Encyclopedia Britannica Online*, Arts. *Rome, Decline and fall of the papal empire; Pius VI*, Encyclopedia Britannica, Inc. 1994-2000. A good account is given in Maxwell C. M., *God Cares* Vol. 2, Boise, Idaho, Pacific Press, 1985, p. 328, 329.

God's people. Comparing these passages we can learn a very important thing -- *the "judgment" is sometime after 1798 but before the second coming*. The following diagram illustrates this:

Sequence	Dan. 7: 21, 22	Dan. 7: 25-27
(1). 1260 year reign of the horn with eyes and a mouth - from 538 AD to 1798 AD.	" I beheld, and the same horn made war with the saints, and prevailed against them;	" And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.
(2). Judgment.	Until the Ancient of days came, and judgment was given to the saints of the most High;	But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.
(3). Saints possess the kingdom (at the second coming Christ <sup>42</sup> ).	and the time came that the saints possessed the kingdom."	And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

So the horn with eyes and a mouth persecutes God's people during the 1260 years – from 538 to 1798 AD (vs. 25). Following this, sometime after 1798, the Ancient of Days comes and judgment is made in favour of His people.<sup>43</sup> This judgment is then followed by the saints receiving the kingdom.

### **3. Daniel Chapter Eight.** Please review this chapter by reading it again.

The empires portrayed in the vision of this chapter follow the same basic sequence as in chapters 2 and 7. Babylon, however, is missing here. At this time in Daniel's life Babylon is about to be taken over by Medo-Persia. This vision builds on the previous ones and more details are added especially about the "horn power" that continues until the judgment. Please compare the three visions mentioned so far using the following table:

DANIEL CHAPTER 2	DANIEL CHAPTER 7	DANIEL CHAPTER 8
Gold: Babylon	Lion: Babylon	Babylon Missing
Silver: Medo-Persia	Bear: Medo-Persia	Ram: Medo-Persia
Bronze: Greece	Leopard: Greece	Goat: Greece
Legs of Iron: Rome, Phase 1	Monster: Rome, Phase 1	Exceedingly great horn, horizontal phase (vs. 9): Rome, Phase 1
Feet Partly of Iron: Rome, Phase 2	Horn with eyes and a mouth: Rome, Phase 2	Exceedingly great horn, vertical phase (vs. 10,11): Rome, Phase 2

<sup>42</sup> We know from other passages that it is at Christ's second coming that "the saints of the most high shall receive the kingdom, and possess the kingdom for ever, even forever and ever " - Dan.7: 18 cf. Dan. 2: 34, 35, 44; 1Co. 10: 4; Dan. 11: 40-12: 3 -- note especially vs. 12: 1 and the reference to deliverance and the book; Re. 19: 11-21; 22: 3-5.

<sup>43</sup> Notice that the judgment *involves God's people*. They are being judged, then they get the kingdom.



The exceedingly (the KJV uses the older word "exceeding") great horn of Daniel 8 must represent Rome. As in chapters 2 and 7 it comes after Greece and extends to the end. Again it appears in two phrases: a horizontal expansion "toward the south, and toward the east, and toward the pleasant land" (*Imperial phase* -- vs. 9) and a vertical expansion "to the host of heaven..." (*papal phase* -- vs. 10, 11). So the horn with eyes and a mouth of chapter 7 symbolised papal Rome, but this exceedingly great horn *also includes Imperial Rome*. However, the description in chapter 8 focuses primarily on the activities of papal Rome.

The identity of the exceedingly great horn in chapter 8 can be ascertained by comparing the parallels in the sequence of kingdoms with chapter 7 (as we have done in the table above). Also the papal phase of this horn has other parallel characteristics with the horn with eyes and a mouth of chapter 7. It persecutes God's true people (Dan.8:24) and it has a problem with pride (Dan. 8:25 cf. 7: 8,20, 25). In addition, both the horn of Daniel 7:8 and the horn of 8:9 are, in their initial phase, described by the same adjective, "little". The Hebrew word translated as "little" in Daniel 8 is not the usual Hebrew word for "little".<sup>44</sup> There was a much more common one that Daniel could have used. But Daniel chose to use the word he did in order to match the Hebrew word for "little" in Daniel 8 with the Aramaic word for "little" in Daniel 7. He obviously did this to indicate that these two horns are essentially describing the same entity.<sup>45</sup>

Chapter 7 discussed the attack of the horn with eyes and a mouth on *God's law* (Dan.7:25). This chapter, however, focuses on the same power attacking *God's gospel* (i.e. His sanctuary -- which reveals the way to be saved -- Dan.8:11-13).

What is the "cleansing of the sanctuary" of Dan.8:14 -- which appears to be the focal point of the chapter? The first thing we need to note here is that the parallels between Dan. 7 and 8 reveal that *the judgment and the cleansing of the sanctuary are the same event*.<sup>46</sup> The following table illustrates this:

DANIEL CH. 7	REIGN	DANIEL CH. 8
Babylon (lion)	605-538 BC	Babylon Missing
Medo-Persia (bear)	538-331 BC	Medo-Persia (ram)
Greece (leopard)	331-168 BC	Greece (goat)
Imperial Rome (monster)	168 BC-538 AD	Imperial Rome (Exceedingly great horn, horizontal phase)
Papal Rome (Horn with eyes and a mouth)	538-1798 AD	Papal Rome (Exceedingly great horn, vertical phase)
<b>Judgment</b>		<b>Cleansing of the Sanctuary</b>
Roman power destroyed		Roman power destroyed

Therefore, since the cleansing of the sanctuary is the same event as the judgment it must, of course, be after 1798 but

<sup>44</sup> Shea W. H., *The Abundant Life Bible Amplifier, Daniel 7-12*, Boise, Idaho, Pacific Press, 1996, p. 140.

<sup>45</sup> Antiochus Epithanes cannot represent the exceedingly great horn (some call it "the little horn" because it started small) of Daniel chapter 8 because: (1) He did not become "exceedingly great"-- greater than the empire of Greece or Medo-Persia (verse 20,21). (2) He did not arise "in the latter time of their kingdom"-- many Greek kings came after him. (3) His death in the time before Christ does not qualify him for "the time of the end". (4) Identifying him with the little horn destroys the parallelism between the visions of chapters 2, 7 and 8 and leaves no visual symbol for Rome. Antiochus is included in one of the four horns that arose following the demise of the large horn on the goat. For an extensive, irrefutable discussion on this matter see Shea W. H., *Why Antiochus IV Is Not the Little Horn of Daniel 8* in, Selected Studies on Prophetic Interpretation, Rev. Ed., Daniel and Revelation Committee Series Vol. 1, Hagerstown, Maryland, Review and Herald Pub. Assoc., 1992, Ch. 2.

<sup>46</sup> The sanctuary is cleansed not just because the exceedingly great horn cast down the truth. The parallels with Daniel chapter 7 show this. Daniel chapter 8 adds to chapter 7. The dominion given to the saints in chapter 7 is a result of judgment. The cleansing of the sanctuary in chapter 8 brings the downfall of the exceedingly great horn.

before the second coming of Christ. More details about what this cleansing of the sanctuary actually means and its application to our health will be discussed soon.

In Daniel 8: 14 the cleansing of the sanctuary is described as occurring after a period of 2300 days<sup>47</sup> (literally evening-morning). Using the day-for-a-year principle (see *Appendix Two*) this must stand for 2300 years. However, in chapter 8 no starting point is given for this long period. In fact, as the angel starts to talk about this time period it appears Daniel became overwhelmed (vs. 27). He fainted and the time period part of the prophecy remained unexplained.

*In summary*, we have now discussed the following:

- (i). The sequence of four empires Babylon, Medo-Persia, Greece and Rome as they occur in Daniel chapters 2, 7 and 8.
- (ii). The identity of the horn with eyes and a mouth of Daniel chapter 7 and the exceedingly great horn of Daniel chapter 8.
- (iii). The 1260-year reign of papal power from 538 to 1798 AD.
- (iv). The judgment (mentioned in Daniel chapter 7) being sometime after 1798.
- (v). The judgment of Daniel chapter 7 being the same event as the cleansing of the sanctuary of chapter 8.
- (vi). A 2300-year period associated with the cleansing of the sanctuary (or judgment) that remains unexplained.

#### **4. Daniel Chapter Nine.** Again, it would help to first read this chapter before continuing.

Notice how the three prophetic messages discussed so far were given and explained:

- Dan. 2: Dream and full explanation.
- Dan. 7: Vision and full explanation.
- Dan. 8: Vision and partial explanation.

What about Daniel chapter 9? In this chapter there is an explanation only -- following Daniel's prayer. Why is this? The same Gabriel, who was commissioned to make Daniel understand in the chapter 8 vision, comes in chapter 9 to finish his task. He comes in answer to Daniel's prayer. Really chapter 8 and 9 form one prophetic disclosure. The phrase in Dan. 9: 21 "whom I had seen in *the vision*" obviously refers to the previous vision in chapter 8 where Daniel first mentions Gabriel.

Regarding Gabriel's explanation in chapter 9 it is important to know that verses 24 to 27 are *poetical*. Many modern Bible versions express these verses in poetry. We need to note specifically that verses 26 and 27 are arranged in an **a b' a' b'** pattern.<sup>48</sup> This means that the first part (**a**) of verse 26 and the first part (**a'**) of verse 27 refer to the same subject. Likewise the last parts of both verses (**b** and **b'**) concern the same idea. This may be illustrated as follows:

<sup>47</sup> The 2300 evening-mornings is not 1150 days (from the idea that it represents 2300 evening and morning sacrifices in the temple). "Evening-mornings" is opposite to the wording used to describe the daily sacrifices which is "morning and evening" (1Ch. 16: 40; 2Ch. 2: 4). Instead, it lines up exactly with Genesis chapter 1 where evening-morning represents a 24-hour day.

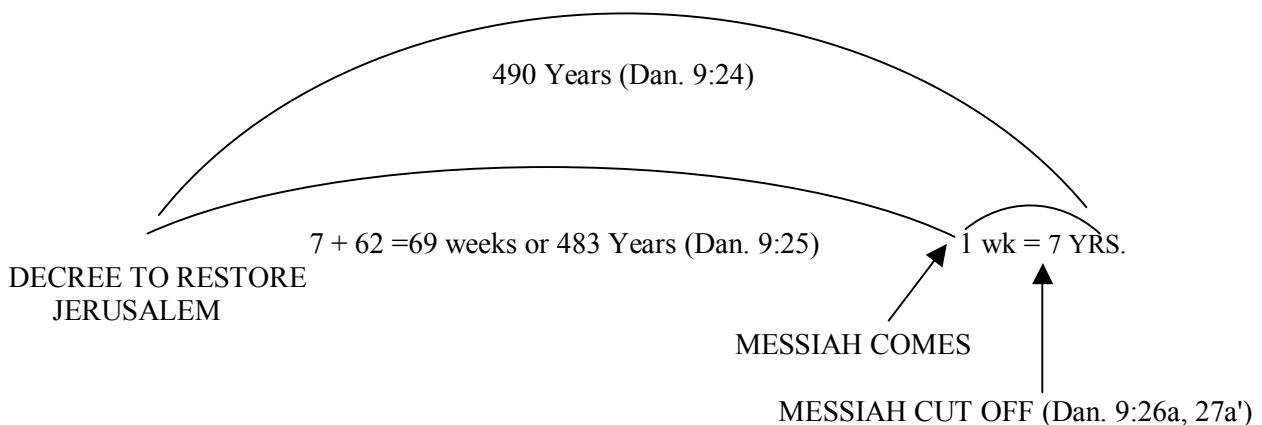
<sup>48</sup> For a more detailed discussion see: Maxwell C. M., *God Cares* Vol. 1, Mountain View CA., Pacific Press, 1985, p.203-212.

Verse 26: <b>a</b>	And after threescore and two [62] weeks shall Messiah be cut off, but not for himself:
Verse 26: <b>b</b>	and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.
Verse 27: <b>a'</b>	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,
Verse 27: <b>b'</b>	and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

It says in the first part of verse 27, "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 [offering] to cease". *This is referring to the work of the Messiah who is described in the first part of verse 26* : "And after threescore and two [62] weeks shall Messiah be cut off, but not for himself". Christ, by His death on the cross, brought to an end the system of rituals and offerings that had previously pointed forward to His ministry (Mt. 27: 51; Eph. 2: 14, 15; Col. 2: 14; Heb. 10: 1-9).

What is Gabriel trying to explain to Daniel in verses 24 to 27? He is telling him that a period of 70 weeks has been given to the Jewish people (vs. 24). This period of time begins with a decree to restore and build Jerusalem (vs. 25). From the time of this decree there will be 69 weeks before the Messiah comes: "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" (vs. 25). During the last 70th week the Messiah will be cut off, but not for Himself i.e. He will be killed for the sake of others (vs. 26a). It is in the *middle* of this last week He is cut off and brings to an end the symbolic system of sacrifice and offering (vs. 27a'). The destruction of Jerusalem is also associated with this 70-week period (vs. 26b, 27b').

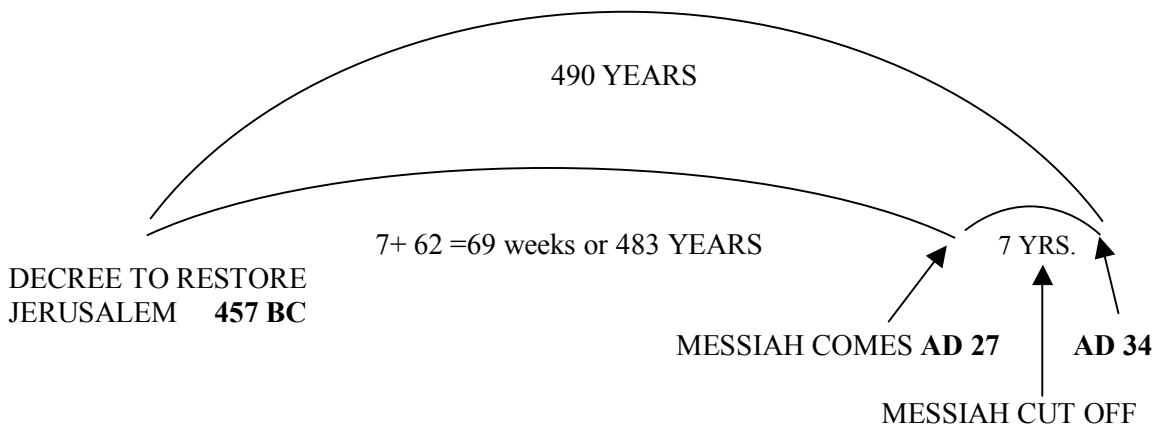
What is this 70-week period? Gabriel's explanation does not make sense<sup>49</sup> unless the day-for-a-year principle is applied (see *Appendix Two*). A week is seven days and seventy weeks is 490 days. Applying the day-for-a-year principle, we can see that Gabriel is talking about a 490-year period. This can be illustrated as follows:



The decree that fits verse 25 of this prophecy is the one mentioned in: Ezz. 7: 7-26. This was 457 BC. Now dates<sup>50</sup> can be added to the diagram as follows:

<sup>49</sup> Seventy weeks is literally only about one and a half years. How can this be enough time to accomplish what is in the prophecy? 490 years fits perfectly when we add in the dates for the decree and the Messiah's coming.

<sup>50</sup> In calculating these dates remember that there is no year zero in the changeover from BC to AD.



The validity of 457 BC, apart from the evidence of scholarly research,<sup>51</sup> is assured by our knowledge of when Jesus lived. The 69 weeks (Dan. 9: 25) is 483 years using the day-for-a-year principle. Adding 483 years to 457 BC brings us to AD 27 -- the year of Jesus' baptism and anointing by the Holy Spirit<sup>52</sup> (remember there is no year zero in the changeover between BC and AD). The seventy-year period closed in AD 34 when Stephen, the first Christian martyr, was stoned.<sup>53</sup> Halfway between AD 27 and AD 34 is when Jesus was crucified. Tragically, by AD 34 the

<sup>51</sup> **Evidence for the 457BC starting point.** Four decrees relating to the building of the temple or city at Jerusalem are recorded in the books of Ezra and Nehemiah. The book of Ezra begins with a decree from Cyrus issued in 538 BC (Ezra 1: 2-4). This decree did not authorise any building of the city, as specified by Daniel 9: 25, so it cannot be the decree referred to in the prophecy. A second decree was issued by Darius I in 520 BC (Ezra 6: 1-12). This decree enabled the construction of the temple to be completed but, again, did not result in the actual city being restored. The third decree was that given to Ezra himself (Ezra 7: 12-26) and authorised him to do many important civil and ecclesiastical duties. Although the decree does not mention building Jerusalem specifically, it is clear that Ezra understood it to include such. This is made plain in Ezra chapter 4. It is important to realize that the first 23 verses of Ezra 4 contain a topical parenthetical note about opposition against Jewish building projects at Jerusalem. Verses 1-5 describe opposition during the time of Cyrus. Verse 6 mentions problems during the reign of Xerxes, and verses 7-23 records the opposition during the time of Artaxerxes. Ezra was opposed by the western governors who wrote a letter to Artaxerxes. In their letter they plainly stated that the Jews who had returned under the decree given to Ezra "are come unto Jerusalem, [and are] building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations." This shows that the decree given to Ezra did include the matter of building the city of Jerusalem. But the western governors were successful in putting a stop to it. Under the fourth decree given to Nehemiah by Artaxerxes the city was finished. But this decree to Nehemiah only served to finish off what was already foreseen and began under the earlier decree given to Ezra. Thus the third decree by Artaxerxes to Ezra is the one that best fits the prophecy of Daniel 9: 25. What was the date of this third decree? In Ezra 7:8 we are told that Ezra "came to Jerusalem in the fifth month, which was in the seventh year of the king". We can be sure of the dates of Artaxerxes' reign from four different sources: (1) The Greek historians, (2) Ptolemy's canon, (3) Babylonian business tablets and (4) Elephantine papyri from Egypt. All four sources indicate that Xerxes died in 456 BC and that Artaxerxes came to the throne in the latter part of the same year. According to Persian and Babylonian methods of reckoning, the remainder of 456 BC would be Artaxerxes' accession year (year "0") and his first official year would have begun at the commencement of the new year in the following spring. Thus, by this reckoning Artaxerxes' seventh year began in the spring of 458 BC and ended in the spring of 457 BC. But Ezra, like the rest of the Jews, counted the years of kings from autumn (fall) to autumn and by this reckoning Artaxerxes' seventh year was from the autumn of 458 BC to the autumn of 457 BC. We should take the Jewish method as applying as this would be the method used in the book of Ezra. *And using this Jewish reckoning Ezra began his journey to Jerusalem in the spring of 457 BC and arrived in the summer of the same year.* This footnote prepared using, Shea W. H., *The Abundant Life Bible Amplifier, Daniel 7-12*, Boise, Idaho, Pacific Press, 1996. See also Horn S.H. & Wood L. H., *The Chronology of Ezra 7*, Washington: Review and Herald, 1953.

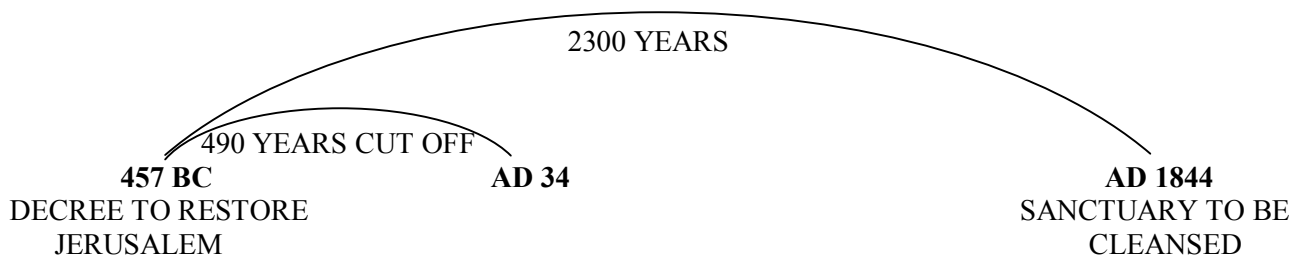
<sup>52</sup> Even if we are allow for a few years flexibility in the date of Jesus baptism the prophecy still points unequivocally to Jesus Christ as the true Messiah. For a user-friendly discussion of the date when Jesus was baptised and crucified see Maxwell C. M., *God Cares* Vol. 1, Pacific Press, 1985, p 215-219.

<sup>53</sup> How accurately can we date the stoning of Stephen? Although the narrative of Acts chapter 7 does not date the incident, indirect evidence indicates it occurred in AD 34. The dating of the stoning of Stephen is based on the career of Paul the apostle. At the beginning of the book of Galatians, Paul gives biographical details, noting especially his infrequent and brief visits to Jerusalem. He tells us that his first visit occurred three years after his conversion (vs. 18). Later he adds that his second stopover

Jews had still not accepted Christ and in AD 70 the Romans destroyed Jerusalem and the temple. Here is a most remarkable prophecy pointing to the true Messiah and the responsibility of the Jewish nation to receive Him. But there is a further amazing truth disclosed by this prophecy -- which will be revealed shortly.

We have now studied the meaning of two prophetic time periods, the 1260-year Papal reign and the 490 years leading up to the time of Christ's first coming. But the 2300-year period associated with the cleansing of the sanctuary (or judgment) still remains unexplained. The key to unlocking the mystery of this longest time prophecy is the 490-year period -- as will be revealed shortly.

The next thing we need to understand is that in Dan. 9: 24 the word "determined" comes from the Hebrew word *chathak* and means, "to cut off"<sup>54</sup>. So verse 24 literally says "Seventy weeks are *cut-off* for your people...". What are these seventy weeks cut off from? Remember the same Gabriel, who was commissioned to make Daniel understand in the chapter 8 vision, comes in chapter 9 to finish his task. In Dan.9: 23 Gabriel says "understand the vision". The part of the chapter 8 vision that Daniel did not understand was the 2300 evening-mornings<sup>55</sup>. Gabriel takes up the explanation where he left off in the previous chapter -- on the subject of time. The seventy weeks are obviously cut off from the beginning<sup>56</sup> of the longer 2300-day period. Therefore the two time periods have the same starting point, namely, the decree of 457BC. Applying the day-for-a-year principle this can be illustrated as follows:



As can be seen from the above diagram, adding the 2300 years to 457 BC brings us to 1844 (again, remember there is no year zero). *This means the cleansing of the sanctuary (or judgment) in Dan. 8:14 began in 1844.*

*Summarising all this, we can see that the Bible is pointing to a great event beginning in 1844. It is a judgment that precedes Christ second coming (a *pre-advent* judgment). It is also referred to as the cleansing of the sanctuary. In Revelation 14:7 we are told to fear God and give glory to Him because the hour of His judgment is (has) come. ***This judgment of Revelation 14: 7, prior to Christ's return, must be the judgment referred to in Daniel chapter 7 and 8 which began in 1844.***<sup>57</sup> What significance does this have for our health? A lot, as will be revealed by the next discussion on the cleansing of the sanctuary.*

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at Jerusalem came fourteen years after the first (Galatians 2:1). Soon after Paul's second visit he set out on the missionary expedition that took him to Corinth. While at Corinth he was accused before the Roman proconsul Gallio (Acts 18:12). We know, from historical records, that Gallio's one-year term of office at Corinth occurred in AD 51 (Shea W. H., *The Abundant Life Bible Amplifier, Daniel 7-12*, Boise, Idaho, Pacific Press, 1996, p. 69). When we subtract the 17 years that relate to Paul's two Jerusalem visits we get AD 34 for the date of Paul's conversion. Reading the account in Acts indicates that Paul's conversion occurred quite soon after the stoning of Stephen. Thus, we can say with some confidence, that Stephen's martyrdom occurred in AD 34.

<sup>54</sup> Strong J., *A concise Dictionary of the words in The Hebrew Bible with their renderings in the Authorised English Version* by J. Strong, (in *Strong's Exhaustive Concordance of the Bible*) Number 2852: "chathak".

<sup>55</sup> Dan. 8: 26, 27. cf. Dan. 8: 14.

<sup>56</sup> The 457 years must be cut off from the beginning of the 2300 years to make sense. If it was cut of from the *end*, then the 2300 years would start in a very strange time (2267 BC) pre-dating, by a long way, any of the kingdoms mentioned in Daniel.

<sup>57</sup> For further information on how 1844 is arrived at and its significance I recommend, Goldsteine C, *1844 Made Simple*, Nampa, Idaho, Pacific Press, 1988. This book has been used in the preparation of *The hour of His judgment has come*.

## 5. The cleansing of the sanctuary.

What actually is this judgment or "cleansing of the sanctuary" that began in 1844 all about? This is a subject we could spend a lot of time investigating. However, here we want to just mention the fundamentals. We would encourage readers to see *Appendices Five and Twelve* for more details. Here are the most important things to know:

- a). It is an *extremely important event* and involves our preparation for Christ's second coming.<sup>58</sup>
- b). The "sanctuary" to be cleansed refers to a sanctuary in heaven and to God's followers on earth. See *Appendix Five* for more details and Bible references. See also *Appendix Twelve*.
- c). The Old Testament Israelite sanctuary had a yearly service, called the Day of Atonement. On the Day of Atonement this *earthly* Israelite sanctuary was symbolically cleansed from sin. This yearly service was also a time when God's Jewish people were to be cleansed from sin and judged.
- d). The Old Testament Day of Atonement service was symbolic of the *heavenly* cleansing of the sanctuary that began in 1844.
- e). In the Old Testament service the people were required to do four things (Le. 23: 26-32):
  - (i). Meet together in a "holy convocation [gathering or assembly]".
  - (ii). Participate in the service of cleansing by afflicting their souls ("ye shall afflict your souls").
  - (iii). Offer an "offering made by fire" to the LORD.
  - (iv). Do no secular work on that day, but keep it as a "Sabbath of rest".
- f). These four things *symbolise* what we should be doing *now* in preparation for Christ's second coming:
  - (i). Regularly attend a church that knows about the cleansing of the sanctuary and that educates its people about it (cf. Heb. 10: 25). [For those interested, I attend a Seventh-day Adventist Church<sup>59</sup>]

<sup>58</sup> How important is this prophecy about the judgment beginning in 1844? This can best be appreciated by realising the importance of the prophecy of Dan. 9: 24-27 concerning Christ's first coming. Daniel chapter 9 and Isaiah chapter 53 are arguably the two most important Old Testament Messianic prophecies regarding Christ's first advent. The 490 years of Daniel chapter 9 relates to Christ's *first* coming and the 2300 years of chapter 8 to His *second* coming. Christ came to His *earthly* temple in Jerusalem, and to His professed people Israel, at His first advent (Jn. 2: 13-21; Mt. 21: 12, 13). His coming then was a type of judgment (Mt. 21:18-20; Lk. 13:6-9 --Israel is likened to a fig tree, c.f. Hos. 9:10; Mt. 21: 33-46; see also Jn. 3: 18,19; 9: 39). When the Jewish nation rejected Him they passed judgment on themselves (Mt. 21: 33-46). In 1844 Christ comes to His *heavenly* sanctuary prior to His second coming. Again it is a ministry of judgment and again it involves His professed people.

<sup>59</sup> Regarding church attendance, I spent about four years looking at different churches from age 16 to 20 before being baptized into the Seventh-day Adventist (SDA) church. This was because I found that this church was the closest to the Bible. If you decide to attend this church because you think it is the closest to the Bible then I am sure that you will be blessed, but remember there are always hypocrites in any church. There are weeds along with the tares. So don't get put off by someone who offends you. Many are put off the SDA church because they think that this church uses the writings of Ellen White instead of the Bible. This is not true. Two basic facts of Christianity are (1). God exists. (2). God has chosen to communicate to humans through prophets. Some prophets wrote down their messages, and some did not. The Holy Bible records God's messages to the world up until the time of Christ and His contemporaries. It gives a complete and simple account of God's plan of salvation and provides an unerring guide to test all other teachings. Above all it presents the Person and Work of the Saviour of the human race. But God did not stop using prophets to speak to His people and to the world when the Bible closed. The gift of prophecy has remained in the church. How do we know? Consider three reasons: (1). The Bible says the gift of prophecy was to be in the church until the church reaches "the measure of the stature of the fulness of Christ" (Eph. 4:11-13). Have we reached this state yet, as a church? If the church reaches this state, surely it will be close to the time of Christ's return. (2). Jesus said there would be false prophets up to the time of His return (Mt. 24: 24-27). If there were no true prophets He would surely have just warned against all that made any claims to such a calling. (3). Logic. There is no passage to say the gift has been withdrawn. It is not logical to do so: why would God withdraw the gift at a time of special need? I believe the writings of Ellen G. White are a prophetic voice from God for us in these last days. As such, God is speaking to us through them – as He has spoken through other prophets in the past. If you have doubts, the best thing to do is to spend time prayerfully reading these writings and considering the fruit of Ellen G. White's ministry.

(ii). Humble ourselves before God (cf. Mt. 18: 3,4; Js. 4: 6,10) and fully enter into the everlasting gospel's experience of cleansing from sin.

(iii). Make a complete surrender of our lives -- all we have and all we are -- to our Creator and Saviour (cf. Mk. 8: 34-38).

(iv). Do not trust our own works to save us, but the merits of Christ.<sup>60</sup> This is done by accepting Christ into our hearts and lives as our personal Saviour and Lord, and by entering completely into all aspects of the everlasting gospel (cf. Heb. 3: 12-4: 16; Gal. 2: 20; Phil. 3: 7-11). See *The everlasting gospel* and *Appendix One*.

*We need to fully enter into the life-giving, health-restoring experience of the everlasting gospel.* Then through God's grace we can be cleansed from sin in preparation for Christ's second coming (cf. 2Co. 7: 1; 2 Pe. 3: 10-14; 1Jn. 3: 2,3). If we believe we are part of God's true people on earth then this message applies directly to us.<sup>61</sup> What if we consider ourselves to be outside God's true people? The Bible plainly says that there is only one way to God; only one way to be saved<sup>62</sup> -- through Jesus Christ (Jn. 14: 6; 17: 3; Acts 4: 12). If we have not taken the opportunity to trust and accept Christ then we have already been judged and we have no hope<sup>63</sup> unless we come to Him and receive His grace (please see *The everlasting gospel*).

Being healed and cleansed from the disease of sin through the everlasting gospel is an essential part of preparing to meet Jesus Christ in peace at His second coming. We need to co-operate with the work going on in the heavenly sanctuary by letting Jesus cleanse us from our sins and character defects. Since our bodies are to be a temple or dwelling place of the Holy Spirit (1Co. 6:19; 2Co. 6: 16) this cleansing includes receiving strength from Christ to put away any habits or practises that are destroying our body's health.<sup>64</sup>

*Summary of "The hour of His judgment is come".* In this study of the Bible we have investigated the following:

- (i). Parallels between the prophetic messages of Daniel chapters 2, 7 and 8 showing the historic sequence of empires, Babylon, Medo-Persia, Greece and Rome.
- (ii). The identity and activities of the horn with eyes and a mouth (Daniel chapter 7) and the exceedingly great horn (Daniel chapter 8).
- (iii). Three prophetic time periods:
  - 1/ The 1260-year papal reign (Daniel 7).
  - 2/ The 490-year period from the restoration of Jerusalem to the first coming of Christ (Daniel 9).
  - 3/ The 2300-year period from the restoration of Jerusalem to the beginning of the judgment or cleansing of the sanctuary (Daniel 8 and 9).

<sup>60</sup> It is important to note here that keeping the weekly seventh-day Sabbath is a sign or acknowledgment that we *cannot* be saved by our own works but by God's sanctifying grace and power (see *Worship Him who made heaven and earth, the sea and springs of water*).

<sup>61</sup> The message to the church of Laodicea in Revelation chapter 3 is very significant regarding the judgment or cleansing of God's people prior to the second coming of Christ.

The ancient church of Laodicea (Re. 3: 14-22) is symbolic of God's last church before the second coming. If we study the letters to the 7 churches (Re. chapters 2 & 3) and compare them with the history of the Christian church we will notice that they fit into seven historical church periods (dates are an approximate guide only):

(1). Ephesus, the church of Christ's first apostles (31-100 AD). (2). Smyrna, the persecuted church (100-313). (3). Pergamum, the compromising church (313-538). (4). Thyatira, the church of the dark ages (538-1565). (5). Sardis, the church of the reformers (1565-1740). (6). Philadelphia, the missionary church (1740-1844). (7). Laodicea, the lukewarm church (1844 to ?). Further evidence for Laodicea being the *last* church can be found by comparing the message to Laodicea (especially Re. 3: 17, 18) with the message of Re. 16: 15 which is given during the preparations for the last great battle of Armageddon. The name Laodicea means "a people judged".

Another important passage is Malachi 3:1-5 which describes God coming to the sanctuary to cleanse His people. This passage is an apt portrayal of the Day of Atonement ministry or judgment that has been going on in heaven since 1844.

<sup>62</sup> Regarding those who have never heard about Christ or the everlasting gospel, the Bible indicates that we are judged by the light and opportunities that we have had (Jn. 3: 19; 9: 41; 16: 22; Ro. 2: 14, 15; Js. 4: 17). Sadly, many, many people have had an opportunity to know these things but have *never done anything about it*. Those who may be saved without hearing about Christ will still be saved *because of His merits alone*. Everyone in heaven will be there because of Christ.

<sup>63</sup> Jn. 3: 18-20, 36; Eph. 2: 12.

<sup>64</sup> See *Appendix Eight*. Reading this appendix may help in changing to a healthier lifestyle. Being healthy will certainly help us appreciate truth. It will also help us have energy for service to others. *However*, we must *never* forget, that we are not saved because of our efforts to be healthy but because of God's grace revealed to us in Jesus Christ (see *The everlasting gospel*).

- (iv). The "judgment" (Daniel 7) or "the cleansing of the sanctuary" (Daniel 8) which began in 1844 *and which is referred to in Re. 14: 7.*
- (v). Some details about the significance of the cleansing of the heavenly sanctuary *as it applies to us in our preparation for Christ's imminent second coming.*



## **5. Worship Him that made heaven, and earth, and the sea, and the fountains of waters. Re. 14:7**

Let's look at the context of this command to worship the Creator:

Revelation 14:6,7 says (emphasis supplied): "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.**"

The first thing to say here is that to properly worship God we need to have experienced Christ's healing, transforming presence in our lives (see *The everlasting gospel*).

The words "worship Him that made heaven, and earth, and the sea, and the fountains of waters" are an allusion<sup>65</sup> to the fourth commandment. That is, they point us to the Sabbath commandment (Ex. 20: 8-11). This can be seen from the number of words in common (verbal parallels) with Ex. 20: 11. Also Revelation chapters 13 and 14 represent a "structural" parallel with the first four of the Ten Commandments. A structural parallel in Revelation is one where there is a whole series of related ideas between Revelation and another Bible passage. Notice in chapter 13 that the unholy powers described there *counterfeit or rebel against the first four of the Ten Commandments*:

- (1). The first commandment tells us to have no other gods before the LORD our God; but the sea-beast of Revelation 13 is worshipped as a god.
- (2). The second commandment tells us to not make for ourselves any image to worship; but in Revelation 13 an image to the sea-beast is worshipped.
- (3). The third commandment tells us to not take the name of the LORD our God in vain; but the sea-beast of Revelation 13 is full of names of blasphemy and opens its mouth to blaspheme God.
- (4). The fourth commandment tells us to remember the Sabbath day, and describes this commandment in terms of a seal. Ancient covenants were sealed in the middle and, of course, the fourth commandment is in the middle of the Ten Commandments. A seal contains a name, a title, and a dominion (in this case "the LORD --Yahweh", "God the Creator", "the heavens the earth and the sea"). The sea-beast has a counterfeit seal -- the mark of the beast (which will be studied in more detail later).

The final battle before Christ's second coming *involves the matter of worship*. Try counting how many times in Revelation 13 and 14 worshipping the beast or its image is described. Although false worship is described many times in these two chapters, the word "worship" in reference to God is referred to only here in Re.14:7. *This indicates that the fourth commandment and true Sabbath-keeping will be a critical issue in the final battle.*

### **Passages that identify and describe the true Sabbath include:**

- (1). Ge. 1: 31 - 2: 3. The Hebrew word translated "rested" in Ge. 2:2 is *shabath*. Hence, this verse could be translated, "And on the seventh day God ended His work which He had made; and He had a Sabbath rest on the seventh day from all His work which He had made."  
The seventh-day Sabbath was instituted before sin came into the world and has universal application. God obviously rested on the first Sabbath for a purpose, namely, to give us an example and to set the day apart as a special weekly appointment with Himself. It commemorates creation and points us to the one true God -- our Maker. If people had always properly remembered the Sabbath there would never have been a worshipper of stone idols or a true atheist or evolutionist. This is why Satan has made the Sabbath a point of special attack.
- (2). Ex. 20: 8-11. Perhaps the most neglected of all the Ten Commandments is the true seventh-day Sabbath. Every reasoning human being would do well to ponder God's instruction to *remember* and *keep holy this* day.
- (3). Ex. 31: 13-17. Here God's great sign is outlined clearly. How can we doubt the importance that God gives to this commandment when we read this passage?

<sup>65</sup> See *Introduction to Revelation*, point 7, for an explanation of what an allusion is.

(4). Is. 58: 13, 14. This passage describes some important elements of true Sabbath-keeping. Also these verses contain three wonderful promises.

(5). Lk. 23: 55-24: 1. When we read this passage we can tell which day is God's Sabbath. Jesus died on Friday ("Good Friday"), He rested in the grave on the seventh-day Sabbath and on Sunday (the first day of the week, "Easter Sunday") He arose from the dead. The seventh-day Sabbath actually began at sunset Friday and ended at sunset Saturday.<sup>66</sup> The Sabbath commemorates the saving work of Christ. He rested after His sacrifice on the cross like He did after creation. The Sabbath points us to re-creation in Christ. It points us to the everlasting gospel. *We are to keep it as a sign that we are depending on God to save us -- and not our own works* (Cf. Heb. 4:9,10<sup>67</sup>). Far from being legalistic, keeping the Sabbath properly will demonstrate our trust that God *alone* can sanctify us (set us apart as His).<sup>68</sup>

(6). The seventh-day Sabbath (Saturday) was the day Jesus kept (Lk. 4: 16).

We need to remember that God is particular about the way we worship Him and our response to His commandments.<sup>69</sup> Faith is demonstrated by believing God and doing what He says even if it may not seem logical or necessary to us. This is why the Sabbath commandment is an ideal test of loyalty to God. All of the other nine of the Ten Commandments can be viewed from the point of view of logic or self-interest. But the keeping of the seventh rather than the first, third or any other day of the week is based purely on what God has said (cf. Lk.6: 46).

**For more information on the Sabbath, please see my book *Sabbath Challenge, Sabbath Delight!* ISBN 1591606039 available from [www.XulonPress.com](http://www.XulonPress.com). Selections are available to read at [www.lis.net.au/~dbird](http://www.lis.net.au/~dbird) or [www.burnoutsolutions.com.au](http://www.burnoutsolutions.com.au).**

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<sup>66</sup> The "preparation" day (Luke 23:54; Mark 15:42; John 19:31, 42) was the day before the weekly Sabbath. In modern terms this day began at sunset on Thursday night and finished at sunset on Friday night (the Jews measured days from sunset to sunset, Leviticus 23:32, Genesis 1:5, 8, 13). It was because Friday sunset (the end of the preparation day and the beginning of the Sabbath) was near that the Jewish leaders wanted the legs of the crucified men broken to hasten their death (John 19:31). It was likewise because the Sabbath drew near (sunset was getting close) that the disciples hurried to get Christ's body buried in a nearby tomb and the woman did not have time to do all that they would have liked with their spices (John 19:42; Luke 23:54-56).

<sup>67</sup> Heb. 4:9,10 says, "There remaineth therefore a rest (**Gk. *sabbatismos***) to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from His."

<sup>68</sup> Ex. 31: 13; Eze. 20: 12.

<sup>69</sup> On the subject of God being particular, here are some relevant passages: Ge. 3: 1-8; Ge. 4: 3-5 (cf. Heb. 11:4); Le. 23: 26-30; Ex. 16: 4-30; 1Sa. 15: 1-23; 2Sa. 6: 1-7 (cf. Nu. 4: 15, 19, 20); 1Ki. 13: 1-26.

## **6. Babylon is fallen. Re. 14: 8**

Re. 14:8 says (emphasis supplied): “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.”

### **1. Who or what is Babylon?**

The identity of Babylon can Biblically be studied in two ways. Firstly, the book of Revelation identifies end-time Babylon as a conglomerate of “the dragon, the beast and the false prophet”. This we will be studying in detail shortly. Secondly, Babylon can be studied from the point of view of her philosophy and motives as revealed in the Old Testament records. We will take a look at this second view of Babylon after examining the specific identity given to her in Revelation.

#### ***Babylon’s Identity in the Book of Revelation.***

To find out who or what Babylon is symbolic of in Revelation we will need to turn to chapters 16-19. Revelation Chapter 17 is especially important. It contains several symbolic figures. Here the focus will be on identifying “the great” whore or prostitute of Re. 17:1 who is described as sitting on many waters (for help in identifying other symbolic figures of this chapter please refer to *Appendix Six*). Re. 17:5 tells us that this prostitute's name is *Babylon*.

In the Bible a pure woman is used as a symbol for a pure church<sup>70</sup> and a prostitute is used to represent the professed people of God in a fallen or apostate condition.<sup>71</sup> So we know that Babylon in Revelation Chapter 17 is very likely to be a symbol of the Christian Church in apostasy.<sup>72</sup> But the symbol has more meaning than just this.

Re. 17:18 explains that the prostitute called Babylon is the “great city”<sup>73</sup> and Re.16: 17-21 describes the punishment of “the great city” or Babylon that occurs during the seventh bowl plague.<sup>74</sup> As a result of this seventh plague, Babylon is divided into *three parts* (Re. 16: 19). What are these three parts?

To understand what the three parts of Babylon are, we need to know that Babylon gets together with the kings of the earth to fight against Jesus and His people. The preparations for this war, and/or the battle itself, are mentioned in:

- (1) Re. 16:13-16.
- (2) Re.16: 18-21.
- (3) Re. Chapter 17 (Notice verse 14).
- (4) Re.19: 11 to Re. 20:3.

All these passages describe the same battle (known as the battle of Armageddon) that occurs in conjunction with Christ's second coming. Let us study the different participants in this battle using the following table:

<sup>70</sup> Eph. 5: 25-27; 2Co11:2; Je. 6: 2.

<sup>71</sup> Eze. Chapters 16 and 23; Hos. 1:2; Je. 2:20; Is. 1:18-20. Notice also Re. 17:16. The usual punishment for a harlot in the OT was stoning (De. 22:21). But if she was the daughter of a priest she was to be burned (Le. 21:9).

<sup>72</sup> A harlot is also used in the Old Testament to describe the Pagan cities of Tyre (Is. 23: 15-17) and Nineveh (Nahum 3:4). It seems that their false systems of worship are the main reason they are called harlots. The “witchcraft” of Nineveh is specifically mentioned. In view of this, we need to consider that the prostitute of Revelation 17 may well symbolise more than just the Christian Church in apostasy.

<sup>73</sup> The term “great city” is used several other times in Revelation as a reference for Babylon: Re.14: 8; 16:19; 18:10, 16, 18, 19, 21.

<sup>74</sup> If we compare this description with Re. 6:12-17 we can see that the seventh bowl plague occurs in conjunction with Christ's second coming.

Bible reference.	Evil powers.	Good powers.
Re.16: 13-16	<i>The dragon.</i> <i>The beast.</i> <i>The false prophet.</i> The kings of the earth (gathered by evil spirits).	Jesus (coming unexpectedly as a thief). Those who watch and keep their garments.
Re. 16: 18-21.	<i>The great city -- Babylon.</i> The cities of the nations.	God.
Re. Chapter 17.	<i>Babylon (whore or great city).</i> Scarlet beast with 7 heads and 10 horns.	The Lamb -- King of kings and Lord of lords. The called, chosen and faithful.
Re.19: 11 to Re. 20:3.	<i>The beast.</i> <i>The false prophet.</i> <i>The dragon.</i> The kings of the earth and their armies.	Him who sat on the horse. His army.

Now let us look at these passages point by point:

- a). Re. 16: 13-16 describes the gathering of the kings of the earth under the influence of evil spirits from three powers: dragon, beast and false prophet. They gather together for the war of the great day of God Almighty.
- b). Re. 16: 18-21 tells us that in the last great battle Babylon breaks up into three parts and that the “cities of the nations” fall.
- c). Re. Chapter 17 describes a scarlet beast with 7 heads and 10 horns (vs. 12, 13, cf. vs. 3.). The seven heads are described as being “seven mountains” or “seven kings” and the ten horns represent “ten kings”(vs. 9,10, 12). These kings are all under the influence of the harlot Babylon who rides the scarlet beast (vs. 1-3, 18). This confederacy makes war with the Lamb -- who overcomes them (vs. 14). So, in summary, we have Babylon and various kings (symbolised by parts of the scarlet beast) making war against God.

Putting the above three points together we have:

a). 16: 13-16. <i>Dragon, beast, false prophet</i> + kings	=> War.
b). 16: 18-21. <i>Babylon</i> + cities of the nations	=> War => Babylon breaks into 3.
c). Ch. 17. <i>Babylon</i> + kings	=> War.

From the above table we can see that "*Dragon, beast, false prophet*" is equivalent to "*Babylon*". Therefore, the three parts of *Babylon* must be the *dragon, the beast and the false prophet*. This confederacy combines with the kings of the earth (also called “the cities of the nations”) to war against God and then breaks into its three parts.

- d). This understanding is confirmed by Re. 19: 11-20: 3. Here the break-up of the three parts of *Babylon* into the *dragon, beast* and *false prophet* is described in more detail. When Christ makes war with these evil powers the *beast* and *false prophet* are thrown into the lake of fire (19: 20) and the *dragon* is shut up in the bottomless pit (20: 3) thus breaking up their unholy alliance.

**These Bible passages we have just studied describe a religious confederacy that controls and cooperates with a civil confederacy in warring against God and His people.** The religious confederacy is represented by the impure woman and is made up of the dragon, the beast and the false prophet. The civil confederacy is described variously as the kings of the earth, the cities of the nations or the scarlet beast with 7 heads and 10 horns. The evil union between

the religious and civil elements is described as fornication (Re. 17: 3; 18:3). The worldwide extent of this evil conglomerate is made clear by such passages as Re. 16:14 and 18: 3.

If readers want to learn more about the identity of the scarlet beast please **first study this section on Babylon** then see *Appendix Six*. Studying this section first will save time and avoid possible major misunderstandings.

The next question, of course, is *who are the dragon, the beast and the false prophet that make up Babylon?* Once again, in showing how the Bible reveals the identity of these powers, we do not wish, in any way, to judge the sincerity of the people involved with them. Please remember this information is given in the Bible, by our Heavenly Father, in love and compassion (cf. Re. 3: 19; Hebrews 12: 5-11). We will call this evil alliance of the dragon, beast and false prophet "*the unholy trinity*".

### A. The Dragon.

The first member of the unholy trinity is identified in Revelation chapter 12. Please read this chapter to refresh your mind regarding its contents. The beginning of chapter 12 describes a pure woman giving birth to a son which a "great red dragon" wants to kill. But the child is caught up to God and to His throne. This male child is obviously Jesus. He is the One who was caught up to God's throne (Re. 3: 21; Mk.16: 19). He is the One who is to rule with a rod of iron (Re. 12:5 cf. Re. 19:13-16; Ps. 2: 7-9). The woman here represents God's true church. The number "12" is a symbol of the people of God (ancient Israel had 12 tribes. The Christian church had 12 apostles).<sup>75</sup>

The identity of the dragon is made easy for us because in Re. 12: 9 it is clearly and unequivocally named as "that old serpent, called the Devil and Satan." So the first member of the unholy trinity is Satan himself. This is confirmed by studying again Re. 19: 11-20: 3. As mentioned previously, this passage describes the break-up of the three parts of Babylon into the dragon, beast and false prophet at the second coming of Christ. The beast and false prophet are thrown into the lake of fire (19: 20) and the dragon "*that old serpent, which is the Devil, and Satan*" is bound for a thousand years and shut up in the bottomless pit (20: 2, 3). Again the identity of the dragon part of Babylon's trinity is further confirmed by reading Re. 20: 7-10. Here it says that after the thousand years *Satan* is released and deceives the resurrected wicked. They then surround God and His people in a foolish attempt at war. Fire from God devours them and "*the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are*".

Before going on to discuss the next member of Babylon's unholy trinity it would be worthwhile to mention a few things about the dragon:

First, we should note that he is the true leader of the end-time war against God and His people. As we will mention in more detail later, Babylon's unholy trinity is actually a counterfeit of the true trinity of Father, Son and Holy Spirit. The dragon is the one who counterfeits the position of the Father.

Second, please notice that three times in Revelation chapter 12 the dragon is warring against God's people on earth, and once he is fighting in heaven. Let us study what this chapter says about the different powers Satan has or will use in his earthly wars:

1. In Re. 12: 4 the dragon is described as trying to kill the infant Christ as soon as He is born. Through which power was Satan working here? It was the *Imperial or Pagan phase of Rome* acting through its local leader King Herod (Mt. chapter 2).

2. In Re. 12: 13-16 we have the dragon's war against the church during the 1260-year period.<sup>76</sup> Through which power was Satan working here? The answer is given in Revelation 13: 1-7. The beast that comes out of the sea reigns for the 1260-year period (vs. 5) and during this time makes war with God's people (vs. 7). The identity of this beast from the sea will be discussed soon.

<sup>75</sup> See also Je. 6: 2, Eph. 5: 25-27 and 2Co. 11: 2 where a woman symbolises the church or people of God.

<sup>76</sup> 7. For a detailed explanation of this time period please see *The hour of His judgment is come*.

3. In Re. 12: 17 we have the dragon's war against the church at the end of time. Through which power will Satan work here? The answer is given in Revelation chapter 13 (see especially Re. 13: 11-17). One translation of Re. 13: 1 says, "Then *he* [the dragon] stood on the sand of the sea." It is as if the dragon is calling for reinforcements -- the beast that comes out of the sea, the beast that comes out of the earth and the associated "image to the beast". The identity of the two beasts of Revelation chapter 13 will be discussed shortly because they represent the other members of the unholy trinity of Babylon. The identity of the image to the beast is covered a little later (in the next chapter).

Now a question. The announcement of Re. 14: 8 is, "Babylon is fallen". Surely, everybody knows the Satan is fallen, that Satan is a wicked, hostile, corrupt being -- so why announce that he is fallen? Let us ask another question, "When did Satan really fall? When was he exposed for who he is?" Surely it was at the cross when Christ died. Then Satan was exposed to all as a liar and a murderer. We believe this is referred to in Re. 12: 10,11 (cf. Jn.12:31,32; Lk.10:18). The blood of the Lamb is what silences the accusations of Satan. So, at the end of time, as the everlasting gospel about Jesus' death for sinners is proclaimed, so also is the fall of Satan declared. In addition to this, strange as it may seem, there appears to be a growing idea that Satan is not such a bad person after all. Thus we have many people embracing satanism, the occult, mysticism and spiritualism.<sup>77</sup> These people need to be convinced of the wickedness of Satan. They need to be convinced of the fact that Satan is their enemy and that he is plotting their ruin. Hence, the proclamation "Babylon is fallen" will, no doubt, include a warning about being involved with the occult, mysticism and spiritualism. Satan, the dragon, is the originator and controller of all false religions. While it will be seen that the beast and false prophet especially portray the fallen Christian church, we can also conclude that in the dragon part of Babylon we have represented all the other false, non-Christian religions of the world.

Satan is the real leader of Babylon. He is the "king of Babylon". Please read Isaiah 14: 3-19 and notice how these verses portray the fall of Satan (Lucifer) and symbolise him as the king of Babylon.<sup>78</sup>

## **B. The Beast.**

Revelation contains descriptions of 5 different "beasts"<sup>79</sup>. Three of these different entities are called "the beast" (see Re. 11: 7; 13: 2; 17: 3-7). However we can see clearly which beast is referred to as part of the unholy trinity when we realise that Revelation chapters 12 and 13 describe, in sequence, the three members of this unholy alliance. Chapter 12 describes the dragon and chapter 13 the beast and the false prophet. Comparing Re. 19: 19, 20 (which, as we have mentioned, is describing the break-up of the unholy trinity) with chapter 13 (esp. Re. 13:11-14) confirms the identity of both the beast and the false prophet. The beast arising out of the sea (we will call this the *sea-beast*) in Re.13:1 is "the beast" of the unholy trinity. The second beast of chapter 13 which arises out of the land (we will call this the *land-beast*) is the false prophet. This false prophet works the miracles on behalf of the sea-beast in order to deceive the people of the world (Re.13:14; 19:20).

Who is this sea-beast of Revelation chapter 13? The identity of this beast should be clearly seen when its

<sup>77</sup> The phrase "that old serpent" (Re. 12:9) points us right back to Genesis chapter 3 where Satan used a snake (serpent) to deceive Eve. Satan said to Eve "you will not surely die" (Ge. 3: 4) in direct contradiction to God who said that if they ate of this particular tree they would surely die (Ge. 2:17). This first lie of Satan (that, despite disobeying God, Eve was immortal) forms the foundation of modern spiritualism (or spiritism). Spiritualism's claim is that the dead can be contacted by the living. *Webster's Dictionary* defines spiritualism as: "A belief that spirits of the dead communicate with the living...". This false idea is based on the Satanic lie that our "souls" or "spirits" are inherently immortal. If, as spiritualism alleges, the soul is immortal and goes into a new and higher existence (cf. "ye shall be as gods"-- Ge. 3: 5) at death, it is natural to expect to be able to communicate with these departed "souls". The falseness of this doctrine is exposed by understanding the Bible's teaching about the human soul, death and the wickedness of necromancy (trying to contact the dead) -- see *Appendix Seven. What happens when you die?* Spiritualism includes the New Age movement (See for example Baron A W., *Deceived by the New Age*, Boise, Idaho, Pacific Press, 1990; Chandler R., *Understanding the New Age*, Dallas, Texas, 1988, Word Inc., chapter 5, Historical Roots). See also *Appendix Ten: Notes on Atheism, Islam and Spiritualism*.

<sup>78</sup> Isaiah 14:17-20 refers to the time when Satan will be bound a thousand years and left to wander a desolate earth with his evil angels while all the people who have followed him lie asleep in their graves awaiting the second resurrection.

<sup>79</sup> The dragon of chapter 12, the sea-beast and land-beast of chapter 13, the scarlet beast on which the woman sits in chapter 17, and the beast from the bottomless pit of Re. 11:7.

characteristics are listed. From Re. 13: 1-10 we get the following:

- a). It arises out of the sea. Waters represent “peoples, and multitudes, and nations, and tongues” (Re. 17:15). So this power arises out of a populated area of the earth.
- b). It has elements of all four of the beasts of Daniel chapter 7 (Re. 13: 1,2). It has the ten horns of the fourth beast of Daniel 7, the body of the third beast of Daniel 7, the feet of the second beast, and a mouth like the first beast. The sea-beast also has seven heads and if we add up all the heads of the animals described in Daniel chapter 7 they likewise come to a total of seven. Remember that the four beasts of Daniel 7 represented, in order, Babylon, Medo-Persia, Greece and Rome. So this sea-beast in Revelation has characteristics of these four empires.<sup>80</sup>
- c). The dragon gives it his power and throne and great authority (Re. 13:2). This obviously must mean that Satan is the power and authority behind this sea-beast. But there is more. As noted above, the first power Satan used in Revelation Chapter 12 to fight against God's cause on earth was Imperial Rome. The second power used was the sea-beast -- which does the persecuting during the 1260 years.<sup>81</sup> This suggests that as the 1260 years was about to begin the dragon gave the throne and authority of his Imperial Roman power to the sea-beast who was to be his next instrument. So this sea-beast takes over after Imperial Rome, and (as we can see from point "b" above) inherits characteristics of the four previous empires.
- d). This beast receives a fatal wound but rises again, as it were, from the dead. Two things are noteworthy here. First, this power reigns for a time, then appears to die but rises again to prominence later. Secondly, it is a counterfeit of Jesus Christ. This can be seen from this counterfeit death and resurrection as well as from the following other characteristics: It has a ministry, like Jesus, of 3 1/2 years (Re. 13: 5). It receives authority (c.f. Jn. 5: 26, 27; Jn. 17:2) from a father figure (the dragon). It is promoted by the land-beast who performs miracles<sup>82</sup> to authenticate it (Re.13:12-14). This contrasts with the Holy Spirit who glorifies Christ and works miracles for Him (Jn. 16: 13, 14; Mt. 12: 28). Clearly the "unholy trinity" is a counterfeit of the true trinity of Father, Son and Holy Spirit. The next point (e) discusses two further counterfeits of Christ that this sea-beast has.<sup>83</sup>
- e). It blasphemes God. Let's look at what the Bible says about blasphemy. Jesus was sometimes falsely accused of committing blasphemy. On one occasion (Mk. 2:1-12) a paralysed man was brought to Him for healing. This man not only needed physical healing but also relief from overwhelming guilt. Maybe the guilt had caused his illness. As Jesus compassionately looked upon him He realised his major need was the guilt and therefore addressed this problem first saying, "Son, thy sins be forgiven thee." The man was relieved, but some of the Jewish leaders who were standing by accused Jesus of committing blasphemy because He said that He had the right to forgive sins. Of course this was a false charge because Jesus, being God, and man's Saviour, has every right to (and wants to) forgive people for their sins and restore them to a right relationship with Himself. However, for anyone other than God to claim to be able to forgive sins is blasphemy. Dear Reader, if you have a problem with sin and guilt please come to God, through Jesus Christ, in prayer asking Him humbly to forgive you and restore you to Himself (Heb. 7: 25; 4:14-

<sup>80</sup> We know from the Bible that ancient Babylon was characterised by idolatry, oppressing the people of God and attacking the sanctuary of God (e.g. Dan. 1:1,2; 5:2-4,23). Medo-Persia was characterised by its leader making dogmatic decrees that threatened God's people with death (Dan. chapter 6; Esther chapter 3). Greece was characterised by idolatry (Acts 17: 16). Rome, of course, persecuted God's people including crucifying Christ and sending John, who wrote Revelation, to the prison-island of Patmos. For extensive documentation on how the horn with eyes and a mouth inherited characteristics of previous empires, especially Babylon, see Hislop A., *The Two Babylons*, A & C Black Ltd., London, 1939. Also, it is helpful to now about Gnosticism which was strong in the first century AD and which threatened Christian churches. Gnosticism has its roots in Babylonian and Persian beliefs but was also strongly influenced by Greek Platonism. It was a religion of sacraments and mysteries. It fostered ritualistic worship and liturgy. It taught that matter was essentially evil. One result of this was asceticism. This came from the idea that the body should be denied even natural desires and that holiness resulted from separation, as far as possible, from matter. Celibacy and monastic lifestyles grew out of this idea (Clarke F. E., Dau W.H.T. et al, *NASB Encyclopaedia to the Master Study Bible*, Article "*Colossians*", Nashville, Tennessee, Holman Bible Publishers, 1981; Fromm L. E., *The Prophetic Faith of Our Fathers*, Washington DC, Review and Herald, 1950, vol. 1, p. 222-225).

<sup>81</sup> Imperial Rome was the power used especially by Satan to fight against God's people until the 1260-year period when the sea-beast took over this role.

<sup>82</sup> See *Appendix Ten: Notes on Atheism, Islam and Spiritualism*.

<sup>83</sup> The claim to forgive sins and the claim to titles of Divinity.

16; Mt. 6:9-12; 1Jn.1:9). But please do not go to anybody else who claims to provide relief from sin.<sup>84</sup> On another occasion (Jn. 10: 30-33) Jesus said "I and My Father are one." The Jews accused Him of blasphemy saying "Thou, being a man, makest Thyself God." Once again, it was perfectly correct for Jesus to claim to be God, but the Jews misunderstood Jesus and His mission. For anybody else to claim the titles of God would, of course, be blasphemy.

So, in identifying this sea-beast in Revelation chapter 13, we need to look for a power whose agents use the titles of God for themselves (cf. 2Th. 2: 3,4) and claim to provide relief from sin. Blasphemy may also include other areas of contempt for God's truth. In Re. 13:6 we are told specifically that this power opens its mouth to blaspheme God's name, His tabernacle (sanctuary or dwelling place), and those who dwell in heaven.

f). The sea-beast has a period of rule of 42 months (Re.13: 5<sup>85</sup>). This is a period of 1260 days or 3 1/2 years (in prophetic time a month is 30 days and a year 360 days<sup>86</sup>). We need to apply the prophetic day-for-a-year principal here (see *Appendix Two*). By doing this we can see that this power has a period of rule of 1260 years.

g). It persecutes God's true people (Re. 13:7).

h). It is worldwide in its extent (vs. 7).

i). It receives worship (vs. 8) i.e. it is, at least partly, a religious power.

j). It has a special mark which is enforced at the end of time (verse 16, 17).

k). It has a special number (666) which is the number of "his name" and the "number of a man" (vs. 17, 18).<sup>87</sup>

If we compare these identifying characteristics with those of the horn with eyes and a mouth of Daniel chapter 7 we will realise that they are referring to the same power, the Papacy. As noted previously, the description of the sea-beast in Re.13: 1,2 points directly to Daniel chapter 7 (the sea-beast is made up of parts of all four beasts of Daniel 7 and, like them, comes up out of the ocean). Please notice the following similarities between the sea-beast and the horn with eyes and a mouth:

i). Both follow immediately after Imperial Rome.

ii). Both have a reign of 1260 years.

iii). Both persecute God's true people.

iv). Both have a mouth speaking great things against God.

v). Both continue until the time when Christ's eternal kingdom takes over, at which time they are destroyed by fire

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<sup>84</sup> Some have used Jn. 20: 23 to claim that individual church dignitaries can absolve people of their sins. However, by comparing Jn. 20: 23 with Acts 2: 1-4, Mt. 18: 15-18, 1Co. 5: 12-6: 3, 2Co. 2: 5-10 (see also Ps. 25: 18, 86: 5; Dan. 9: 19; Mt. 6: 12; Lk. 5: 24, 11: 4; Acts 5: 31, 26: 18; 1Jn. 1: 9) we can see that Christ is conferring authority for church discipline on the corporate organisation. If a church member becomes involved in sin then the instruction of Mt. 18: 15-17 is to be applied. If they refuse to repent then the church has the authority to remove them from membership thus ratifying what already is acknowledged in heaven. Likewise, if they do repent the church can forgive them even as they have first been forgiven by God. Regarding Mt. 18: 18, the word "bound" is the Greek word *deo* and is in the perfect tense. The perfect tense describes an action which is viewed as having been completed in the past. Thus what the church binds has already been bound in heaven. Young's literal translation points to this: "Verily I say to you, Whatever things ye may bind upon the earth shall be having been bound in the heavens..."

<sup>85</sup> The other references to this time period in Revelation are 11: 2,3 and 12: 6,14.

<sup>86</sup> See footnote entitled *Prophetic Time for The hour of His judgment has come*, Daniel Chapter Seven, pt. (f).

<sup>87</sup> The following is a very brief introduction to the study of this number: The number 666 can be considered as having both a symbolic and a literal interpretation. Symbolically, the number 666 is associated in the Bible with rebellion against revealed truth. This can be seen by studying the idol of Daniel chapter 3 (c.f. the image of chapter 2) and the amount of revenue received by King Solomon just before his open apostasy (1 Kings 10:14). Since 666 is described as the number of "his name", and a person's name is associated in the Bible with their character, it is likely to be symbolic of a rebellious character. In the more literal sense it refers to a specific title "of a man" that has the numeric value of 666. *Appendix Four* documents how the leader of the Papacy claims to be "the vicar of the Son of God" (e.g. see the quote from the book *Crossing the Threshold of Hope*). The numeric value of the letters in the Latin version of this title (VICARIUS FILII DEI) do add up to 666 (use Roman numerals to calculate it, remembering that both "V" and "U" equal 5).



(Dan. 7: 11, 21, 22, 26, 27; Re. 19: 11-20).

vi). The horn with eyes and a mouth has the "eyes of a man" (Dan. 7: 8) while the sea-beast has the "number of a man" (Re. 13: 18).

vii). Also, as will be discussed later, the sea-beast, like the horn with eyes and a mouth of Daniel 7, attacks the fourth (Sabbath) commandment of the Ten Commandments.

This sea-beast also has parallel characteristics with the exceedingly great horn of Daniel chapter 8:

i). The sea-beast receives its kingdom from Imperial Rome. Likewise, the vertical phase of the exceedingly great horn, representing the Papacy, comes immediately after Imperial Rome.

ii). Both have kingdoms of great extent (Dan. 8: 9,10; Re. 13: 7).

iii). The exceedingly great horn grows up to the host of heaven and casts down some of the host and some of the stars to the ground while the sea-beast blasphemes those who dwell in heaven (Dan. 8: 10; Re. 13: 6).

iv). The exceedingly great horn casts down the place of God's sanctuary while the sea-beast blasphemes God's tabernacle (Dan. 8: 11, 13; Re. 13: 6).

v). Both persecute God's people (Dan. 8: 24; Re. 13:7).

vi) Both have a problem with pride (Dan. 8: 25; Re. 13:4-6,8).

### C. The false prophet

Now we need to identify the third character in the unholy trinity of Babylon. As demonstrated previously (under the identification of "The Beast") the "false prophet" is the land-beast of Revelation chapter 13 (Re. 19: 19, 20 cf. Re. 13: 11-14). Let us look at its identifying characteristics:

a). As noted in point (d) above, under the description of the sea-beast's characteristics, the land-beast is a counterfeit of the Holy Spirit and even brings fire down from heaven like the Holy Spirit did at Pentecost (Re. 13: 13; Acts 2: 1-4). This indicates that this power, whatever it is, is associated with a false revival in which counterfeit miracles are performed. These may well be *real supernatural* miracles. But they are not done by the Holy Spirit, but by the power of the evil one (cf. 2Th. 2: 9,10; Ex. 7: 10-12, 20-22; Ex.8: 5-7). This false revival is already underway.<sup>88</sup>

b). It comes up out of the earth (Re.13: 11). We have noted previously that waters symbolise "peoples, and multitudes, and nations, and tongues" (Re. 17: 15). Therefore, for this beast to come up out of the earth must mean that it arises in a relatively unpopulated area.

c). It is first described as having two horns like a lamb (Re.13: 11). The word "lamb" is used 27 times in Revelation. It always refers to Christ except for this one exception in Re.13: 11. Although the land-beast speaks like a dragon, the symbol of a lamb plainly indicates that this power, at least initially, has some benevolent characteristics. It is founded on some genuinely Christian principles.

The "earth" (out of which this beast comes) is also associated with benevolence in Revelation -- in Re.12: 16. In this verse the earth is described as helping the church (the woman<sup>89</sup>) by swallowing up a flood of water. The dragon spewed this water out of its mouth to carry her away.

Notice that the church was in the wilderness when the dragon tried this method of attack (Re.12: 14). She was in the wilderness during the 1260-year period (verse 6 and 14). When was this 1260-year period? It was the period when

<sup>88</sup> Malachi Martin, a prominent Roman catholic author, writes "Humanity as a whole and the Holy Roman Catholic Church in particular have reached a fateful threshold beyond which lies a new condition of human affairs....Visions. Appearances. Messages. Predictions. Warnings. Interpretations. Weeping statues. And bleeding icons. Miraculous spring waters. Spontaneous cures. Spinning dances of the sun, and eclipses of the moon. Little children telling the future. Uneducated men and women instructing popes and presidents. Nation-wide publicity tours by bearers of special revelations. Throughout all of this, an obvious emphasis on the singular role of the Blessed Virgin Mary of Nazareth and the Queen of Heaven, Mother of all the living, and - not surprisingly -as the Mediatrix of All Graces is pervasive. It is as if the words of the prophet Joel were being fulfilled. 'In those times, God said, I will pour out my spirit upon all flesh. Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see vision'." From the *Forward* in the book *The Thunder of Justice* by Ted and Maureen Flynn. See also *Appendix Ten: Notes on Atheism, Islam and Spiritualism*.

<sup>89</sup> See earlier under the identification of the dragon.

the papal power described in chapter 13 had its long reign<sup>90</sup> during which it persecuted God's true church.<sup>91</sup> It caused the true church to hide in mountainous or wilderness areas of the earth.<sup>92</sup> The papal power was established in its rule in 538 AD when the last of the three horns (nations) which it rooted up was subdued.<sup>93</sup> From 538 AD the period of 1260 years takes us to 1798 AD. It was in 1798 that the Papacy received an apparently fatal wound when Napoleon's general took captive the pope and sent him into exile where he died. Toward the end of this 1260-year period of persecution there is one land that stands out in particular as providing a haven for persecuted Christians; a place where the earth provided protection from the persecuting flood of the dragon – the land that we now call the *United States of America*. It was in 1620 when the ship *Mayflower* took the first "pilgrims" to New England to plant a colony.

d). The USA was the power that was being formed at the very time when the Papacy was about to receive its deadly blow. Re. 13:10 says "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." It was in 1798 that the Papacy went into captivity -- the Pope was taken captive to France, no replacement Pope was put in place and a republic was proclaimed. It was in 1798 that the sea-beast "had the wound by a sword" (Re.13:14). After the verse describing the Papacy's captivity and wound (Re. 13:10) we have the words "I beheld another beast [the USA] coming up out of the earth" (Re. 13:11). Consider the history of the USA as it comes up from relative obscurity to a place of prominence, as its people build up a powerful nation from the sparsely populated lands of the West:

1776, Declaration of Independence.  
 1781, Articles of Confederation.  
 1787, The Constitution of the USA.  
 1789, Bill of Rights passed.  
 1791, Bill of Rights ratified.  
 1798, The Virginia Resolution, James Madison.  
 1799, The Kentucky Resolution, Thomas Jefferson.

Protestant USA was founded on Christian principles -- it started with some characteristics of the Lamb. But a change is to come. It has already spoken as a dragon at times, for example, in its support of slavery. And Revelation chapter 13 indicates it will especially speak like a dragon as the second coming of Christ approaches.

It is the religious side of the USA, fallen Protestantism, which comes into prominence in the land-beast's role as a counterfeit of the Holy Spirit and as a part of Babylon. The civil element comes more into focus during the formation of the "image to the beast" in Revelation chapter 13 (See *If any man worship the beast and his image...*), and in the role of the scarlet beast of Revelation chapter 17 (see *Appendix Six- More on Revelation Chapter 17*).

*In summary*, Revelation identifies the members of the unholy trinity that make up mystic Babylon. They are Satan, the Papacy and Protestant USA.

### ***Babylon as a False Philosophy as Revealed in the Old Testament***

The Old Testament indicates that Babylon at "the heart level" (i.e. philosophically or inwardly) consists of *people who seek acceptance with God or self-fulfillment through performance and achievement*.

The founder of the ancient city of Babylon (or Babel) was Nimrod:

<sup>90</sup> Re. 13: 5; Dan. 7: 25. See point "f" above under the "The Beast".

<sup>91</sup> See *Appendix Four*. See also, Halley H. H., *Halley's Bible Handbook* The Bible Handbook Series, Michigan, USA, Zondervan Publishing House, 24th Edition, 1965, Chapter on "Church History" Pages 767-793; Foxe J., *Foxe's Christian Martyrs of the World*, Uhrichsville, Ohio, Barbour 1989; White E. G. *Cosmic Conflict*, Washington, Review & Herald, 1989, Chapters 4-15.

<sup>92</sup> This can be seen clearly, for example, in the history of the Waldensian Church. A good book on this subject is, Wilkinson B. G., *Truth Triumphant, The Church in the Wilderness*, Mountain View Ca. Pacific Press, 1944. Available from Leaves-of-Autumn Books Inc., PO Box 440, Payson, Arizona.

<sup>93</sup> See notes on *The hour of His judgment is come* Daniel Chapter Seven, point "b".

And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. *And the beginning of his kingdom was Babel*, and Erech, and Accad, and Calneh, in the land of Shinar (Genesis 10: 8-10, emphasis supplied).

Nimrod was not a man in harmony with God. The phrase “hunter before the LORD” may also be translated “hunter *against* the LORD”. He followed in the steps of Cain who was the first to depart from God’s ideal of country living and build a city (Genesis 4:17). Nimrod founded Babel, the city that cultivated the attitude of rebellious independence from God and security in achievement. The people of Babel or Babylon sort security from building a huge tower (Genesis 11: 1-9).

Cain, Nimrod and the people of Babel focussed on achievement – city building. They had rejected God’s leadership and sort security outside of Him. Nebuchadnezzar, king of Babylon, did the same thing. He was obsessed with building. When he had finished his projects he walked in his palace and said, “Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?” (Dan. 4: 30). But Nebuchadnezzar found no heart satisfaction in what he had done. He found true peace only when he surrendered to God (Dan. 4: 34-37).

Even Solomon, king of Israel, became infected with the philosophy of Babylon. He departed from God and sort security in wealth and achievement. Later on, when he had repented and returned to God, he wrote about his experience saying: “I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, *all was vanity and vexation of spirit, and there was no profit* under the sun” Ecc. 2:11, emphasis supplied. Solomon not only sought security and meaning from building, but also from knowledge (Ecc. 2:21) and worldly alliances (1 Ki. 11:1).

The harlot called “Babylon” of Revelation Chapter 18 proclaims her security (vs. 7). She seeks to get it from status (vs. 7), illicit relationships (vs. 9), merchandise (vs. 11), beauty (vs. 16), riches (vs. 17) and even music (vs. 22).

We each need to ask ourselves, “Am I basing my security and identity on the Babylonian system? Do I seek to obtain these things from achievements, appearance, possessions, money, illicit relationships or knowledge?” True identity and security is found only in a meaningful relationship with God.

## **2. What does fallen mean?**

The cry “Babylon is fallen!” is both a cry of condemnation and a cry of freedom. It is a cry against fallen religions and against the false system of performance-based self-worth and identity. It is also a proclamation of freedom. The chains of Babylon have been broken and her captives are free to walk away from her and find their security and happiness in being members of God’s family, washed and renewed by Christ. In Christ we are free to leave Babylon. We can stop focussing on ourselves and our “achievements” and rest in our Lord. Jesus is the one who bridges the gulf and connects us to God as sons and daughters. Meaning and identity come from the Father through Jesus.

What does fallen mean? The answer comes especially from Revelation chapter 18. The angel of Revelation chapter 18 repeats the second angels' message of chapter 14. But his message has even greater power and urgency.

This is what Revelation 18 verse 1-5 and 24 say:

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

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

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

How does Revelation chapter 18 describe Babylon?

- a). She has become a habitation of demons (vs. 2). This is to be expected, since the dragon (Satan) is controlling her. Notice how Re. 16: 13,14 portrays the work of demons (unclean spirits) coming out of the three members of the unholy trinity to deceive the civil powers of the whole earth into supporting their war against God. These verses in Chapter 16 outline the infiltration of spiritualistic elements and false miracles into the churches of Catholicism and Protestantism. Has it not been clearly fulfilled?<sup>94</sup> Also, the many non-Christian religions that have been engineered by the dragon are under the influence of these evil spirits and will no doubt unite with the other elements of Babylon to war against God in the end-time crisis.
- b). All the nations have drunk the wine of her fornication (vs. 3). Re. 17: 2 tells us that the inhabitants of the earth were made drunk by this wine. In the parable Jesus uses in Lk. 5: 37-39 wine is a symbol of doctrine or teaching. He likens the traditions of the Pharisees to old vintage wine that is hard to give up in place of new wine. From this we can see that the wine of Babylon must be her false teachings which confuse or intoxicate the inhabitants of the earth.<sup>95</sup> We need to each ask ourselves, "Am I cherishing the falsehoods of Babylon?" "Have her false doctrines intoxicated me?" We need Jesus help in understanding our true condition and in turning from any false beliefs. We can be so easily self-deceived because, as the Bible says, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Je. 17:9). Let our prayer be, "Dear Jesus please help me to see myself as I really am and to love the truth no matter what the cost. Please give me the understanding and strength to forsake any falsehoods in my life and to embrace your truth." Praying this prayer sincerely can cost us something. It can cost us our job, our friends, our family's support or even our life. But we will have peace and joy in the Lord and will be ready for His soon return.
- c). She commits fornication with the kings of the earth (Re.18:3). This points to an illicit union of the church with the state.
- d). Her sins have reached to heaven (Re.18:5). Sin involves the breaking of God's law (1Jn. 3: 4). Therefore, Babylon treads down God's law.
- e). The merchants of the earth have been made rich through her (Re.18:11-19). Why do the merchants get rich at the end of every year? (And why do so many people get stressed out or in debt?).<sup>96</sup>
- f). She persecutes God's people. More than that, in her is found the blood of all that were slain on the earth (Re.18:24). This is true if we think about the various characters composing Babylon -- in particular the dragon, of which a key identification is Satan himself.

<sup>94</sup> Consider, for example, Marian apparitions, "stigmata" bleedings, weeping statues, "Toronto Blessings", false healings and other similar "charismatic" manifestations. Malachi Martin, a prominent Roman catholic author, writes "Humanity as a whole and the Holy Roman Catholic Church in particular have reached a fateful threshold beyond which lies a new condition of human affairs.... Visions. Appearances. Messages. Predictions. Warnings. Interpretations. Weeping statues. And bleeding icons. Miraculous spring waters. Spontaneous cures. Spinning dances of the sun, and eclipses of the moon. Little children telling the future. Uneducated men and women instructing popes and presidents. Nation-wide publicity tours by bearers of special revelations. Throughout all of this, an obvious emphasis on the singular role of the Blessed Virgin Mary of Nazareth and the Queen of Heaven, Mother of all the living, and - not surprisingly - as the Mediatrix of All Graces is pervasive. It is as if the words of the prophet Joel were being fulfilled. 'In those times, God said, I will pour out my spirit upon all flesh. Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see vision'." From the *Forward* in the book *The Thunder of Justice* by Ted and Maureen Flynn. See also *Appendix Ten: Notes on Atheism, Islam and Spiritualism*.

<sup>95</sup> This would include, but is not limited to, doctrines like the natural immortality of the soul, the eternal torment of those who are not saved, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day.

<sup>96</sup> Have a careful think about the origin of Christmas. A similar thing could be said about Easter. Regarding the origins of these two festivals see Hislop A., *The Two Babylons*, London, A & C Black Ltd., 1939, Chapter 3. In making this point I do not wish to deny the importance of family togetherness and the need to remember Christ's birth.

### **3. Come out of her My people (Re. 18: 4).**

**And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.**

Here is God's call to His sincere people who are members of fallen religions. He pleads with them to come out and renounce these organisations and their falsehoods. He is about to judge the counterfeit religions that make up Babylon (the dragon, the beast and the false prophet<sup>97</sup>). Let us each ask ourselves, "Do I need to come out of a fallen Christian church? Do I need to come out of a non-Christian religion that is controlled by the dragon? Do I have the falsehoods of Babylon hidden deep in my heart?" The Bible says that those who do not come out of Babylon will be "partakers of her sins" and will "receive...of her plagues". If we receive these plagues our health will be completely destroyed (see Revelation chapter 16). Dear Reader, do you need to come out into the light of God's truth, to come out into the truths revealed in the messages of the three angels of Revelation chapter 14? Christ invites you; His arms are open to receive you. You can rejoice in the true gospel. You can reverence God and give glory to Him - worshipping Him as the Creator by keeping holy His seventh-day Sabbath. *This can be the best health decision you have ever made.*

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<sup>97</sup> Regarding "the false prophet" the call is not come out of *the nation* of the USA but *the fallen Protestantism* of this nation -- and by extension of the whole world.

**7. 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. Re. 14:9-11**

What is the image of the beast, the mark of the beast, and the wrath of God? These will be discussed in order.

**1. The image of the beast.**

The image of the beast is outlined in Revelation chapter 13 verses 11 to 17:

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And [the land-beast] deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

The following characteristics are evident:

(a). The land-beast (Protestant USA -- see *Babylon is fallen*) leads out in its formation (vs. 14).

(b). It is an image to the sea-beast (The Papacy -- see *Babylon is fallen*) (vs. 14).

(c). It is a plan to cause "the earth and them which dwell therein to worship the first beast [the Papacy], whose deadly wound was healed" (vs. 12) and therefore to worship "the dragon [Satan] which gave power unto the [first] beast" (Re. 13:4). So this is Satan's master plan to bring worship to himself as he has wanted to do from the time he first rebelled in heaven (Isaiah 14:13,14).

(d). It involves, at least eventually, the whole earth. He wants "All" to receive the mark, and "no man" is to buy or sell without it, or its equivalent (vs. 16,17).

(e). The land-beast uses miraculous signs to deceive the people of the earth regarding the formation and worshiping of this image to the beast (Re. 13: 14; Re. 19: 20).

(f). The land-beast gives the image what is needed for it to persecute. That is, Protestant USA empowers it to speak and to persecute (vs. 15).

(g). The image speaks - threatening death to all who do not worship it (vs. 15).

(h). The image is to be worshiped (vs. 15).

(i). It enforces the mark of the beast. This includes prohibiting those who don't have the mark from buying or selling (vs. 16, 17).

Also Revelation tells us:

(j). Those who worship this image are to receive the wrath of God and will have no rest (Re. 14: 9-11).

(k). Although it may seem that all will give in to the wishes of this image (Re. 13:16,17), not all will (Re. 20:4).

Re. 12: 17 mentions Satan's final war against God's people. In Revelation chapter 13 we have the description of this war. The tactics Satan uses are deception and persecution and his primary agents are the sea-beast, the land-beast and the image to the sea-beast.

Chapter 13 emphasises the role of the USA in making an image to the sea-beast (Papacy).<sup>98</sup> The USA also gives power to this image so that it can persecute (Re. 13:15). We need to remember that the Papacy is a church-state union. This was especially evident in medieval times (during the dark ages of the 1260-year period). *When the USA combines church with state to enforce religious decrees it will have made an image to the beast.* The whole world will then follow Americas' lead.

Here would be a good place to discuss in more detail Satan's end-time deception. We have noted how the land-beast performs miraculous signs in order to deceive the people of the earth into worshipping the image to the beast. This land-beast, *the false prophet*, also deceives them into receiving the mark of the beast (Re. 19: 20; Re. 13: 13, 14). More details about this great deception (which occurs shortly before the second coming of Christ) are given in 2Th. 2: 8-12:

8 And then shall that Wicked [Gk. *anomos*, lawless one -- one who treads down God's law] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

In this passage we are told that Satan's agent, the lawless one, is *coming* with all power, signs, and lying wonders (vs. 9). We are also told that the lawless one is destroyed at the *coming* of Christ (vs. 8).<sup>99</sup> The word "coming" in both these verses is the same Greek word, *parousia*. In the New Testament this Greek word is used as a special term for the second coming of Christ.<sup>100</sup> *This strongly indicates that Satan's coming will, in some way, be a counterfeit of Christ's second coming. Here is the extremely subtle, worldwide deception that will lead the unprepared to make the wrong decisions in the end-time crisis.*

How do we escape the deception? First, we need to have Christ abiding in our heart (see *The everlasting gospel*). Second, we need to ask God to give us "the love of the truth" (2Th. 2: 10). Third, we need to know our Bible and especially the Bible truths discussed in this *Most Urgent Health Warning*. Fourth, we must not base our faith or decisions on miracles or signs -- what we see -- *but upon the word of God*. We would **strongly urge** readers to study carefully Deuteronomy 13: 1-3 and Matthew 7:13-29 while keeping in mind the designation given by Revelation to the USA with its fallen Protestantism -- *the false prophet* (see also Is. 8:19,20; Mt. 4:4; 2Co. 5:7; Heb. 11:1). See also *Appendix Ten, Atheism, Islam and Spiritualism*.

## **2. The mark of the beast.**

<sup>98</sup> The vision of Revelation chapters 17 and 18 looks at the final events from a different angle than that of Revelation chapter 13. Revelation 17 and 18 focuses on a confederacy of false religious powers that will combine with, and control, a confederacy of political powers (with the Papacy being the key player) to war against Christ and His people. It describes the call to God's people to come out of this confederacy before it is judged.

<sup>99</sup> It is worth noting that the New Testament no-where speaks of *two* returns of Christ, as in the so-called "secret rapture" theory. The only place where two end-time comings (*parousia*) are referred to is here in Second Thessalonians. The frightening thing is that the *first coming here is Satan's counterfeit*. Thus, those who believe in the secret rapture or similar theories are setting themselves up to be deceived.

<sup>100</sup> Eg. Mt. 24: 27, 37; 1Co. 15: 23; 1Th. 2: 19; 2 Pe. 1: 16.

Things to remember in identifying this mark:

- (a). Revelation is to be taken *symbolically* unless the context clearly indicates otherwise (Re. 1: 1 -- the book is a "signified" book).
- (b). It is the mark of the sea-beast (Papacy) Re.19: 20, 20: 4.<sup>101</sup>
- (c). The land-beast performs miraculous signs to deceive those who receive it (Re. 19: 20).
- (d). The image to the beast enforces it (Re. 13: 15,16).
- (e). The mark is placed on the right hand or on the forehead (Re. 13: 16). This must symbolise either unwilling or willing obedience to getting the mark. Some receive the mark from convenience and get it on the hand; others are an intelligent party to the plan and receive it on the forehead.
- (f). No one can buy or sell unless he has the mark (or the name of the beast or number of his name). Re. 13: 17.
- (g). Those who receive this mark receive the wrath of God (Re. 14: 9,10).
- (h). It is contrasted with the Father's name written on the foreheads of God's faithful people (Re. 14: 1 cf. 13: 16). This name of the Father is equivalent to the seal of God (Re. 7:2-4).
- (i). Those who receive the mark of the beast are set in contrast to those who keep the commandments of God (Re. 12: 17; 14: 1-5,12 cf. chapter 13).

So what exactly is this mark? Since those who receive the mark of the beast are contrasted with those who keep the commandments of God, we should look for something that is a violation or counterfeit of God's commandments. This is supported by Deuteronomy 6:8, which explains that God's commandments should be bound "for a sign upon thine hand" and "as frontlets between thine eyes". If the divine commandments are here described as being upon the hands and foreheads of God's true people, then we can expect a counterfeit commandment, or set of commandments, to be what gets enforced upon the hands and foreheads of the beast's followers. As we have noted before, in Revelation 13 the sea-beast is portrayed as counterfeiting or rebelling against the first four of the Ten Commandments. When we read Revelation 13 it is easy to see how the first three of the Ten Commandments are being counterfeited or transgressed. But what about the Fourth Commandment, where is the sea-beast's counterfeit of this precept? We find it in the mark. The fact that the mark of the beast is a counterfeit of the Fourth Commandment is supported by the observation that in Revelation the commandment-keepers *who refuse to worship the beast* are characterized especially by *the observance of the seventh-day Sabbath* (Revelation 12:17; 14:7, 12). These commandment-keepers are sealed on the forehead (Revelation 7:3 c.f. 14:1, Ezekiel 9:4) and the Sabbath is described in the Bible as a sign (Exodus 31:13; Ezekiel 20:12) or seal.<sup>102</sup> Thus the beast has its mark, a counterfeit of the Sabbath precept, and God has His seal, the seventh-day Sabbath.

But it goes deeper than mere outward compliance with the Fourth Commandment or its counterfeit. Those who are sealed by God have His name written on them. In like manner, those who receive the mark of the beast are receiving "the mark of his name" (Revelation 14:11). God's name in the Bible is associated with His character (Ex. 34 6,7). Those who receive His seal and name are therefore like Him in character. Likewise, we can safely say that those who receive the mark of the beast will have characters like their master. Thus, both the seal of God and the mark of the beast are outward signs of deeper, personal issues, namely, *character and ownership*. Those who belong to God keep His Sabbath and are, on account of Christ, like Him in character. Those who belong to the beast keep its counterfeit of the Sabbath and are like the beast in character.

Let us now consider Sunday. We have established that the mark is the sea-beast's (Papacy's) counterfeit of the Fourth Commandment. Is Sunday observance also a counterfeit of the Fourth Commandment, and if so, is it the same thing as the mark? The observance of Sunday has been cited by Roman Catholic authorities as evidence that Protestants are unwittingly obeying the authority of the Papacy. As the Roman Catholic writer Canon Cafferata says, "Protestants who say that they go by the Bible and Bible only, and that they do not believe anything that is not in the Bible, must be rather puzzled by the keeping of Sunday when God distinctly said, 'Keep holy the *Sabbath Day*.' The word Sunday does not come anywhere in the Bible, so, without knowing it, they are obeying the authority of the

<sup>101</sup> "The beast" in these passages is the sea-beast. See *The Beast in Babylon is Fallen*.

<sup>102</sup> The Sabbath commandment is written or expressed in terms of a seal -- giving God's name, title and dominion. For more details please see the answer to Question 44. Please also see Romans 4:11 where the words "sign" and "seal" are used synonymously.



Catholic Church”<sup>103</sup> (see also *Appendix Four*). It is a witness to the Papacy’s authority that in the majority of the world’s nations the public recognizes Sunday as “*the*” weekly religious day for rest and worship. In view of the above, we can confidently say that the Papacy’s declaration that people should observe Sunday as a religious holiday is a counterfeit of the Fourth Commandment.

If Sunday observance is a Papal counterfeit of the seventh-day Sabbath, is it also the mark of the beast? It is obvious from what we have discussed so far that Sunday-keeping is closely associated with the mark of the beast. Both the mark of the beast and Sunday observance are a counterfeit of the Sabbath precept and both come from the Papacy. However, it is not quite that simple. Those who keep Sunday now cannot have the mark yet (Sept 2003) because the image to the beast that “causeth all, both small and great, rich and poor, free and bond, to receive” the “mark” (Revelation 13:16) has not yet appeared. Also the message of Revelation 14:6-12, enlightening the world regarding the obligation of the Fourth Commandment and warning people against receiving the mark, has not yet been given extensively enough. People who conscientiously keep Sunday without knowing that it is a falsehood cannot be held guilty. However, if they are enlightened concerning the issues and yet persist in observing Sunday, while neglecting the seventh-day Sabbath, they will incur guilt. When Sunday-keeping is enforced by the image to the beast, those who have been enlightened regarding the obligations of the true Sabbath, and yet continue to reverence Sunday, will receive the mark the beast.

The fact that when this mark is enforced no one will be able buy or sell unless they have it (or the name of the beast or the number of “his name”, Revelation 13:17) indicates that some mechanism will be put in place by the authorities to differentiate between those who are Sabbath-keepers and those who have the mark. What this mechanism will be is difficult to say and we must be careful not to speculate. However, it is clear that those who are faithful in keeping God’s Sabbath will be singled out, and will suffer persecution for their faith. But they need not fear because God will sustain and help them.

The enforcement of the mark of the beast is ***the infringement of your civil liberties and the trampling of your rights of conscience referred to at the beginning of this book (see "What this book is about"). As can be seen, it happens in a most unusual manner.***

The enforcement of the mark of the beast is ***the global crisis that will force us to make a decision about whom we will worship. Some make the decision purely on the basis of convenience (they get the mark on the hand). But which decision we make will dramatically affect our health and life.***

### **3. The wrath of God.**

The third angels' message must be the most fearful warning given in the whole Bible. It is a warning against receiving the wrath of God. In the book of Revelation the wrath of God is particularly revealed in the seven bowls of God's wrath described in chapter 16. It is not popular in today's world to talk or write about this subject. The emphasis seems to be all on tolerance and what might be called unholy spiritual love. True love is prepared to rebuke and discipline (Re. 3: 19; Heb. 12: 5-11). God gives this warning in Re. 14: 9-11 in love and concern.

For centuries and for ages God has been merciful towards the apostate powers of this world. His light and truth has been plainly revealed in the Bible and in creation. However, He has an infinite hatred towards sin. His justice demands that every wrong and every sin receive its penalty. There is a limit to His mercy. Soon the accumulated sins of the apostate powers will "have reached unto heaven". Soon it will be declared "God hath remembered her iniquities" (Re. 18: 5). All who do not separate from her communion when God calls them to come out will be "partakers of her sins" and will "receive...of her plagues". (Re. 18: 4). *All who receive the mark of the beast -- including so-called Atheists and secular people -- will suffer God's wrath against sin.*

We need to understand that God is infinitely holy and that He will not tolerate sin (the cause of all misery and suffering) indefinitely. He is coming to this planet to clean it up from sin and usher in an eternity of perfect health

<sup>103</sup> Canon Cafferata, *The Catechism Simply Explained*, London, Burns Oates & Washbourne Ltd., 1922, 1948, p 89, emphasis in original.

and happiness. All who have not been separated from the dominion of sin through Jesus Christ will, at Christ's coming, inevitably be consumed with their sins (2Th.1: 8; Heb.12: 29; 2Pe. 3: 10,11). This is why we need to accept the everlasting gospel. This gospel is the only means of being healed, transformed and set free from the dominion of sin. Jesus has, at infinite cost on the cross, willingly paid for our sins. Our Heavenly Father allowed His own wrath against sin to fall upon His beloved Son because He loves us and wants us to avoid suffering His wrath. But if we continue to cling to our sins, refuse His offer of mercy, and join with the apostate powers warring against His holy law, we will receive His wrath against sin. **We will be involved in the worst health disaster of the world. Please heed this most urgent health warning -- today -- before it is too late. How do we heed the warning? By fully entering into the experience of the everlasting gospel, coming out of any false beliefs or fallen organisations we have been involved in, and by embracing the truths revealed in Re. 14: 6-12.**

*This is how to be prepared for the end-time crisis. This is how to cope with the infringement of your civil rights. These are the right decisions to make in order to escape the health disaster.*

## **8. The Patience of the saints. Re. 14:12**

Re. 14: 12 describes the result or fruit of responding positively to the most urgent health warning of Re. 14: 6-12. The people described here are in right relation to both the law and the gospel. They keep His commandments and have the faith of Jesus. They have responded positively to the everlasting gospel and, by the grace of God, Christ enables them to keep His commandments.

Regarding patience or endurance, studying (in their context) the following passages would be a very rewarding experience: Lk. 8:15; 21:19; Ro. 5:3,4; 8:25; 15:4,5; 2Co. 6:4; Col. 1:11; 2Th. 1:4; 1Ti. 6:11; Heb.10:36; 12:1; Js. 1:3,4; 5:11; 2 Pe. 1:6; Re. 1:9; 2:2,3,19; 3:10; 13:10.

Those who are abiding in Christ have no need to fear the wrath of the beast or its agents (Is 41: 10). Nor do they need to fear the wrath of God (1Jn. 4: 15-18). They are to trust the never-failing promises of God and grasp the hope of dwelling in heaven with Christ. *By faith* they can, in the midst of the terrible crisis, dwell in heavenly places even as the 144,000 are portrayed in Re. 14: 1-5 as being with the Lamb before the throne of God (cf. Jude 24; Eph. 2: 6; Heb. 12: 22-24). God wants His sincere followers to gain encouragement and hope from this vision of Re. 14: 1-5 (cf. 15: 2-4).

## **9. Summary. Re. 14: 6-12**

### ***The everlasting gospel.***

God's love and grace are demonstrated in all that Jesus Christ has done for us. This includes Christ's perfect life, His death for us, His resurrection and heavenly ministry and the sure hope of His second coming. It is also God's love and grace that draws us to Christ that we might benefit from what He has done.

Jesus promises "him that cometh to Me I will in no wise [never] cast out." "Come unto Me all ye that labour and are heavy laden, and I will give you rest." (Jn. 6: 37; Mt. 11: 28). We need to respond to Christ's invitation and surrender our lives to Him. We need to ask Him to heal us from sin through His merits and His presence in our hearts and lives. *If we do this we have taken the greatest step towards heeding the most urgent health warning.*

### ***Fear God and give glory to Him.***

To fear God means a genuine reverence for God that is coupled with obedience. God is holy and awesome as well as loving. We give glory to God when we reflect the character of God through His transforming presence in our lives

### ***The hour of His judgment is come.***

This means that God has started judging the world in preparation for the second coming of Christ.

### ***Worship Him that made heaven, and earth, and the sea, and the fountains of waters.***

These words in Re.14:7 point us to the fourth commandment -- the seventh-day Sabbath (Ex. 20: 8-11). The final battle at the end of time occurs over the matter of worship. Although false worship is described many times in Revelation 13 and 14, the word "worship" in reference to the true worship of God is referred to only in Re.14: 7. When God finally decides to describe true worship of Himself, He does so in the context of the fourth commandment. This indicates that true Sabbath-keeping will be a critical issue just before Christ's second coming.

### ***Babylon is fallen.***

This means that the fallen religions of the world have become completely corrupt. God's people are to come out of Babylon lest they partake of her sins and receive of her plagues. God is soon to punish Babylon and all associated with her. This will be the worst health disaster of the world.

### ***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.***

Do not worship the beast, or his image, or receive his mark. The mark of the beast is the beast's counterfeit of the fourth commandment and is the opposite of true Sabbath-keeping. In the context of the final crisis, the mark of the beast is the reverencing of Sunday, in obedience to legislation, and in spite of being enlightened regarding the true Sabbath and its obligations.

### ***Here is the patience of the saints:***

Here are they that keep the commandments of God, and the faith of Jesus. The result of responding positively to the most urgent health warning of Re. 14: 6-12 is here described.

## APPENDICES.

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## Appendix One: The Everlasting Gospel in More Detail

### 1. The Basis of our Salvation.

The everlasting gospel presents Jesus Christ -- the only cure for sin, guilt and selfishness.<sup>104</sup> To clearly understand the everlasting gospel we need to especially study the crucifixion, death and resurrection of Jesus. If a copy of the New Testament or the Bible is available please read chapters 27 and 28 in the Gospel of Matthew which describe Jesus' death and resurrection. *Appreciating Christ's sacrifice on the cross is how to make meaning and sense out of a world full of confusion, problems and pain.*

Our focus here will be on better understanding Christ's death on the cross. Christ's incarnation and perfect obedience to His Father's will form the background to Christ's amazing sacrifice. The significance of all that took place on the cross is made effectual by Christ's resurrection from the dead, His ascension, His heavenly ministry and His promised second coming. *This work of Christ on our behalf is the basis of our salvation.*

Let us study Christ's sacrifice by considering the following questions:

**a). Who is Jesus Christ?** The Bible makes it completely clear that Jesus Christ is truly God,<sup>105</sup> a member of the three Persons of the Godhead. It also makes it clear that he is truly human.<sup>106</sup> He is the God-man, the one true mediator (1Ti. 2: 5). Here, it would be good to note, that the exact nature of God and the Godhead is completely

<sup>104</sup> In this discussion, that follows, I have used selfishness as a synonym for "sin".

<sup>105</sup> Is. 9: 6 (cf. Mt. 1: 23); Jn. 1: 1-3, 14-17; Col. 2: 9; Heb. 1: 1-8; Re. 1: 17, 18 (cf. Is. 41: 4; 44: 6).

<sup>106</sup> Heb. chapter 2; Jn. 1:14; Jn. 8:14.

beyond finite understanding and we must be content with what is revealed in the Bible. This is simply acknowledging that the finite cannot comprehend the infinite.

**b). What was it that brought Christ from heaven to live, suffer, and die for us?** The Father in heaven, in infinite love, gave His divine Son. The Son of God, the Second Member of the Godhead, came willingly, subjecting himself to the humility of becoming a baby and taking upon Himself humanity -- thus He became the Divine-human Saviour Jesus Christ. This was an infinite sacrifice. It was His divine love that made Him come in search of us (Jn. 3: 16; 10: 17, 18; Lk. chapter 15).<sup>107</sup>

**c). Why did He need to die for us?** The human race, through selfishness, and wrong-doing has become completely lost as a race, and as individuals -- separated from God and doomed to eternal death. I need a Saviour. You need a Saviour. (Ge. chapter 3; Ro. chapters 1-3; Is. 53: 6. See also *Justification by Faith* below, pt. "a").<sup>108</sup>

**d). Why couldn't our restoration to God be accomplished in some other way?** God's eternal law of love, which we have broken by our selfishness, cannot be altered, in any way, to save us. This holy law demands our death (Eze. 18: 4; Ro. 6: 23; 7: 9-11). Its claims can only be satisfied by the eternal death of every transgressor, -- or its Author paying the penalty Himself, and thereby giving all a new opportunity to live (Is. 53: 5,6; 2Co. 5: 21).

**e). How can Christ's sacrifice save us?** God, in His infinite love and grace,<sup>109</sup> provided for us a Saviour -- Jesus Christ. Jesus, by His incarnation (taking upon Himself humanity), perfect life, sacrificial death, resurrection, ascension to heaven, ministry on our behalf in heaven, and second coming has provided a means of saving us from our guilt and selfishness (1Co. 15: 1-4; 2Co. 5: 18-21). *This is the basis of our salvation.* His death for us on Calvary is the centre-point of all this. As one author has said, "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed'." <sup>110</sup>

**f). What kind of death did Christ die?** The book of Revelation mentions the "second death" four times (2: 11; 20: 6,14; 21: 8). If we read about this "second death" in context, and with an understanding of what hell is (see *Appendix Seven- What happens when we die?*), we can see that it involves eternal separation from God. This is the kind of death that Christ suffered on the cross (cf. Mt. 27:45, 46; 2Pe.2:17). His death was much more than just physical suffering. He was bearing the wickedness and guilt of every person who has ever lived (Is. 53: 6). This is why in Gethsemane He agonised over the decision of whether or not to go ahead and receive all this wickedness and pay the penalty for all this guilt (Mt. 26: 36-44).

### **g). What do we need to do?**

First, we need to understand that we have absolutely no merit or goodness in ourselves that can contribute in any manner to our own salvation. The Lord Jesus imparts all the grace, all the faith, all the self-surrender, all the sorrow for our wrongs, all the inclination to do good, all the powers, all the righteousness. All we have and are belongs to Him, and we can only give back that which was first given to us. All the glory, all the praise belongs solely to Him. Any goodness or obedience that we manifest in our lives is but doing our duty through the power He imparts (Jn. 15: 5; Eph. 2: 8; Gal. 2: 16).

Second, we need to understand that there is a condition to being saved from our guilt through Christ. What is this condition? *We must be vitally connected to, and remain (abide) in Christ.*

So we have:

i). The *basis* of our salvation: Jesus' incarnation, perfect life, sacrificial death, resurrection, ascension to heaven, ministry on our behalf in heaven, and second coming.

ii). The *condition* of our salvation: We must be vitally connected to and remain (abide) in Christ.

<sup>107</sup> For those who would like to further explore the subject of God's wonderful love I would recommend, White E.G., *Happiness Digest*, Silver Spring MD, Better Living Publications, 1994, chapter 1.

<sup>108</sup> For further study please see *ibid.*, chapter 2.

<sup>109</sup> "Grace" is undeserved, unmerited favour or kindness.

<sup>110</sup> White E. G., *The Desire of Ages*, Mountain View, Ca., Pacific Press Pub. Assoc., 1898, 1940, p 25.

## 2. The Condition of Our Salvation.

Are there any conditions to being saved? Before answering this question let me clarify what we mean by giving two definitions:

1. By "being saved" we mean getting to heaven and being with God.
2. By "condition" we mean a "thing on which [a] statement or happening or existing depends" (*Collins English Gem Dictionary*, 1963). In other words a "prerequisite" or "that which must proceed the operation of a cause" (*Chambers 20th-century Dictionary*, 1983). So we are talking about what must happen in our lives in order for us to get to heaven and be with God in Paradise.

There is only one condition to being saved. We must be vitally connected to and remain (abide) in Christ. This condition is explained clearly in the Bible in John chapters 14 and 15:

1. Christ is the only way to get to heaven: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6 (See also Acts 4:12).
2. Christ is represented as a vine and His disciples as the branches: "I am the vine, ye are the branches..." John 15:5.
3. Branches that are not connected to Christ dry up and are eventually burned: "If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:6.
4. Branches that are connected to Christ but do not bear fruit (that is, branches that are not *vitally* connected to Christ) are cut off from the vine: "I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit he taketh away" John 15:1,2.

This leads to two questions:

1. How do we become vitally connected to Christ in the first place?
2. How do we remain vitally connected to Christ?

Let us look at these questions one at a time. First, how do we become vitally connected to Christ in the first place? John chapter 14 tells us that it is by "keeping" Jesus' words: "Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me." John 14:23, 24. The words "keep" and "keepeth" are translated from the Greek word *tereo* (from *teros*, a watch) which means "to attend to carefully, take care of", "to guard", "to observe". The point being made here is that when we believe what Christ says or commands and act upon it positively, then we become connected to His power and presence.

This is illustrated by many of Christ's healings. For example in John chapter 9 Christ anointed the eyes of a blind man with clay and commanded, "Go, wash in the pool of Siloam". The man believed in Christ's words and demonstrated this by acting on them. By doing this he was connected to His healing power: "He went his way therefore, and washed, and came seeing". Later Christ found the man and ministered to his spiritual need by saying, "Dost thou believe on the Son of God?" The blind man replied, "Who is He, Lord, that I might believe on Him?" Jesus said "Thou hast both seen Him, and it is He that talketh with thee." The blind man believed Jesus and acted out his belief: "he said, 'Lord, I believe'. And he worshipped Him". Again he was connected to Christ's power and presence.

Lets look at another example. The following is the story of the paralysed man who was lowered through the roof so

that he could get to Jesus (as recorded in Luke 5:18-25):

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before Him.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

20 And when He saw their faith, He said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, He answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (He said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

The blind man and his friends had heard of Jesus and His healing power and acted out their faith by going to a lot of trouble to get to Him. "And when He [Jesus] saw their faith, He said unto him, Man, thy sins are forgiven thee." Then a few moments later He said to him "Arise, and take up thy couch, and go into thine house." The man believed all that Jesus had said and demonstrated this: "And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God."

Likewise, Jesus says to us, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matthew 11:28-30. If we believe Him and act on this by coming to Him (just as we are) and asking (in prayer) for His help, we will certainly become connected to Him and His power. He will then give us further instruction on how to come closer to Him and be more firmly and powerfully connected to Him.

He will say, "Repent: for the kingdom of heaven is at hand." (Matthew 4:17). Repentance includes a sorrow for sin and a turning away from it. It involves realising how bad and ugly sin is, and choosing to walk away from it. When we do this we will be brought closer to Christ.

Again we will hear our Lord saying, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." (Proverbs 28:13). Confession means admitting responsibility for sin, being deeply sorry for it and acknowledging this to those we have wronged. Confession should be from the heart and freely made. True confession is not a forced thing and is not made from a desire to avoid punishment, but from a sense of the abhorrent nature of sin. It involves a desire to do what is right. It should be specific -- acknowledging the very sins concerned. If we believe Jesus and obey what He has asked us to do, then we can rest in His sure promise that "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9).

Jesus will encourage us to strengthen our connection (relationship) with Him by saying, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." (Luke 9:23) "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62). What is Jesus talking about here? Surrender. Surrender means acknowledging all we have and are belongs to Christ and receiving Him as Lord of our lives. It means yielding the whole heart to God and asking that His will be done in our lives rather than our own wishes. Day by day we are to ask that our will be bought into harmony with God's.

Sincerely receiving, believing and acting on these words from Jesus to come to Him, repent, confess and surrender will lead us to be firmly and vitally connected to Him. By doing this we have exercised the gift of genuine faith and not used any supposed merit or works of our own. As it is written, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Ephesians 2:8, 9). The gift of faith itself came into action as a result of hearing Christ's words. As it is written: "So then faith cometh by hearing, and hearing by the word of God." (Romans 10:17). "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation". (Ephesians 1:13a).



Notice that faith here is not just an intellectual acknowledgment. It is an active, positive, obedient trust. The faith that leads to salvation is more than just believing that God exists. As it is written in James 2:14-24:

- 14 ¶ What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?  
 15 If a brother or sister be naked, and destitute of daily food,  
 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?  
 17 Even so faith, if it hath not works, is dead, being alone.  
 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.  
 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.  
 20 But wilt thou know, O vain man, that faith without works is dead?  
 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?  
 22 Seest thou how faith wrought with his works, and by works was faith made perfect?  
 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.  
 24 Ye see then how that by works a man is justified, and not by faith only.

Faith is the hand that takes hold of the Saviour. Faith is the “glue” that connects us firmly to Christ. We are not saved by faith; we are saved by Christ. But by exercising the gift of genuine, active, obedient faith we become vitally connected to Christ.

This leads us to our second question, “How do we remain vitally connected to Christ?” The scriptures say, “As ye have therefore received Christ Jesus the Lord, so walk ye in him” (Colossians 2:6). We are to abide or remain in Him in the same way as we were originally connected to Him. How do we actually do this? By continuing to exercise faith in sincerely receiving, believing and acting on the words of Jesus. In other words, by obeying Him – not in our own strength, but in the strength He imparts. And so we can see what the following texts are saying:

“If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you... If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love... Ye are My friends, if ye do whatsoever I command you.” (John 15:7-14)

“If ye love Me, keep My commandments... He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.” (John 14: 15-21).

“And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in Him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him.” (1 John 2: 3-5).

“Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity [Gk. *anomia*, lawlessness]. (Matthew 7: 21-23).

See also James. 1: 22 – 2:26; 1John. 3: 4-11.

Matthew 7: 21-23 points us to another question, “Can a Christian who was once firmly connected to Christ separate himself from Him, and if so how?” This is a big question. First, it seems plain to me that Scripture says that Christians can potentially become separated from Christ (See John 15:2-6; Hebrews 3:12-14; 10:26-29; 2Peter 2: 20-22; 1 Corinthians 9:27). Secondly, we must recognise that Jesus has said, “My sheep hear my voice, and I know them, and they follow me... neither shall any man pluck them out of my hand.” (John 10:27,28). So those who separate from Christ do so, not because of His failure, but because of their own choices. Thirdly, we need to

understand what the unpardonable sin is.

Concerning the unpardonable sin, Jesus said, “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” (Matthew 12: 31, 32). So the unpardonable sin has to do with speaking against the Holy Spirit. What does this mean?

Regarding the Holy Spirit Christ has said, “And when He is come, He will reprove [convict] the world of sin, and of righteousness, and of judgment:” (John 16:8). So the Holy Spirit is the one who convicts us. He says further, “And I, if I be lifted up from the earth, will draw all men unto Me.” (John 12: 32). Who does the drawing or leading of people to Christ? The Holy Spirit. As it is written: “And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: Of sin, *because they believe not on Me*; Of righteousness, *because I go to My Father, and ye see Me no more*” (John 16: 8, 9, emphasis supplied).

So to speak against the Holy Spirit is to resist His efforts to draw us to Christ. If we read the account in Matthew chapter 12 this is exactly what the Pharisees were doing. What does the Holy Spirit use to draw us to Christ? As can be seen from the discussions we have had above, it is the words of Christ – the Scriptures (which have themselves been inspired by the Holy Spirit).

But to commit the unpardonable sin is obviously more than just a brief resistance to the invitations of the Spirit -- because most Christians, in their journey to Christ, have done this in one way or another. It must be referring to a persistent, repeated refusal to heed His pleadings.

The Holy Spirit has the job of leading people into the truth (John 16:13). What we do with the truth (also called “light”) we receive from the Holy Spirit is very significant. The scriptures plainly reveal that we are judged in accordance with the amount of truth we had opportunity to follow (See Luke 12:47,48). Let us imagine that the Holy Spirit is trying to lead a non-Christian to Jesus. He impresses them with the truth that Christ is the only way to heaven. But they resist this impression and as a result their heart is partially hardened. The next time the Holy Spirit has to make a more powerful effort because of this partial hardening that has occurred. But, sadly they again resist His influence and their heart is further hardened. What is happening? They are getting harder and harder to reach and will end up being completely hardened with a heart that the Holy Spirit cannot touch. The evidence suggests that this is the kind of thing that happened to many of the Scribes and Pharisees because they ended up still resisting Christ’s work even after Lazarus, and Jesus Himself had been raised from the dead (cf. Luke 16:31).

But what about a person who is already a Christian? The Scriptures plainly indicate that the same kind of thing can happen to believers when they persistently reject further light from the Holy Spirit or resist His efforts to save them from sin:

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; **lest any of you be hardened through the deceitfulness of sin.**

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, **To day if ye will hear His voice, harden not your hearts**, as in the provocation. (Hebrews 3:12-15, emphasis supplied).

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, **and hath done despite unto the Spirit of grace?** (Hebrews 10:26-29, emphasis supplied).

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. (Ephesians 4:30).

All this should not make us feel insecure in our Christian lives. But it should make us distrustful of self and eager to depend upon God in all that we do.

Finally, three important points on this subject:

1. Only God knows if someone has committed the unpardonable sin or not. We should not judge those around us and try and ascertain if they have "gone too far". Sometimes those who seem the farthest from God become His most devoted followers. Instead of thinking about the state of others we should be humbling ourselves before God and praying for His help in living up to all the light we have received.

2. Some genuine Christians, from lack of understanding or perhaps low self-esteem, are worried they have committed the unpardonable sin. These type of people are often some of the most sincere, and self-distrustful members of the faith. They may have sinned a lot and made many mistakes, but if they still have a sincere desire to follow where Christ leads and to overcome their faults, they must surely still be under the Holy Spirit's guardianship. It is when we become indifferent, antagonistic, judgmental or self-confident they we are on dangerous ground. We should not feel insecure in Christ. Let us remember that Christ is an expert at saving people; an expert in saving the worst of sinners. He wants us to be saved – more than we want to be saved! He came in search of us because we were precious to Him (See Luke 15: 4-7). "The Son of man is come to seek and to save that which was lost." Luke 19:10. "Christ Jesus came into the world to save sinners; of whom I am chief." 1 Timothy 1:15 He will never leave nor forsake us (Hebrews 13:5). Let us choose never to leave Him by refusing to follow where He leads.

3. We should be especially careful to avoid procrastination. This temptation of Satan is one of his most effective ways of destroying souls. He says, "You don't have to make a decision now. Put it off until tomorrow. Put it off until you have better circumstances." It is by putting off a decision that we often grieve the Holy Spirit. A decision for Christ that is put off for one day often ends up being put off forever -- and God says, "My spirit shall not always [forever] strive with man." Genesis 6:3. God speaks these solemn words to us, "*To day* if ye will hear His voice, harden not your hearts". Hebrews 3:15 (Emphasis supplied).

Dear Reader, are you vitally connected to Christ and abiding in Him? Is Jesus living in your heart? Have you been reconciled to God? If not, or you are not sure, why not come to Christ right now, just as you are? You can pray to Him saying "Lord Jesus I surrender all to You. Thankyou for dying for me. Please live in my heart, transform me and strengthen me to do Your will. Please be my Saviour and my Lord now and always". Jesus promises "him that cometh to Me I will in no wise [never] cast out.", "Come unto Me all ye that labour and are heavy laden, and I will give you rest." (Jn. 6: 37; Mt. 11: 28). Do not depend upon your feelings but believe His promises and you will experience His presence and power in your life. Can you hear Him calling you?

Is Christ leading you into some new area of truth that is unpopular with the world, your church or your family? (for example, the seventh-day Sabbath). Does it seem hard for you to follow? Then grasp His sure promises and go forward in their power. He says, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isaiah 41:10. "If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour." John 12:26.

### **3. Law and Sin**

To properly understand the everlasting gospel we need to have a clear understanding of (1) God's law and (2) sin.

#### **a). God's Law**

The Old Testament has at least four laws -- the moral, the civil, the ceremonial and what we might call natural law (these are elaborated on later). Also, the books of Moses and even the whole Old Testament are referred to as "the

law". Thus the word "law" in the Bible has many meanings<sup>111</sup>.

However, there is a *foundational law*, a fundamental principle, behind all of these laws. From this foundational law come applications or expressions which are the various laws, statutes and commandments found in the Bible. This may be illustrated as follows:

Foundational Law —→ Laws.

What is this foundational law? It is the character of God. The chief attribute of God's character is His love: "Beloved, let us love one another: for love is of God... He that loveth not knoweth not God; for God is love." God's love has two complementary aspects: mercy and justice/righteousness. When God proclaimed His name (character) to Moses He mentioned both His mercy and His justice: "The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty". Mercy and justice perfectly blend in God's character.<sup>112</sup>

What does merciful mean? The Greek word translated "mercy" in the Bible means "kindness or good will towards the miserable and the afflicted, joined with a desire to help them" (*Online Bible Lexicon*). What does it mean to be just or righteousness? The main Greek and Hebrew terms<sup>113</sup> translated "just" or "righteous" indicate that it means to do what is right, lawful and fair.

Since God's foundational law is His loving character, it expresses *both* His righteousness and His mercy. Throughout the Bible God's character is described as righteous,<sup>114</sup> just<sup>115</sup> and merciful.<sup>116</sup> Jesus, the divine Son of God, has given us, in His life, a perfect demonstration of God's foundational law. He is God's foundational law, God's character, made flesh and bone. The Bible describes Him as righteous,<sup>117</sup> just<sup>118</sup>, merciful and gracious.<sup>119</sup> Christ's sacrifice on the cross is the ultimate demonstration of God's righteousness and mercy.<sup>120</sup> Concerning the cross it can be said: "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10). The cross perfectly demonstrates the unity and balance between God's righteousness and mercy. This balance is expressed elsewhere in the scriptures: "The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty..." (Numbers 14:18).<sup>121</sup>

Since the foundational law is God's character, it is not surprising that the various laws and commandments that come from it are described as being righteous and just (Ps. 119: 172; Mt. 5: 17-20; Ro. 7: 12). Not only this, but love is described as fundamental to all the laws in the Bible. Romans 13: 10 says, "love is the fulfilling of the law" and Galatians 5: 14 says, "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." (See also Mt. 22: 37-40).

<sup>111</sup> Cf. Knight G R, *I Used To Be Perfect*, Boise, Idaho, Pacific Press Pub., 1994, p. 24,25.

<sup>112</sup> Notice also the blending of God's mercy and righteousness/justice in Numbers 14:18. We must be careful to understand and present these two attributes of God's character in a balanced way. They work together in perfect harmony. Today Christians generally talk about and promote the idea of God's mercy and neglect His righteousness. Thus, the righteousness of His laws is lightly regarded by many. In the past the balance seems to have been in the opposite direction with God's majesty, power and wrath against sin being emphasized and His mercy and grace kept in the background.

<sup>113</sup> **Righteousness** is Hebrew *tsedeq*, Greek *dikaioisune*. In the KJV *tsedeq* is translated as both "righteousness" and "justice". **Righteous** is Hebrew *tsaddiyq*, Greek *dikaiois*. In the KJV *tsaddiyq* is translated as both "righteous" and "just". Also *dikaiois* is translated as "righteous", "just", and "justice".

<sup>114</sup> Psalm 11:7; Revelation 16:5.

<sup>115</sup> Psalm 34:17; Isaiah 45:21; Revelation 15:3.

<sup>116</sup> Exodus 20:6; 34:6; Deuteronomy 4:31; Psalms 118:1; Luke 6:36; Hebrews 8:12.

<sup>117</sup> Isaiah 53:11; 1 John 2:1.

<sup>118</sup> Zechariah 9:9; Acts 3:14, 7:52

<sup>119</sup> Romans 16:24; Hebrews 2:17; Jude 1:21.

<sup>120</sup> Romans 3:21-26; Titus 3:5-7.

<sup>121</sup> See also Exodus 34:7, Psalm 89:14, James 1:27 and 1 John 3:10.

God's foundational law is not just a set of negative rules. It is both *positive* and *unified*.<sup>122</sup> Its unity is expressed in the words of James 2:10: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Its positiveness is expressed by Jesus' life – a life of doing good. A life of *being* good.<sup>123</sup>

The foundational law, like God, is eternal and unchanging.<sup>124</sup> It is defined in terms of a Person. It represents, it reflects that Person's character. It is not a cold, impersonal set of rules, but an opening of the mind and heart of God.

Thus we have,

God's foundational law (His merciful, righteous character). —————> Merciful, righteous laws and commandments.

The above is the key to understanding the many different uses of the term "law" in the Bible. As mentioned above the Bible contains moral laws, ceremonial laws, civil laws, and natural laws. By reading the Bible we can see clearly which of these laws still applies today.

God's *moral law* is contained especially in the Ten Commandments. The first four commandments particularly relate to loving God and the last six to loving our neighbour. We cannot love God or our neighbour while knowingly breaking any of these commandments. Obviously, the Ten Commandments are fully applicable today. Every phase of human activity falls under one or more of these ten all-encompassing principles. The holiness and importance of God's Ten Commandments is but dimly understood in today's world. So precious, sacred and important are they that, unlike the rest of the Holy Bible, God spoke them with His own mouth and wrote them with His own finger<sup>125</sup>. They were of central importance to the Jewish sanctuary service and have a special function in defining sins.<sup>126</sup>

Jesus Christ's perfect life has demonstrated to us what keeping these ten precepts means. Jesus did not come to abolish either the moral law (Ten Commandments) or God's foundational law -- but to fulfil them (Mt. 5: 17-48<sup>127</sup>). If it had been possible for us to be saved through the moral law or God's character being changed, then Christ need not have died upon the cruel cross of Calvary paying the penalty of the broken law. Those who say that the Ten Commandments have been changed or done away with deny both Christ's own words and the significance and meaning of His death. If God's moral law has been changed for man's sake then Christ died in vain (cf. Gal. 2: 21). The great sin of the Jewish nation was their rejection of Jesus Christ. The great sin of the Christian world today is their rejection of the moral law, and in particular the fourth commandment (Ex. 20: 8-11 cf. Js. 2: 10).

The Old Testament *ceremonial laws* applied to the time before Christ's first coming. Using these ceremonies the people were to fix their faith on the coming Christ. At Christ's first coming these ceremonies that had pointed forward to His ministry and death were no longer applicable<sup>128</sup>. Christ replaced them with ceremonies suited to the new era<sup>129</sup>. Although Christ replaced the Old Testament ceremonies we must not despise them or count them as useless. Far from this, the Old Testament sanctuary services reveal the complete plan of salvation, through Christ, in greater detail than anywhere else in the Bible. We can learn much of great importance from these symbols.

<sup>122</sup> Cf. Knight G R, *I Used To Be Perfect*, Boise, Idaho, Pacific Press Pub., 1994, p. 25-36.

<sup>123</sup> This is why we cannot keep the law without having Jesus Christ in our hearts.

<sup>124</sup> Mal. 3: 6; Heb. 3: 8 Cf. Ps. 111: 7,8; 119: 160; Mt. 5: 18.

<sup>125</sup> Ex. 20: 1-17; 24:12; 31:18.

<sup>126</sup> See *Introduction to Revelation*, point 6 (d).

<sup>127</sup> In Mt. 5: 17-48 Jesus first says "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfil". "The Law and the Prophets" is a designation for the Bible of Jesus' time, the Old Testament. Jesus then says "till heaven and earth pass away, one jot or one tittle will by no means pass from the law" and "Whoever therefore breaks one of the least these commandments, and teaches men so, shall be called least in the kingdom of heaven" (vs. 18, 19). From the discussion that follows in verses 21-48 we can see that Jesus must be referring, in verses 18 and 19, to God's moral law. In verses 21-48 Jesus uses various Old Testament commandments to illustrate the depth of God's moral law. He does so in the context of the greatness of God's character (His foundational law) which He specifically refers to in vs. 43-48.

<sup>128</sup> Dan. 9: 27; Mt. 27: 51; Eph. 2: 14, 15; Col. 2: 14; Heb. 10: 1-9.

<sup>129</sup> E.g. baptism and the communion service of bread and wine.

The Old Testament *civil laws* applied to the people of Israel before Christ's first coming when their nation was to be under the direct rulership of God. The Israelite nation was then a God-ordained, God-directed religious *and* civil organisation<sup>130</sup>. God had arranged things so that He could communicate His wishes directly to the people through the high priest. Unfortunately, the nation of Israel rejected their Messiah and withdrew from God's rulership<sup>131</sup>. So the kingdom of God was transferred from Israel to the Christian church<sup>132</sup>. The Christian church is a purely religious organisation. Although it has its form of discipline and order<sup>133</sup>, it is not to be a union with the state, and is not to use civil laws. This can be seen, not only from specific passages in the New Testament<sup>134</sup>, but from the fact that the New Testament Church operated as a religious movement separate from the civil authorities of the day<sup>135</sup>. The church was subject to the civil rulers in all matters that did not interfere with the higher claims of God<sup>136</sup>. As an organisation it spread worldwide in numerous different nations and under many civil authorities.

A further area of law concerns God's *natural laws*. These are the laws that govern nature. When we throw a ball up it comes back down. When we heat water to boiling point it turns into steam. When we cool water enough it freezes. A duck's egg hatches into a duckling. Opposite magnetic poles attract one another. Dry paper placed in a fire burns. A fish out of water, or a rose bush out of soil dies, etc.. Natural laws help us understand a very important principle relating to *all* of God's laws, namely, *the principle of cause and effect*. Or to use the words of the Bible, "... whatsoever a man soweth, that shall he also reap." (Gal. 6: 7). Natural law helps us to realise that obedience leads to health and happiness and that not obeying God's laws will *always* produce ill-effects of one kind or another. The book of Proverbs in the Bible particularly focuses on the principle of cause and effect. It often uses natural law to illustrate spiritual truths. Natural laws are used to demonstrate the value of obedience<sup>137</sup> as well as the tragic consequences of breaking God's laws.<sup>138</sup> Likewise, many of Christ's parables are based on the principle of teaching spiritual truths using natural law.<sup>139</sup> *Health laws* are a form of natural law. The Old Testament describes many health laws given to the nation of Israel. They include dietary regulations (eg. Le. chapter 11), rules about basic hygiene (eg. De. 23: 13) and quarantine regulations (eg. Le. chapter 13). They must, of course, still apply today, in principle, seeing that the human body is physiologically the same now as then. Horticultural (eg. Le. 25: 4) and agriculture laws (eg. Ex. 23: 12; De. 22: 10) are another form of natural law given to ancient Israel and no-doubt still apply, in principle, today.

## **b). Sin.**

In 1 John 3: 4 we read "sin is the transgression [violation] of the law". In Romans 7: 7 it says, "I had not known sin, but by the law".

So sin is defined in relation to the law of God. This is especially true of the moral law or Ten Commandments. In Romans 7:7, after Paul has said "I had not known sin, but by the law," he refers to the Ten Commandments, saying, "for I had not known lust, except the law had said, **Thou shalt not covet**".

But Sin *in its most basic form*, is defined in relation to God's *foundational law* which, as discussed above, is actually His character. Thus our *foundational sin* is the opposite of God's foundational law or character. It is being unmerciful and unrighteous. This foundational sin leads to various sins -- unmerciful, unrighteous thoughts, words or deeds.<sup>140</sup> How do we know what is unmerciful and unrighteous? Through God's various laws that express His merciful and righteous character.

<sup>130</sup> Technically called a "Theocracy".

<sup>131</sup> Mt. 21: 33-46; Jn. 19:15.

<sup>132</sup> Mt. 21: 43.

<sup>133</sup> Mt. 18: 15-17.

<sup>134</sup> Mt. 22:21; 26: 52, 53; Jn. 18: 36; Jn. 6: 15; Lk. 17: 20, 21.

<sup>135</sup> Please read through the book of Acts.

<sup>136</sup> Ro. 13: 1; 1 Pe. 2: 13, 14.

<sup>137</sup> Pr. 4: 18; 11: 28; 16: 24; 25: 13; 25: 25 cf. Ps. 126: 5; Hos. 10: 12.

<sup>138</sup> Pr. 4: 19; 6: 27, 28; 10: 26; 15: 19; 16: 27; 17: 14; 22: 8; 23: 29-35; 24: 30-24; 25: 16; 25: 20; 26: 1; 26: 21; 30: 33.

<sup>139</sup> Mt. 5: 15; 7: 1-6; 7: 24-27; 9: 16, 17; 13: 3-8; 13: 24-30; Mk. 4: 20; Jn. 15: 4,5.

<sup>140</sup> Mt. 15:18,19.

Thus we have,

God's foundational law.    →    Merciful, righteous laws and commandments.

Our foundational sin.     →    Unmerciful, unrighteous thoughts, words or deeds (sins).

How can we better understand our foundational sin? The following author considers it from the point of view of not having the right kind of love. He uses the capitalised word "SIN" to mean our foundational sin. This is what he says: "*SIN is love focused on the wrong object. SIN is to love the object more than the Creator of the object. It makes no difference whether that object is an external thing, another person, or one's own self. To love anything or anyone more than God is SIN. SIN is love aimed at the wrong target accompanied by a way of life lived in the direction of that aim. Thus we have SIN, which leads to sins.*"<sup>141</sup> The truth of this can be seen by studying how sin came into the universe and then into our world. Lucifer, the heavenly angel, became Satan, the evil one, by focusing his love on himself rather than on God (Is. 14: 12-15; Eze. 28: 12-19; Re. 12:7-9). Eve transgressed the moment she put herself, and her judgment, above the instructions of God (Ge. 3: 1-6). This author also says "SIN at its most basic level is not some impersonal evil or residual animal behaviour or bad trait built into human character. Rather, *it is rebellion against the God of the universe... SIN is personal rather than impersonal.*"<sup>142</sup>

Now that we understand what God's foundational law is and what our foundational sin is we can better understand what happens when we are forgiven and made right with God. The Bible calls this "justification" (see below) or being "born again". When this happens our foundational sin, which has ruled on the throne of our hearts and lives, is replaced by God's foundational law -- through the presence of Christ. He comes into our hearts by His Holy Spirit and His merciful, righteous character is written on our hearts.<sup>143</sup> Through His presence we are made righteous and merciful. From Him flow merciful and righteous thoughts, words and deeds. Then, each day, we need to co-operate with Christ in letting His character flow from our lives rather than letting our foundational sin manifest itself. Day by day we are to grow in maturity, more fully reflecting the character of Christ. Our aim is to become so surrendered to Christ that only His merciful, righteous character is manifested in us. To have His character thus manifested in our lives fulfils Christ's commands of Mt. 5: 43-48 and Jn. 13: 34, 35.

One of the main functions of the foundational law and all the precepts that flow from it is to convict us of our foundational sin and make us realise our need of a Saviour -- thus sending us to Jesus.<sup>144</sup> Then, when we have been cleansed and renewed by Jesus, He points us back to God's foundational law (as revealed in His life, the Ten Commandments and the rest of the Bible) as the pattern for our lives. He says to us "follow Me". We are to follow His example. We will never equal His example, but we can imitate it. And if we abide in Christ, His perfect obedience (His righteousness) is counted as ours and makes up for our deficiencies.

It is essential to note here that we cannot make ourselves righteous and merciful. Jesus is our righteousness and mercy. In Him we are made righteousness: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (2Co. 5: 21). His presence, through the Holy Spirit, gives us genuine love: "the love of God is shed abroad [poured out] in our hearts by the Holy Ghost [Spirit] which is given unto us..." (Ro. 5: 5).

<sup>141</sup> Knight G R, *I Used To Be Perfect*, Boise, Idaho, Pacific Press Pub., 1994, p. 14,15, italics in the original.

<sup>142</sup> Ibid. p.15, italics in the original.

<sup>143</sup> Heb. 8:10.

<sup>144</sup> An example of this is found in the spiritual "stethoscope" quotes used in *The everlasting gospel* section of this book. These Bible quotes help us to realise the desperate condition of our hearts and our need of Jesus' healing power.

#### 4. Justification by faith.

"Justification by faith" basically means the experience of being made right with God by a trusting relationship with Him. It brings healing and cleansing from the disease of sin. The phrase itself reflects the wording in Ro. 3:28; Ro. 5:1 and Gal. 3:24<sup>145</sup>. It is the result of responding positively to Christ's sacrifice. Justification by faith is equivalent to being born again through God's spirit. It is at the heart of the everlasting gospel. Let us look at true justification by faith using the following six points:

**a). The need** for justification by faith. The Bible teaches that, as a result of the failure of Adam and Eve, our natural bent is to selfishness and wrongdoing. We have all been infected with the deadly virus of sin -- the disease our first parents contracted and passed on, like a congenital infection, to their offspring.<sup>146</sup> We are all born with a heart in need of renewal. We cannot meet God's standard of love without His divine grace and help. Ge. chapter 3; Je. 17: 9; Is. 53: 6; Ro. 3: 23; 8: 7.

**b). The origin or source** of our justification by faith is God's love out of which comes His grace or completely unmerited favour towards sinners. Jn. 3: 16; Eph. 1: 7; 2: 8.

**c). The basis or ground** of our justification by faith is who Christ is and what He has done for us: His incarnation, perfect life, atoning death, resurrection, ascension, heavenly ministry, and second coming. Mt. 1 : 21; 2Co. 5: 21; 1Co. 15: 1-4, 17-24, Heb. 7: 25; 9: 28; 2 Pe. 3: 10-13.

**d). The essence or reality** of our justification by faith is Christ's righteous, saving, transforming presence within us. Jn. 17: 23-26; Ro. 8: 9-17; Eph. 3: 17-19; Col. 1:27.

**e). The condition** of our justification by faith is becoming vitally connected to and remaining (abiding) in Christ (For more details and references please see *Conditions of Being Saved* above).

**f). The results** of our justification by faith are many and wonderful! The following Biblical phrases or terms describe the same basic event as true justification by faith while at the same time revealing one or more of its results or blessings: divine forgiveness (Ro. 4: 5-8), reconciliation to God (2Co. 5: 17, 18), salvation (Tit. 3: 5-7), rebirth (Jn. 3: 3-21; Tit. 3: 5-7 NIV), imputation of Christ's righteousness (Ro. 4: 5-8), a new creation (2Co. 5: 17, 18), being "in Christ" or having Christ in us (Eph. 1: 3-7; Jn. 15: 4-6; Jn. 17: 23-26), the Holy Spirit indwelling us (Ro. 8: 9-17 ;Jn. 14: 15-27), adoption as God's child (Ro. 8: 9-17), and sanctification (being set apart and made holy -- Heb. 10: 10-18).

Other results are: peace with God, hopefulness and divine love (Ro. 5: 1-5), power to obey (1Jn. 3: 6-9), being made heirs to eternal life (Ro. 8: 9-17), actual eternal life (1Jn.5: 12,13), and victory over the world (1Jn. 5: 3-5).

Is there a Bible passage that refers to all of the above six areas on the subject of justification by faith? Have a look at Titus 3: 3-8.

<sup>145</sup> These passages refer to being "justified by faith" (KJV, NKJV).

<sup>146</sup> Christ is the only one born into this world and *not* infected by this "virus". He was conceived by the Holy Spirit (Lk. 1: 35). Although He took upon Himself our innocent infirmities (e.g. hunger, thirst, weariness) He did not have our sinfulness (i.e. our foundational sin). He was tempted more than any of us will ever have to endure and in ways we can never be tempted (e.g. to use His divine power, Mt. 4: 1-3; or to not go-ahead and bear the guilt of the world, Jn. 12: 27) -- and yet He never sinned. Why did He never sin? Because of His relationship with His Father (Jn. 5:19; 8: 28,29; 10:15-18; 14:10; 17:21).



## Appendix Two: The day-for-a-year principle.

The day-for-a-year principle is a well-established method of prophetic interpretation that has been used by both Jews and Christians for centuries.<sup>147</sup> It relates to time prophecies in the apocalyptic sections of Daniel and Revelation. As Revelation 1:1 points out,<sup>148</sup> material in apocalyptic literature is to be taken as having a symbolic meaning unless the context clearly indicates otherwise. With this in mind the day-for-a-year principle is a commonsense way of approaching these time prophecies that are obviously symbolic and which don't make any sense if taken literally. But it is not just commonsense because the Bible itself points out that this is the method to be used.

In non-apocalyptic scripture the idea of a day standing for a year is relatively common. Examples include Numbers 14:34, Ezekiel 4:6, Genesis 29:27 and Leviticus 25:3, 4.<sup>149</sup>

Concerning the prophecy of Daniel chapter 7, the "time and times and the dividing of time" of verse 25 cannot mean a literal 3 1/2 years. The kingdom of the horn with eyes and a mouth referred to in this verse is a more significant kingdom in the vision than the empires that reigned before it (the previous kingdoms were Babylon, Medo-Persia, Greece and Imperial Rome, please see the answer to Question 43 for more details). All these previous kingdoms lasted for many decades. Also God judges the horn with eyes and a mouth towards the end of earth's history when He gives the dominion to His Son (Daniel 7:21, 22; 24-27). So it must continue for a long time after the downfall of the previous empire (Imperial Rome).

In Daniel chapter 9 the prophecy about the seventy weeks or 490 days is incomprehensible without the day-for-a-year principle being applied. The angel tells Daniel that a period of "seventy weeks" is determined (literally "cut off") for the Jews "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (vs. 24). Also after 69 of these weeks the Messiah will come (vs. 25). How could all this happen in a literal seventy weeks, which is less than one-and-a-half years?

The seventy weeks (490 years) of chapter 9 are cut off from the longer period of chapter 8.<sup>150</sup> This indicates that the day-for-a-year principle must also apply in Daniel 8. In Daniel 8:13 it says "How long will the vision be...?". This vision of chapter 8 runs from the ram (Medo-Persia, Daniel 8:20) right through to the activities of the exceedingly great horn (Daniel 8:9, symbolizing both Imperial and Papal Rome<sup>151</sup>). Therefore the 2300 period of Daniel 8:14 must cover Medo-Persia, Greece, Imperial Rome and Papal Rome. Obviously 2300 days would never do here and 2300 years must be accepted as the meaning of the symbolism. Furthermore, while the prophecy of Daniel chapter 8

<sup>147</sup> Froom L. E., *The Prophetic Faith of Our Fathers*, Washington DC, Review and Herald, 1950, vol. 1, pp. 176, 203.

<sup>148</sup> Revelation 1:1 says that this prophetic revelation was "sent and signified". The original Greek word for signified is *Semaino* from *sema*, a mark. This points us to the important principle that in the book of Revelation what is written is to be taken as symbolic or figurative unless the context clearly indicates otherwise. This is the opposite of what happens in the rest of the Bible where what you read is to be taken literally unless the context clearly indicates otherwise.

<sup>149</sup> In Leviticus 25:3, 4 the week is used to symbolize a seven-year cycle with the seventh-day Sabbath representing the seventh year of rest.

<sup>150</sup> In Daniel 9:24 the word "determined" comes from the Hebrew word *chathak* and means, "to cut off" (Strong J, *A concise Dictionary of the words in The Hebrew Bible with their renderings in the Authorised English Version*). So verse 24 literally says "Seventy weeks are cut-off for your people...". What are these seventy weeks cut off from? Notice that the same angel Gabriel, who was commissioned to make Daniel understand in the chapter 8 vision (Daniel 8:16), comes in chapter 9 to finish his task (Daniel 9:21). In Daniel 9:23 Gabriel says "understand the vision". The part of the chapter 8 vision that Daniel did not understand was the 2300 evening-mornings (Daniel 8:26, 27; c.f. Daniel 8:14). Gabriel takes up the explanation where he left off in the previous chapter, on the subject of time. The seventy weeks are obviously cut off from the beginning of the longer 2300-day period. Therefore the two time periods have the same starting point

<sup>151</sup> The "exceedingly" (the KJV uses the older word "exceeding") great horn of Daniel 8 symbolizes Rome, both Imperial and Papal. Most of the description in the vision is about the activities of the papal phase.

starts with Medo-Persia, we are told it relates to the "time of the end". Therefore the 2300 period must certainly be a long period of time to take us to the time of the end.<sup>152</sup>

If we compare the 2300 "evening-mornings" or "days" of Daniel 8:14 with the years of Daniel 11:6, 8 and 13 we have another example of the day-for-a-year principle being taught. Events portrayed in the largely symbolic vision of Daniel 8 are given in more detail in the mainly literal descriptions of Daniel chapter 11. The vision of Daniel 8, which began in the Persian realm and continued through the Greek period, and beyond, uses symbolic days. But the material in chapter 11 describing the same Greek period as is covered in Daniel 8 uses literal years. Thus we have days in Daniel 8 turning into years in Daniel 11.<sup>153</sup>

To re-emphasize a point mentioned earlier, these time periods in apocalyptic prophecy are characterized by symbolic language.<sup>154</sup> This should at least point us to considering the day-for-a-year principle as applying. After all, why would one want to use symbolic language unless there was some deeper meaning behind the time period mentioned?

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<sup>152</sup> By studying Daniel 11:35 and 12:7-10 along with Daniel 7:25 we can see that the "time of the end", when Daniel's prophecies would be unsealed, started at the end of the 1260 years of persecution i.e. 1798.

<sup>153</sup> For further details on this and on the day-for-a-year principle in general please see Shea W. H., *Selected Studies on Prophetic Interpretation*, Rev. Ed., Daniel and Revelation Committee Series vol. 1, Hagerstown, Maryland, Review and Herald Pub. Assoc., 1992, p. 67-110.

<sup>154</sup> E.g. "a time and times and the dividing of time" (Daniel 7:25), "two thousand and three hundred days" (Daniel 8:14), "seventy weeks" (Daniel 9:24).

## **Appendix Three: Other Expositors Who Identified the Horn With Eyes and a Mouth of Daniel Chapter Seven as the Papacy.**

Here is a partial list of other (see study on *Daniel Chapter Seven in The hour of His judgment is come*) expositors who identified the horn with eyes and a mouth as the Papacy. The references are from the book *The Prophetic Faith of Our Fathers*, by Le Roy E. Froom, (Review and Herald, Washington DC, 1950). The book is particularly helpful because if we look up the references, we will usually find that the original sources are directly quoted. In this book the horn with eyes and a mouth is usually referred to as the "Little Horn".

<b>Name</b>	<b>Date</b>	<b>Reference Vol, Page</b>	<b>Name</b>	<b>Date</b>	<b>Reference Vol, Page</b>
Eberhard II (Salzburg)	d1246 <sup>155</sup>	I, 798	Thomas H Horne	1818	IV, 128
Abravanel	1496	II, 228	Peter Roberts	d 1819	III, 408
Martin Luther <sup>156</sup>	1521	II, 261, 268	John Bayford	1820	III, 409
George Joye <sup>157</sup>	d 1553	II, 362	Elias Boudinot	d 1821	IV, 167
Heinrich Bullinger <sup>158</sup>	1557	II, 344	Henry Gauntlett	1821	III, 431
George Pacard	1604	II, 629	John Romeyn	d 1825	IV, 97
Joseph Mede	1631	II, 545	Edward Irving	1826	III, 521
Henry Moore	1664	II, 564	Asa McFarland	d 1827	IV, 91, 92
John Tillinghast	1665	II, 570	Alexander Keith	1828	III, 626
William Lowth	1700	II, 670	Thomas Keyworth	1828	III, 553
Robert Fleming Jn.	1701	II, 645	Alfred Addis	1829	III, 557
Cotton Mather	1702	III, 155	Philip Allwood	1829	III, 577
William Whiston	1706	II, 673	John Hooper	1829	III, 564, 565
William Burnet	1724	III, 170	William Jones	1830	III, 513
Samuel Mather	d 1785	III, 178	James Begg	1831	III, 562
Hans Wood	1787	II, 721	William Miller	1831	IV, 485
Benjamin Gate	1788	III, 217	John Cox	1832	III, 627
James Bicheno	1793	IV, 116	Matthew Habershon	1834	III, 635
David Simpson	1797	II, 775	F. Louis Gausson	1837	III, 690
Jean De la Flechere	1800	II, 687	Mrs.Charlotte Elizabeth	1840	III, 643, 644
William Hales	1803	II, 332, 335	Richard C. Shimeall	1842	IV, 372
George Faber	1804	III, 340, 343	Thomas Birks	1843	III, 708, 711
Joseph Priestly	d 1804	II, 746	John Cook	1843	IV, 668
Thomas Scott	1805	III, 349	Joseph Baylee	1845	III, 729
William Cunninghame	1813	III, 366	Alexander Campbell	d 1866	IV, 255, 256
Charles D Maitland	1813	III, 362	Robert Vaughan	d 1868	III, 556
			Silas Hawley	d 1888	IV, 673, 675

<sup>155</sup> d1553 means he died in 1553.

<sup>156</sup> Luther's 1521 exposition identified this horn as the papacy. Later, however, he referred to it as being the Turks. This is probably because of the political situation of the time. Western Christianity was in great danger of being overwhelmed by the Ottoman Turks.

<sup>157</sup> Associate of Tyndale.

<sup>158</sup> Zwingli's intimate friend and successor.

## **Appendix Four: The Papacy Fulfils Prophecies of Daniel Chapter Seven.**

Please refer to *Daniel chapter Seven in The Hour of His Judgment has Come.*

### **It has a mouth speaking pompous words (Dan. 7:8, 20, 25).**

It is sad to mention the following examples:

On Nov. 18, 1302 Bonifacius VIII in the papal bull *Unam Sanctum* said "Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff"<sup>159</sup>

On 18 July 1870 the First Vatican Council made the following decree concerning the definition of Papal infallibility: "...we teach and define as a divinely revealed dogma that when the Roman pontiff speaks EX CATHEDRA,...he possesses, by the Divine assistance promised to him in blessed Peter, *that infallibility* which the divine Redeemer willed his church to enjoy in defining doctrine concerning faith or morals. Therefore, such definitions of the Roman pontiff are of themselves, and not by the consent of the church, *irreformable*." (Emphasis supplied).

On January 10 1890 Pope Leo XIII in the encyclical letter *Sapientiae Christianae (On Christians as Citizens)* said: "the supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires... complete submission and obedience of will to the Church and to the Roman Pontiff, *as to God Himself*."<sup>160</sup>

On December 20, 1935 pope Pius XI in the encyclical *Ad Catholici Sacerdotii* said: "And thus the ineffable greatness of the [Roman Catholic] human priest stands forth in all its splendour; for *he has power over the very Body of Jesus Christ*, and makes It present upon our alters."<sup>161</sup>

In the 1994 book *Crossing the Threshold of Hope* by pope John Paul II it says: "Confronted with the Pope, one must make a choice. The leader of the Catholic Church is defined by the faith as the Vicar of Jesus Christ (and is accepted as such by believers). The Pope is considered the man on earth who represents the Son of God, who 'takes the place' of the Second Person of the omnipotent God of the Trinity. "Catholics...call him 'Holy Father' or 'Your Holiness'."<sup>162</sup>

The *Catechism of the Catholic Church* says: "Indeed the bishops and priests, by virtue of the sacrament of Holy Orders, have power to forgive all sins 'in the name of the Father, and of the Son, and of the Holy Spirit'." In the case of somebody on the brink of death it says: "...any priest, even if deprived of faculties for hearing confessions, can absolve from every sin and excommunication."<sup>163</sup>

"The kissing of the pope's foot -- the characteristic act of reverence by which all the faithful do honour to him as the vicar of Christ -- is found as early as the eighth century."<sup>164</sup> C.f. Acts 10:25,26; Revelation 19:10.

<sup>159</sup> This is how it reads in my Roman Catholic translation Parg. 5. See also: Mirbt and Aland, 1: 458-60 (no.746) quoted in Heinz J., *The Modern Papacy: Claims and Authority in Symposium on Revelation* -- Book II, Hagerstown Maryland, Review and Herald, 1992, p. 341; Froom L. E., *The Prophetic Faith of Our Fathers*, Washington DC, Review and Herald, 1950, vol.1, p.679.

<sup>160</sup> Emphasis supplied. In my Roman Catholic translation this statement is found in paragraph 22.

<sup>161</sup> Emphasis supplied. Parg. 16.

<sup>162</sup> New York, Alfred A. Knopf, Inc., 1994.

<sup>163</sup> *Catechism of the Catholic Church*, Chapter 2, Article 4,VIII (1461 and 1463).

<sup>164</sup> *The Catholic Encyclopedia, Volume XII, Art. The Pope*, Copyright © 1911 by Robert Appleton Company, Online Edition Copyright © 2003 by Kevin Knight, *Nihil Obstat, June 1, 1911*. Remy Lafort, S.T.D., Censor, *Imprimatur*. +John Cardinal Farley, Archbishop of New York.

## **It makes war with God's true people and prevails against them (Dan. 7: 21, 25).**

In remembrance of those who were tortured and martyred for their faith the following quotations are given:

**1. In 1215 the Fourth Lateran Council (under Innocent III) included the following decree regarding "heretics":** "We excommunicate and anathematize every heresy raising itself up against this holy, orthodox and catholic faith which we have expounded above. We condemn all heretics, whatever names they may go under.... Let those condemned be handed over to the secular authorities present, or to their bailiffs, for due punishment. Clerics are first to be degraded from their orders. The goods of the condemned are to be confiscated,...Those who are only found suspect of heresy are to be struck with the sword of anathema, unless they prove their innocence by an appropriate purgation, having regard to the reasons for suspicion and character of the person. Let such persons be avoided by all until they have made adequate satisfaction. If they persist in the excommunication for a year, they are to be condemned as heretics. Let secular authorities, whatever offices they may be discharging, be advised and urged and if necessary be compelled by ecclesiastical censure, if they wish to be reputed and held to be faithful, to take publicly an oath for the defence of the faith to the effect that they will seek, insofar as they can, to expel from the lands subject to their jurisdiction all heretics designated by the church in good faith.... If however a temporal Lord, required and instructed by the church, neglects to cleanse his territory of this heretical filth, he shall be bound with the bond of excommunication by the metropolitan and other bishops of the province. If he refuses to give satisfaction within a year, this shall be reported to the supreme pontiff so that he may declare his vassals absolved from their fealty to him and make the land available for occupation by Catholics so that these may, after they have expelled the heretics, possess it unopposed and preserve it in the purity of the faith...

"We add further that each Archbishop or Bishop, either in person or through his archdeacon or through suitable honest persons, should visit twice or at least once in the year any parish of his in which heretics are said to live. There he should compel three or more men of good repute, or even if it seems expedient the whole neighbourhood, to swear that if anyone knows of heretics there or of any persons who hold secret conventicles or who differ in their life and habits from the way of living of the faithful, then he will take care to point them out to the Bishop. The Bishop himself should summon the accused to his presence, and they should be punished canonically if they are unable to clear themselves of the charge or if after compurgation they relapse into their former errors of faith. If however any of them with damnable obstinacy refuse to honour an oath and so will not take it, let them by this very fact be regarded as heretics."<sup>165</sup>

**2. The Catholic Encyclopedia, Volume VII, Article Heresy, Part VIII. CHURCH LEGISLATION ON HERESY (1910, Online edition 1999) says the following:** "The office of teaching belongs to the hierarchy, the *ecclesia docens*, which, under certain conditions, judges without appeal in matters of faith and morals (see COUNCILS). Infallible decisions can also be given by the pope teaching *ex cathedra* (see INFALLIBILITY). Each pastor in his parish, each bishop in his diocese, is in duty bound to keep the faith of his flock untainted; to the supreme pastor of all the Churches is given the office of feeding the whole Christian flock. The power, then, of expelling heresy is an essential factor in the constitution of the Church. Like other powers and rights, **the power of rejecting heresy adapts itself in practice to circumstances of time and place, and, especially, of social and political conditions.** At the beginning it worked without special organization. The ancient discipline charged the bishops with the duty of searching out the heresies in their diocese and checking the progress of error by any means at their command. When erroneous doctrines gathered volume and threatened disruption of the Church, the bishops assembled in councils, provincial, metropolitan, national, or ecumenical. There the combined weight of their authority was brought to bear upon the false doctrines..."

"When Constantine had taken upon himself the office of lay bishop, *episcopus externus*, and put the secular arm at the service of the Church, the laws against heretics became more and more rigorous. **Under the purely ecclesiastical discipline no temporal punishment could be inflicted on the obstinate heretic**, except the damage which might arise to his personal dignity through being deprived of all intercourse with his former brethren. **But under the Christian emperors rigorous measures were enforced against the goods and persons of heretics.** From the time of Constantine to Theodosius and Valentinian III (313-424) various penal laws were enacted by the Christian emperors against heretics as being guilty of crime against the State. 'In both the Theodosian and Justinian

<sup>165</sup> This is how it reads in my Roman Catholic translation. The English translation should be available from Official Catholic web sites on the Internet, which is where I got mine. This council is considered "the most important" of the Middle Ages.

codes they were styled infamous persons; all intercourse was forbidden to be held with them; they were deprived of all offices of profit and dignity in the civil administration, while all burdensome offices, both of the camp and of the curia, were imposed upon them; they were disqualified from disposing of their own estates by will, or of accepting estates bequeathed to them by others; they were denied the right of giving or receiving donations, of contracting, buying, and selling; pecuniary fines were imposed upon them; they were often proscribed and banished, and in many cases scourged before being sent into exile. In some particularly aggravated cases sentence of death was pronounced upon heretics, though seldom executed in the time of the Christian emperors of Rome. Theodosius is said to be the first who pronounced heresy a capital crime; this law was passed in 382 against the Encratites, the Saccophori, the Hydroparastatae, and the Manichaeans. Heretical teachers were forbidden to propagate their doctrines publicly or privately; to hold public disputations; to ordain bishops, presbyters, or any other clergy; to hold religious meetings; to build conventicles or to avail themselves of money bequeathed to them for that purpose. Slaves were allowed to inform against their heretical masters and to purchase their freedom by coming over to the Church. The children of heretical parents were denied their patrimony and inheritance unless they returned to the Catholic Church. The books of heretics were ordered to be burned.' ( *Vide* "Codex Theodosianus", lib. XVI, tit. 5, "De Haereticis".)

"This legislation remained in force and with even greater severity in the kingdom formed by the victorious barbarian invaders on the ruins of the Roman Empire in the West. The burning of heretics was first decreed in the eleventh century. **The Synod of Verona (1184) imposed on bishops the duty to search out the heretics in their dioceses and to hand them over to the secular power.** Other synods, and the Fourth Lateran Council (1215) under Pope Innocent III, repeated and enforced this decree, especially the Synod of Toulouse (1229), which established inquisitors in every parish (one priest and two laymen). Everyone was bound to denounce heretics, the names of the witnesses were kept secret; **after 1243, when Innocent IV sanctioned the laws of Emperor Frederick II and of Louis IX against heretics, torture was applied in trials;** the guilty persons were delivered up to the civil authorities and actually burnt at the stake. Paul III (1542) established, and Sixtus V organized, the Roman Congregation of the Inquisition, or Holy Office, a regular court of justice for dealing with heresy and heretics (see ROMAN CONGREGATIONS). The Congregation of the Index, instituted by St. Pius V, has for its province the care of faith and morals in literature; it proceeds against printed matter very much as the Holy Office proceeds against persons (see INDEX OF PROHIBITED BOOKS). The present pope, Pius X (1909), has decreed the establishment in every diocese of a board of censors and of a vigilance committee whose functions are to find out and report on writings and persons tainted with the heresy of Modernism (Encycl. "Pascendi", 8 Sept., 1907)." <sup>166</sup>

**3. *The Catholic Encyclopedia*, Volume VII, Article *Heresy*, Part IX. *PRINCIPLES OF CHURCH LEGISLATION* says the following:** "The guiding principles in the Church's treatment of heretics are the following: Distinguishing between formal and material heretics, she applies to the former the canon, 'Most firmly hold and in no way doubt that every heretic or schismatic is to have part with the Devil and his angels in the flames of eternal fire, unless before the end of his life he be incorporated with, and restored to the Catholic Church.'" <sup>167</sup>

Regarding those who were once baptised Catholics and later leave the church for another belief it says (emphasis supplied): "To restrain and bring back her rebellious sons the Church uses both her own spiritual power **and the secular power at her command.**" <sup>168</sup>

**4. *The Catholic Encyclopedia*, Volume I, Article *Apostasy* says: "When the Roman Empire became Christian, apostates were punished by deprivation of all civil rights. They could not give evidence in a court of law, and could neither bequeath nor inherit property. To induce anyone to apostatize was an offence punishable with**

<sup>166</sup> J. WILHELM, Transcribed by Mary Ann Grelinger, *The Catholic Encyclopedia*, Volume VII, Article *Heresy*, Part VIII. *CHURCH LEGISLATION ON HERESY*. Copyright © 1910 by Robert Appleton Company. Online Edition Copyright © 1999 by Kevin Knight. *Nihil Obstat*, June 1, 1910. Remy Lafort, S.T.D., Censor. *Imprimatur*. +John Cardinal Farley, Archbishop of New York. **Emphasis supplied.**

<sup>167</sup> J. WILHELM, Transcribed by Mary Ann Grelinger, *The Catholic Encyclopedia*, Volume VII, Article *Heresy*, Part IX. *PRINCIPLES OF CHURCH LEGISLATION*. Copyright © 1910 by Robert Appleton Company. Online Edition Copyright © 1999 by Kevin Knight. *Nihil Obstat*, June 1, 1910. Remy Lafort, S.T.D., Censor. *Imprimatur*. +John Cardinal Farley, Archbishop of New York.

<sup>168</sup> *Ibid.*

**death** [Theodosian Code, XVI, title 7, *De apostatis*; title 8, *De Judæis*; "Corpus juris romani ante-Justinianæi" (Bonn, 1840), 1521 - 1607; Code of Justinian I, title 7, *De apostatis* l. c. 60, 61]. In the Middle Ages, both civil and canon law classed apostates with heretics; so much so that title 9 of the fifth book of the Decretals of Gregory IX, which treats of apostasy, contains only a secondary provision concerning apostasy *a Fide* [iv, Friedberg, *Corpus juris canonici* (Leipzig, 1879-81), II, 790-792]. Boniface VIII however, by a provision which was amended in the sixth book of the Decretals [V, title 2, *De hæreticis*, 13 (Friedberg, II, 1075)], merely classes apostates with heretics in respect of the penalties which they incur. This decretal, which only mentions apostate Jews by name, was applied indifferently to all. The Inquisition could therefore proceed against them. The Spanish Inquisition was directed, at the end of the fifteenth century, chiefly against apostates, the *Maranos*, or new Christians, Jews converted by force rather than by conviction; while in 1609 it dealt severely with the *Moriscos*, or professedly-converted Moors of Spain.

"Today the temporal penalties formerly inflicted on apostates and heretics cannot be enforced, and have fallen into abeyance. The spiritual penalties are the same as those which apply to heretics. In order, however, to incur these penalties, it is necessary, in accordance with the general principles of canon law, that the apostasy should be shown in some way. Apostates, with all who receive, protect, or befriend them, incur excommunication, reserved *speciali modo* to the Sovereign Pontiff (Constitution Apostolicæ Sedis, n=B0. 1)... Any writings of theirs, in which they uphold heresy and schism, or labour to undermine the foundations of faith, are on the Index, and those who read them incur the excommunication reserved, *speciali modo* to the Sovereign Pontiff [Constitution of Leo XIII, *Officiorum et munerum*, 25 January, 1897, i, v; Vermeersch, *De prohibitione et censurâ librorum* (Rome, 1901), 3d ed., 57, 112]." <sup>169</sup>

**5. The Catholic Encyclopedia, Volume XI, Article Persecution says:** "The Church would therefore seem to be strangely inconsistent, for while she claims toleration and liberty for herself she has been and still remains intolerant of all other religions." <sup>170</sup>

It says further: "Every corporation lawfully constituted has the right to coerce its subjects within due limits. And though the Church exercises that right for the most part by spiritual sanctions, **she has never relinquished the right to use other means.**" <sup>171</sup>

It says further: "There can be no doubt, therefore, that the Church claimed the right to use physical coercion against formal apostates." <sup>172</sup>

**6. This is what Thomas Aquinas (a sainted Catholic author) wrote in his famous *Summa Theologica* (emphasis supplied):** "With regard to heretics two points must be observed: one, on their own side; the other, on the side of the Church. On their own side there is the sin, whereby they deserve not only to be separated from the Church by excommunication, **but also to be severed from the world by death.** For it is a much graver matter to corrupt the faith which quickens the soul, than to forge money, which supports temporal life. Wherefore if forgers of money and other evil-doers are forthwith condemned to death by the secular authority, **much more reason is there for heretics, as soon as they are convicted of heresy, to be not only excommunicated but even put to death.**" "On the part of the Church, however, there is mercy which looks to the conversion of the wanderer, wherefore she condemns not at once, but 'after the first and second admonition,' as the Apostle directs: after that, if he is yet stubborn, the Church no longer hoping for his conversion, looks to the salvation of others, by excommunicating him and separating him from the Church, **and furthermore delivers him to the secular tribunal to be exterminated thereby from the world by death.**" <sup>173</sup>

<sup>169</sup> A. VAN HOVE, Transcribed by Vernon Bremberg. *The Catholic Encyclopedia, Volume I, Article Apostasy* Copyright © 1907 by Robert Appleton Company. Online Edition Copyright © 1999 by Kevin Knight. *Nihil Obstat, March 1, 1907.* Remy Lafort, S.T.D., Censor. *Imprimatur.* +John Cardinal Farley, Archbishop of New York. **Emphasis supplied.**

<sup>170</sup> JAMES BRIDGE. Transcribed by Douglas J. Potter. *The Catholic Encyclopedia, Volume XI, Article Persecution.* Copyright © 1911 by Robert Appleton Company. Online Edition Copyright © 1999 by Kevin Knight. *Nihil Obstat, February 1, 1911.* Remy Lafort, S.T.D., Censor. *Imprimatur.* +John Cardinal Farley, Archbishop of New York.

<sup>171</sup> *Ibid.* **Emphasis supplied.**

<sup>172</sup> *Ibid.*

<sup>173</sup> *Summa Theologica*, St. Thomas Aquinas, II-II, Q. xi, article 3.

**7. *The Catholic Encyclopedia*, Volume VIII, Article *Inquisition* has this to say:  
"In the Bull 'Ad extirpanda' (1252) Innocent IV says:**

When those adjudged guilty of heresy have been given up to the civil power by the bishop or his representative, or the Inquisition, the podestà or chief magistrate of the city shall take them at once, and shall, within five days at the most, execute the laws made against them.

"Moreover, he directs that this Bull and the corresponding regulations of Frederick II be entered in every city among the municipal statutes under pain of excommunication, which was also visited on those who failed to execute both the papal and the imperial decrees. **Nor could any doubt remain as to what civil regulations were meant, for the passages which ordered the burning of impenitent heretics were inserted in the papal decretals from the imperial constitutions 'Commissis nobis' and 'Inconsutibilem tunicam'.** The aforesaid Bull 'Ad extirpanda' remained thenceforth a fundamental document of the Inquisition, renewed or reinforced by several popes, Alexander IV (1254-61), Clement IV (1265-68), Nicholas IV (1288-02), Boniface VIII (1294-1303), and others. **The civil authorities, therefore, were enjoined by the popes, under pain of excommunication to execute the legal sentences that condemned impenitent heretics to the stake.** It is to be noted that excommunication itself was no trifle, for, if the person excommunicated did not free himself from excommunication within a year, he was held by the legislation of that period to be a heretic, and incurred all the penalties that affected heresy."<sup>174</sup>

**8. Extracts from the Bull of Pope Gregory XI, *Against John Wycliffe*, 1382:**

"By the insinuation of many, if they are indeed worthy of belief, deploring it deeply, it has come to our ears that John de Wycliffe, rector of the church of Lutterworth, in the diocese of Lincoln, Professor of the Sacred Scriptures (would that he were not also Master of Errors), has fallen into such a detestable madness that he does not hesitate to dogmatize and publicly preach, or rather vomit forth from the recesses of his breast, certain propositions and conclusions which are erroneous and false. He has cast himself also into the depravity of preaching heretical dogmas which strive to subvert and weaken the state of the whole church and even secular polity, some of which doctrines, in changed terms, it is true, seem to express the perverse opinions and unlearned learning of Marsilio of Padua of cursed memory, and of John of Jandun, whose book is extant, rejected and cursed by our predecessor, Pope John XXII, of happy memory."

"...you are on our authority to arrest the said John, or cause him to be arrested and to send him under a trustworthy guard to our venerable brother, the Archbishop of Canterbury, and the Bishop of London, or to one of them."

"Besides, if there should be, which God forbid, in your University, subject to your jurisdiction, opponents stained with these errors, and if they should obstinately persist in them, proceed vigorously and earnestly to a similar arrest and removal of them, and otherwise as shall seem good to you."<sup>175</sup>

The above quotations on persecution are from Roman Catholic sources (except for *Against John Wycliffe*). We will include one below from a reliable Protestant source. If the reader wishes to get further information, it can be easily found on the Internet. We would suggest typing in your search engine one of the following:

"Foxe's Book of Martyrs" (the whole book is available over the net for free).

"History of Romanism John Downing" (A large amount is available over the Internet for free).

"The Great Controversy Ellen White" (the whole book is available over the net for free).

**9. Regarding the Inquisition Henry Halley says: "Later on the Inquisition was a main agency in the Papacy's**

<sup>174</sup> JOSEPH BLÖTZER, Transcribed by Matt Dean. *The Catholic Encyclopedia*, Volume VIII, Article *Inquisition*. Copyright © 1910 by Robert Appleton Company. Online Edition Copyright © 1999 by Kevin Knight. *Nihil Obstat*, October 1, 1910. Remy Lafort, S.T.D., Censor. *Imprimatur*. +John Cardinal Farley, Archbishop of New York. **Emphasis supplied.**

<sup>175</sup> From: Oliver J. Thatcher, ed., *The Library of Original Sources* (Milwaukee: University Research Extension Co., 1907), Vol. V: *The Early Medieval World*, pp. 378-382 as reproduced in the *Internet Medieval Source Book*, © Paul Halsall March 1998, Scanned by Jerome S. Arkenberg, Cal. State Fullerton.



effort to Crush the Reformation. It is stated that in the 30 years between 1540 and 1570 no fewer than 900,000 Protestants were put death in the Pope's war for the extermination of the Waldenses"<sup>176</sup>

He goes on to say: "The Reformation movement was followed by 100 years of religious war: 1. War on the German Protestants (1546-55); 2. War on the Protestants of the Netherlands (1566-1609); 3. Huguenot Wars in France (1572-98); 4. Philip's attempt against England (1588); 5. Thirty Years War (1618-48)...every one of these wars was STARTED by Roman Catholic Kings, urged on by Pope and Jesuit, for the purpose of crushing Protestantism....

"The number of Martyrs under Papal Persecutions far outnumbered the Early Christian Martyrs under Imperial Rome: hundreds of thousands among the Albigenses, Waldenses, and Protestants of Germany, Netherlands, Bohemia and other countries. It is common to excuse the Popes in this matter by saying that it was the 'spirit of the age'. Whose age was it? and who made it so? The Popes. It was their world. For 1000 years they had been training the world to be in subjection to them. If the Popes had not taken the Bible from the people, the people would have known better, and it would NOT have been the 'spirit of the age'. It was NOT the spirit of Christ, and 'Vicars of Christ' should have known better."<sup>177</sup>

### **It intends to "change times and law" (Dan.7:25).**

This is how the Ten Commandments are listed in the book *The Faith of Millions* by the devoted Roman Catholic leader John A. O'Brien, page 521<sup>178</sup>:

- "1. I am the Lord, thy God ... Thou shalt not have strange gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shall not covet thy neighbor's goods."

Please compare this with the Bible in Ex. 20: 2-17.

On page 89 of *The Catechism Simply Explained* by Canon Cafferata<sup>179</sup> it has the following about the fourth (which they call the third) commandment:

#### **"192. What is the third Commandment?**

The third Commandment is, "Remember that thou keep holy the Sabbath Day."

193. What are we commanded by the third Commandment?

By the third Commandment we are commanded to keep Sunday holy.

"The Jews' Sabbath Day was Saturday<sup>180</sup>; we Christians keep Sunday holy. The Church, by the power our Lord gave her, changed the observance of Saturday to Sunday.

<sup>176</sup> Halley H. H., *Halley's Bible Handbook* The Bible Handbook Series, Michigan, USA, Zondervan Publishing House, 24th Edition, 1965, p. 777.

<sup>177</sup> Ibid p 792,793, emphasis in original.

<sup>178</sup> Huntington, Ind., Our Sunday Visitor, 1938. See also *Butler's Catechism*, page 28. A similar, but slightly fuller, rendering appears in *The Catechism Simply Explained*, Canon Cafferata, London, Burns Oates & Washbourne Ltd., 1922, 1948, Page 81.

<sup>179</sup> London, Burns Oates & Washbourne Ltd., 1922, 1948, p 89, emphasis in original.

<sup>180</sup> Actually the seventh-day Sabbath was and is sunset Friday to sunset Saturday (see 5. *Worship Him that made heaven, and earth, and the sea, and the fountains of waters*).

"A word about Sunday. God said, 'Remember that thou keep holy the *Sabbath Day*.' The Sabbath was Saturday, not Sunday; why, then, do we keep Sunday holy instead of Saturday? The Church altered the observance of the Sabbath to the observance of Sunday... Protestants who say that they go by the Bible and Bible only, and that they do not believe anything that is not in the Bible, must be rather puzzled by the keeping of Sunday when God distinctly said, 'Keep holy the *Sabbath Day*.' The word Sunday does not come anywhere in the Bible, so, without knowing it, they are obeying the authority of the Catholic Church."<sup>181</sup>

On page 147 of *The Faith of Millions*<sup>182</sup> John O'Brien, a Roman Catholic "Father", says "Let me address myself in a friendly spirit to my dear Protestant reader: You believe that the Bible alone is a safe guide in religious matters. You also believe that one of the fundamental duties enjoined upon you by your Christian faith is that of Sunday observance. But where does the Bible speak of such an obligation? I have read the Bible from the first verse of Genesis to the last verse of Revelations, and have found no reference to the duty of sanctifying the Sunday. The day mentioned in the Bible is not the Sunday, the first day of the week, but the Saturday, the last day of the week. It was the Apostolic Church which, acting by virtue of that authority conferred upon her by Christ, changed the observance to the Sunday... In observing the Sunday as you do, is it not apparent that you are really acknowledging the insufficiency of the Bible alone as a rule of faith and religious conduct... ."

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<sup>181</sup> Emphasis theirs. Please note well the last few words: "they are obeying the authority of Catholic Church". Compare these words with the notes on *The Most Urgent Health Warning* about the Sabbath-Sunday issue and the mark of the beast.

<sup>182</sup> Huntington, Ind., Our Sunday Visitor, 1938.

## **Appendix Five: The Cleansing of the Sanctuary or Pre-Advent Judgment.**<sup>183</sup>

What actually is this cleansing of the sanctuary or judgment of Dan. 8:14 all about? To really find out we need to study the *cleansing of the Old Testament sanctuary* as described in the book of Leviticus,<sup>184</sup> especially chapter 16 (Please refer to Fig.1 in *Introduction to Revelation* for a diagram of the sanctuary). This occurred on the *annual Day of Atonement*. It is described as a *time of judgment* as well as cleansing in the Bible (Le. 23: 26-32<sup>185</sup>).

In the sanctuary service of ancient Israel the symbolic transfer of sin from the sinner to an animal, then to the priest,<sup>186</sup> and then to the sanctuary went on *daily* (Le. 4: 4-6). Then, *once a year*, the sanctuary was cleansed from the sin that had been symbolically transferred to it. This "cleansing of the sanctuary" occurred on the annual Day of Atonement described in Leviticus chapter 16. The cleansing was done using "clean" blood (i.e. blood which had no sin confessed over it) from a sacrificed bull and goat (Le.16:11-20). These animals represented Christ whose blood - - life<sup>187</sup> -- has cleansing power.<sup>188</sup> The "clean" blood was used to transfer the sin symbolically to a second live goat (Le.16:21). The blood of this live goat was never spilt and therefore it cannot represent cleansing through the shed blood Christ.<sup>189</sup> This live goat is a fit symbol of Satan who, in the end, gets rightly blamed for all the sin he has been the author of.<sup>190</sup> The live goat is banished into the wilderness (Le. 16: 21 cf. Re. 20: 1-3). *It is important for us to note that the people were also to be cleansed on the Day of Atonement.* (Le. 16: 30).

Both the Old Testament wilderness sanctuary and the temple at Jerusalem were models or patterns of the great sanctuary in heaven.<sup>191</sup> As mentioned previously,<sup>192</sup> the courtyard area (please refer to Fig. 1) of the sanctuary was symbolic of Christ's ministry *on earth* and the tent or temple building itself, with the Holy Place and Most Holy Place, represented Christ's future work of mediation *in heaven*. Thus the annual Day of Atonement, like the other services conducted in the tent or temple building, must be symbolic of some great event of the *heavenly sanctuary*. It represented a great judgment ministry involving both the Most Holy Place of the heavenly sanctuary and the "sanctuary" of God's people on earth.<sup>193</sup> It was in 1844, at the end of the 2300-year time prophecy, that Christ began

<sup>183</sup> For a more detailed study on this subject please see, White E. G. *The Great Controversy*, Oakland CA, Pacific Press; also called *The Triumph of God's Love*, Calif., Pacific Press, 1950 or *Cosmic Conflict*, Washington, Review & Herald, 1989, Chapters 23, 24 and 28.

<sup>184</sup> There are various links between Dan. chapters 8 & 9 and Leviticus. These include sanctuary animals and sanctuary terms. In Dan. 8: 14 the Hebrew term for cleansed is *tsadaq*. In Leviticus chapter 16 it is *taher*. The word *tsadaq* means both to cleanse and to justify (See J. Strong. *A concise Dictionary of the words in The Hebrew Bible with their renderings in the Authorised English Version by J. Strong* in *Strong's Exhaustive Concordance of the Bible*, Number 6663). Daniel probably used this term because it was the best one to describe cleansing in terms of the pre-advent judgment. In Hebrew poetry *tsadaq* is used synonymously with words for clean or pure. For example Job 4:17, "Shall mortal man be more just (*tsadaq*) than God? Shall a man be more pure (*taher*) than his maker?" Dan. 9 emphasises sacrifice and anointing, *Christ as the sacrifice*. Dan. 8 emphasises the Holy Place ministry of the sanctuary (which was the focus of the exceedingly great horn's attack) and then the Most Holy Place ministry which is the focus of the cleansing of the sanctuary, *Christ as the priest*. Dan. 7 emphasises *Christ as the king*.

<sup>185</sup> Any person who was not afflicted in soul on that day was to be cut off from the people. Also God said he would destroy anybody who did not follow the prescribed rest from secular work.

<sup>186</sup> Le.10: 17, 18.

<sup>187</sup> Le. 17: 11-14; Ge. 9: 4.

<sup>188</sup> Heb. 9: 11-14; 23-28.

<sup>189</sup> Heb. 9: 22.

<sup>190</sup> Cf. Ps. 7: 16; Pr. 26: 27; Gal. 6: 7.

<sup>191</sup> Heb. 8:1-5; 9:23,24.

<sup>192</sup> See Introduction to Revelation, 6 (d).

<sup>193</sup> Let us look at the question of which sanctuary is being cleansed in Daniel chapter 8 another way: Six sanctuaries or temples are mentioned in the Bible. These are:

- (1). The sanctuary constructed by Moses in the wilderness (Ex. 25: 8).
- (2). The temple at Jerusalem which replaced Moses' sanctuary (1Ch. 22: 19).
- (3). The heavenly sanctuary (Heb. 8: 2; 9: 23, 24. See also the sanctuary scenes in the book of Revelation).
- (4). Christ's body (Jn. 2: 20, 21).
- (5). The Christian church (Eph. 2: 19-22).
- (6). The bodies of individual Christians (1Co. 6: 19).

this Most Holy Place<sup>194</sup> ministry of judgment.

The pre-advent judgment or cleansing of the sanctuary that began in 1844 *prepares the way for Christ's second coming*. This judgment must involve an examination of the "books" of record (Dan. 7: 10; 12: 1; Re. 3: 5; Ps. 56: 8; 69: 28; Phil. 4: 3). The examination of these books reveals who, among those who have professed to be God's followers, are really His (Mt. 7:21-23;12:36,37;16:27; Eze. Chapter 18; Mt. 25:31-46). When Jesus comes He has *already decided on the rewards* and His angels know who to collect to take to heaven.<sup>195</sup> The investigation of the books involves the judgment of those who are dead as well as those were living.<sup>196</sup> This judgment must at least partly be for the benefit of the angels and the rest of the universe who are observing the conflict between God and Satan (cf. Job chapter 1 and 2).<sup>197</sup> God's character is vindicated in His dealings with humanity and Satan's Kingdom (cf. Re. 15: 3,4; 16: 5-6; 19: 2).

The above truth about a pre-advent judgment clashes with the common belief that people go to heaven or hell at death -- because this erroneous belief means people are judged when they die. The falseness of this belief is shown by understanding the truth about what happens when we die (see *Appendix Seven*).

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The vision of Daniel 8 refers to the "time of the end" -- vs. 17. By studying Daniel 11: 35 and 12: 7-10 along with Daniel 7: 25 we can see that the "time of the end" when Daniel's prophecies would be unsealed started at the end of the 1260 years of persecution i.e. 1798. Therefore, the sanctuary to be cleansed cannot refer to Moses' sanctuary or the temple at Jerusalem. The temple, which replaced Moses' sanctuary, was destroyed in AD 70. Christ has no need of cleansing, being perfect. Therefore the sanctuary of Daniel 8 must involve the one in heaven and the Christian church with its individual members.

<sup>194</sup> Some people have assumed from the book of Hebrews that Jesus, on His ascension, went directly to His Most Holy Place ministry (Heb. 1:3; 6:19,20; 9:8,12; 10:19). However, we need to remember that this book is not talking about which apartment Jesus went into, but the superiority of His priesthood. Also, we need to remember that the presence of the Father is not always in the Most Holy Place because He obviously has a mobile throne (see for example Eze. chapter 1, Dan. chapter 7). The only place in Hebrews where the Most Holy Place is specifically designated is in chapter 9 verse 3 where the Greek term is *Hagia Hagion*. If the author wanted to designate the Most Holy Place elsewhere then this is the definite term. Regarding Heb. 6:19,20, the sanctuary had two veils -- see Fig. 1.

<sup>195</sup> Re. 22:12; Mk. 13:27. That Jesus takes His people to heaven, rather than landing on the earth, see Jn. 14:1-3 and 1Th. 4: 16,17 (for further study see eg. Maxwell C. M., *God Cares* Vol. 2, Boise Idaho, Pacific Press Pub. Assoc., 1985, p. 487-521).

<sup>196</sup> Re. 3: 5 indicates the possibility of being blotted out from the book of life. No doubt this is a reference to the pre-advent judgment. Re. 11: 18, 19 refers to the judgment of the dead in the context of the Most Holy Place being unveiled (The Most Holy Place was the apartment of the sanctuary especially connected with the services of the Day of Atonement). Re. 22: 12 indicates that Christ has decided who gets which rewards *before* He comes. See also 1 Pe. 4: 5. How will the judgment of the *living* be accomplished? I believe it is related to each reasoning person in the whole world having to decide whether or not to receive the mark of the beast (See *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*).

<sup>197</sup> Why would God need to examine the books to know who are really His? It must be for the benefit of created beings observing the conflict between God and Satan. Scripture does indicate that the universe is judging and observing God's character and activities. (Mt. 5: 16; Ro. 3: 4 NKJV; Eph. 3: 10).

## **Appendix Six: Identifying Other Characters of Revelation Chapter 17.**

The aim of this appendix is to further understand the role that Babylon plays just before Christ's second coming. This will be done by going to Revelation chapter 17 and looking at the powers that Babylon works together with. Some parts of this appendix are somewhat complex and readers may need to go over it a few times. There may well be more light yet to shine on these difficult passages of Revelation. We need to keep an open mind. Certainly we can expect to have a clearer understanding of the end-time prophecies of Revelation as the events begin to unfold (cf. Jn. 14: 29). We need to stay close to Jesus and study our Bibles sincerely and prayerfully lest we be led astray like the Jewish leaders were at the time of Christ's first coming. These Jewish leaders had built up a false system of prophecy, based on erroneous assumptions, which influenced them to reject the Saviour.

**Important Note: If readers have not already carefully read *Babylon is fallen* please do so before proceeding with this web page. This will save time and help avoid misunderstandings. Thankyou.**

Please read through chapter 17 a couple of times noting especially the different characters that are associated with the whore named Babylon.

### **Revelation 17:1-3:**

- 1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:
- 2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.
- 3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

Re. 17:1 says, "... I will shew unto thee the judgment of **the great whore that sitteth upon many waters**".

The "many waters" are mentioned immediately after "the great whore [harlot, prostitute]". We are plainly told in verse 15 of this chapter that these waters represent "peoples, and multitudes, and nations, and tongues" Comparing this phrase with Re. 5:9; 10:11 and 14:6 confirms that it is talking about the general population of the globe. That is, the waters symbolise the people of the world.

The waters would then be equivalent to "the inhabitants of the earth" (vs. 2). They are made drunk with the wine of Babylon's fornication and are also referred to as "all nations" (Re. 14:8;18:3).

We now need to ask a question. What did the angel actually show John? In Re. 17:3 it says, "So he carried me away in the spirit into the wilderness: and **I saw a woman sit upon a scarlet coloured beast**, full of names of blasphemy, having seven heads and ten horns." So John saw a woman (the harlot) sitting on a scarlet beast. But did he also see the "many waters"? Yes, for we read in Re. 17:15, "The waters **which thou sawest**, where the whore sitteth...". So apparently John saw a woman sitting on a scarlet beast with the beast standing in water. From the scenarios portrayed in Daniel 7:1-7 and Re. 13:1 we can see that this scarlet beast may well have arisen out of the waters and then the woman sat on it.

We know from a previous study (see *Babylon is fallen*) that the woman, who is called Babylon, represents an evil, religious confederacy consisting of the dragon, beast and false prophet (symbolising Satan, the Papacy and Protestant USA). We also know from this previous study that the religious confederacy controls and cooperates with a civil confederacy in warring against God and His people. We also learnt that the civil confederacy is described variously as the kings of the earth (Re. 17:2; 16:14; 19:19), the cities of the nations (Re. 16:19) or the scarlet beast with 7 heads and 10 horns (Re.17:3). Re. 17:1-3 actually presents the picture of a religious confederacy joined to a civil confederacy twice, in different ways. This is illustrated on the following table:

<b>Bible Reference</b>	Re. 17:1,2	Re. 17:3
<b>Religious confederacy</b>	Prostitute	Woman
<b>Civil confederacy</b>	Kings of the earth	Scarlet beast
<b>Symbol of union</b>	Fornication	Woman seated on the beast

So, putting all this together we have a civil confederacy (kings of the earth or scarlet beast) forming from the peoples and nations of the world (the many waters) and being controlled by a religious confederacy called Babylon. It is Babylon that leads out in this development using miracle-working demons (Re. 16:13,14), seduction (resulting in fornication, Re.17:2; 18:3), and intoxicating wine ( Re. 14:8;17:2; 18:3).

This is quite a lot of information about these evil powers. But the chapter contains more details about both the religious confederacy and the civil confederacy. In the next three verses further information is given about the religious confederacy.

### **Revelation 17: 4-6:**

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration [amazement].

The details given here reveal that the Papacy is the member of the unholy trinity playing the leading part in the end-time battle. Unfortunately what is about to follow will offend some -- probably many -- people. It is not a pleasant duty to give the following information, but somebody has to do it. Remember that it is God who gave us these details in the Bible -- to warn us. If anyone is aware of a "better" interpretation of these verses then please let me know. We must each be true to our conscience and to what has been revealed to us in the Scriptures. Please remember too, that the Bible is here pointing out an unhealthy and evil system -- out of love and concern for those who may be hurt by it. We do not wish to condemn the sincerity of any involved with this system.

#### **1. Concerning "purple and scarlet colour":**

Regarding the Papal office of Auxiliary Bishop *The Catholic Encyclopedia* says, "He enjoys the same honorific privileges (with a few exceptions, viz. throne, cappa magna, mozzetta, and rochet worn without mantelletta, and crosier), pontifical ornaments, and titles, as does the diocesan. He can and must use the prelatial dress, as in the Roman Curia, to wit: rochet over the **purple soutane with purple mantelletta**, in his attendance in the cathedral..." (emphasis supplied).<sup>198</sup>

"The cells of the cardinals are covered with cloth, **purple** if they are of the last pope's 'creation', green if not." (emphasis supplied).<sup>199</sup>

Purple was also used in the coronation of monarchs by a Papal church representative.<sup>200</sup>

Regarding the nomination of Roman Catholic cardinals: "In the afternoon of the same day the newly-created cardinals meet in the pope's apartments, in the antechamber of which the **scarlet zucchetto**, or skull-cap, is handed to them; thereafter the **scarlet biretta** is placed by the pope on the head of each....If the creation of a cardinal takes place outside of Italy, the **scarlet zucchetto** is sent him by one of the pope's *Guardie Nobili* (Noble Guards), and the

<sup>198</sup> *The Catholic Encyclopedia, Volume II, Article Auxiliary Bishop*, Copyright © 1907 by Robert Appleton Company, Online Edition Copyright © 1999 by Kevin Knight, Imprimatur. +John M. Farley, Archbishop of New York.

<sup>199</sup> *Ibid., Volume IV, Article Conclave*.

<sup>200</sup> *Ibid., Catholic Encyclopedia, Volume IV, Article Coronation*.

**scarlet biretta** by a special ablegate." (bold emphasis supplied).<sup>201</sup>

Regarding the rights of cardinals: "They also wear the red (**scarlet**) biretta, that was granted to them, probably, by Paul II (1464-71). They also have **the right to wear scarlet, particularly a scarlet mantle**, which according to tradition was probably granted them by Boniface VIII (1294-1303)." (emphasis supplied).<sup>202</sup>

## 2. Concerning being "decked with gold and precious stones and pearls":

"As to the various kinds of metalwork used in the Church, the 'Liber pontificalis' mentions the following in addition to chalice and paten as in use in the lifetime of Pope Sylvester:

- a silver bowl of ten pounds, which was intended for the reception of the chrism at baptisms and confirmations,
- a silver baptismal vessel of twenty pounds,
- a golden lamb weighing thirty pounds, which was set up in the baptistery beside the Lateran.
- seven silver stags that spouted water, each of which weighed eighty pounds, and especially
- numerous vessels for wine, e.g., in the Vatican basilica two specimens of the purest gold, each of a weight of fifty pounds.
- Of importance to us also is the statement that beside the golden lamb just mentioned there stood silver statues, five feet in height, of the Redeemer and St. John, weighing 180 and 125 pounds respectively.
- Furthermore mention must be made of the metal caskets, crosses, reliquaries, and book-covers, which were likewise made either entirely or in part of precious metal." (emphasis supplied)<sup>203</sup>

"Our Lady of Lincoln is frequently mentioned among the sanctuaries which were regarded by the English with special veneration. In the inventory of the treasures of the cathedral appropriated by Henry VIII, there is mention of the image of Our Lady, sitting in a chair, silver and **gilt**, having a crown on her head, silver and **gilt, set with stones and pearls**, and her Child sitting on her knee with one crown upon His head, with a **diadem set with pearls and stones**, having a ball with a cross, silver and **gilt**, in His left hand" (emphasis supplied).<sup>204</sup>

Regarding "St. Thomas a Becket", Archbishop of Canterbury: "His sacred body, at first buried in the lower part of the church, was shortly after taken up and laid in a sumptuous shrine in the east end. Innumerable miracles were wrought at his tomb and pilgrims from all parts of England and the continent flocked thither to implore his aid. So great were the offerings made by them that the church abounded with **more than princely riches**. The shrine was covered with **plates of gold and enriched with jewels, rubies, sapphires, diamonds, and great oriental pearls**" (emphasis supplied).<sup>205</sup>

Regarding the "golden rose" *The Catholic Encyclopedia* says it is, "A precious and sacred **ornament made of pure**

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<sup>202</sup> Ibid.

<sup>203</sup> The Catholic Encyclopedia, Volume X, Article Metalwork in the Service of the Church, Copyright © 1911 by Robert Appleton Company, Online Edition Copyright © 1999 by Kevin Knight, Nihil Obstat, October 1, 1911. Remy Lafort, S.T.D., Censor, Imprimatur. +John Cardinal Farley, Archbishop of New York.

<sup>204</sup> The Catholic Encyclopedia, Volume XIII, Article Shrines of Our Lady and the Saints in Great Britain and Ireland, Copyright © 1912 by Robert Appleton Company, Online Edition Copyright © 1999 by Kevin Knight, Nihil Obstat, February 1, 1912. Remy Lafort, D.D., Censor

Imprimatur. +John Cardinal Farley, Archbishop of New York.

<sup>205</sup> Ibid.

**gold** by skilled artificers, which the popes have been accustomed for centuries to bless each year, and occasionally confer upon illustrious churches and sanctuaries as a token of special reverence and devotion, upon Catholic kings or queens, princes or princesses, renowned generals or other distinguished personages, upon governments or cities conspicuous for their Catholic spirit and loyalty to the Holy See, as a mark of esteem and paternal affection." (emphasis supplied).<sup>206</sup>

### 3. Concerning "a golden cup":

The chalice is the cup used in the Papal mass and contains alcoholic wine.

"But the tendency to use by preference the precious metals developed early. St. Augustine speaks of **two golden** and six silver chalices dug up at Circa in Africa, (Contra Crescon., III, c. xxix), and St. Chrysostom of **a golden chalice set with gems** (Hom. 1 in Matt.)." (emphasis supplied).<sup>207</sup>

"The earliest specimen of a chalice of whose original purpose we can feel reasonably confident is the chalice of Chelles, preserved until the French Revolution and believed to have been wrought by, or at least to date from the time of, the famous artificer St. Eligius of Noyon, who died in 659. The material was **gold, richly decorated with enamels and precious stones**. In shape it was without handles and like a celery glass, with a very deep cup and no stem, but the cup was joined to the base by a knob, which under the name of *nodus* or *pomellum* became a very characteristic feature in the chalices of the Middle Ages." (bold emphasis supplied).<sup>208</sup>

"In a rude and barbarous age the practical difficulties of Communion under species of wine must have been considerable, and it is not wonderful that from the Carolingian period onwards the device was frequently adopted of using a pipe or reed (known by a variety of names, *fistula*, *tuellus*, *canna*, *arundo*, *pipa*, *calamus*, *siphon*, etc.) for the Communion of both clergy and people. To this day at the solemn papal high Mass, **the chalice is brought from the altar to the pope at his throne, and the pontiff absorbs its contents through a golden pipe.**" (bold emphasis supplied).<sup>209</sup>

In this last quote the Catholic writer notes correctly the dangers inherent with using alcoholic wine in the services of the church. In the Bible fermentation is a *symbol for sin*<sup>210</sup> and therefore it is a terrible practice to use fermented grape juice instead of the correct non-fermented pure grape juice in the celebration of Church ordinances. In the Bible the word "wine" can mean either fermented or non-fermented grape juice and the context makes clear which is being referred to. When celebrating the sacred Jewish Passover, all yeast (causing fermentation), the symbol of sin

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<sup>207</sup> The Catholic Encyclopedia, Volume III, Article Chalice, Copyright © 1908 by Robert Appleton Company, Online Edition Copyright © 1999 by Kevin Knight, Nihil Obstat, November 1, 1908. Remy Lafort, S.T.D., Censor, Imprimatur. +John Cardinal Farley, Archbishop of New York.

<sup>208</sup> Ibid.

<sup>209</sup> Ibid.

<sup>210</sup> Please consider carefully the following passages in their context:

Leviticus 2:11, "No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire."

Exodus 34:25, "Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning."

Luke 12:1, "In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy."

1 Corinthians 5:6, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?"

1 Corinthians 5:7, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:"

1 Corinthians 5:8, "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

Galatians 5:9, "A little leaven leaveneth the whole lump."



and corruption, was strictly forbidden.<sup>211</sup> Thus it is obvious that Jesus used non-fermented grape juice when he was celebrating the Passover with His disciples and, at the same time, instituting "the Lord's supper" in which the wine (pure grape juice) was symbolic of His sinless divine-human blood. Alcoholic wine, symbolic of sin and corruption, awakening the cravings of the alcoholic and drunkard, is a fit symbol for the abominable teachings of the Babylonian harlot contained in her golden cup. It is more than a coincidence that in Daniel chapter 5 it was alcoholic wine that was served by the Babylonian king in the vessels of the Lord when they were praising their gods. What did God say to the priests about alcoholic wine? " And the LORD spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean" (Le. 10: 8-10, cf. Le. 10:1-3).

Regarding golden chalices given to "Roman basilicas" by the emperor Constantine:

"To the Vatican basilica he presented seven large **chalices** (scyphi) of the **purest gold**, each of which weighed ten (Roman) pounds; furthermore forty smaller **chalices of pure gold**, each weighing one pound.

"The church of St. Agnes received a **chalice of solid gold** weighing ten pounds, five silver chalices of ten pounds each, and two silver patens (metal plates for the Eucharistic bread) of thirty pounds each.

"The patens are often mentioned in connection with the chalices; thus the Lateran basilica received seven gold and sixteen silver patens of thirty pounds each." (emphasis supplied).<sup>212</sup>

#### 4. Concerning the title "MOTHER OF HARLOTS":

*The Catholic Encyclopedia* says, "Thus in the 'Catechetical Discourses' of St. Cyril of Jerusalem (c. 347) he insists on the one hand (sect. 26): 'And if ever thou art sojourning in any city, inquire not simply where the Lord's house is-- for the sects of the profane also attempt to call their own dens, houses of the Lord--nor merely where the church is, but where is **the Catholic Church. For this is the peculiar name of the holy body the mother of us all.**' " (emphasis supplied).<sup>213</sup>

"The Christian Anglo-Saxons knew no other Liturgy than that of the **Mother Church of Rome.**" (emphasis supplied).<sup>214</sup>

" The constant divisions and ceaseless disintegration which have been going on within Protestantism since it separated from **the Mother Church...**" (emphasis supplied).<sup>215</sup>

Who are the daughters of the harlot Mother? They can be none other than the church bodies that have come out of this "Mother Church" but have still ended up teaching and promoting the same deadly errors.

#### 5. Concerning being "drunken with the blood of the saints":

Please see Appendix Four, *Bible Prophecies of Daniel Chapter 7 fulfilled*.

<sup>211</sup> Ex. 12:19 says, referring to the Passover, "Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land." See also Ex. 12:15.

<sup>212</sup> *The Catholic Encyclopedia*, Volume X, Article Metalwork in the Service of the Church, Copyright © 1911 by Robert Appleton Company, Online Edition Copyright © 1999 by Kevin Knight, Nihil Obstat, October 1, 1911. Remy Lafort, S.T.D., Censor, Imprimatur. +John Cardinal Farley, Archbishop of New York.

<sup>213</sup> *The Catholic Encyclopedia*, Volume III, Article Catholic, Copyright © 1908 by Robert Appleton Company, Online Edition Copyright © 1999 by Kevin Knight, Nihil Obstat, November 1, 1908. Remy Lafort, S.T.D., Censor, Imprimatur. +John Cardinal Farley, Archbishop of New York.

<sup>214</sup> *The Catholic Encyclopedia*, Volume XIII, Article Sarum Rite, Copyright © 1912 by Robert Appleton Company, Online Edition Copyright © 1999 by Kevin Knight, Nihil Obstat, February 1, 1912. Remy Lafort, D.D., Censor, Imprimatur. +John Cardinal Farley, Archbishop of New York.

<sup>215</sup> John O'Brien, (a Roman Catholic "Father"), *The Faith of Millions*, Huntington, Ind., Our Sunday Visitor, 1938, p.71.

### **Revelation 17: 7-11:**

- 7 ¶ And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.
- 8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.
- 9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.
- 10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.
- 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

In the first few verses of Revelation chapter 17 John sees a harlot woman arrayed in purple and scarlet sitting on a scarlet beast with 7 heads and 10 horns and apparently with the beast itself in water. He sees the woman drunk with the blood of the saints and is amazed (Re. 17:6). Then the angel says he will explain what John saw (Re. 17:7) and begins his explanation in Re. 17:8. The angel focuses initially on the scarlet beast by saying "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

The first thing the angel does to help us understand the scarlet beast of Revelation 17 is to point us back to the sea-beast of chapter 13. Note the similarities between Re. 17: 8 and the description of the sea-beast in chapter 13:

<b>Scarlet Beast, Revelation 17: 8.</b>	<b>Sea-Beast, Revelation 13.</b>
"...and they that dwell on the earth shall wonder,..."	"...and all the world wondered ..." (vs. 3).  "And all that dwell upon the earth shall worship him, ..." (vs. 8).
"...whose names were not written in the book of life from the foundation of the world,..."	"... whose names are not written in the book of life of the Lamb slain from the foundation of the world." (vs. 8).
"...when they behold the beast that was, and is not, and yet is."	"And I saw one of his heads as it were wounded to death; and his deadly wound was healed... " (vs. 3).  "the beast, which had the wound by a sword, and did live." (vs. 14).

Not only do we have the above parallels, but both these powers persecute God's true people, both have names of blasphemy written on them, and both have seven heads and 10 horns. Also, while the scarlet beast of chapter 17 is sitting in water, the sea-beast of chapter 13 comes out of water. So there is a strong connection between the scarlet beast of Revelation 17 and the sea-beast of Revelation 13.

What this connection is, will be revealed through a study of the seven heads on the scarlet beast. Re.17: 10 says that the heads represent seven kings and that five have fallen, one is ruling presently and one is yet to come. We need to understand that these heads refer to nations or kingdoms rather than to individuals. How do we know this? For the following reasons:

1. Re. 17: 9 says that the seven heads are also *seven mountains*. A mountain in prophecy is used to refer to the kingdom of Babylon (Je. 51: 24-26) and the eternal kingdom of Christ (Dan. 2: 35), but not to any individual.
2. We know that the heads on the *sea-beast* are representative of the kingdoms of Daniel chapter 7.<sup>216</sup>

<sup>216</sup> **The Seven Heads of the Sea-Beast.** For the sea-beast the seven heads appear to indicate its pedigree or family tree. What does this mean? Please read Re.13:1,2. These verses reveal that the sea-beast is made up of parts of all four of the beasts of Daniel chapter 7 -- a lion, a bear, a four-headed leopard, and a monster with 10 horns. If we add up the heads of these beasts we get, 1+1+4+1=7 heads. As noted previously [See *Babylon is fallen* under "B. The Beast" points (b) and (c)], the sea-beast

3. The heads on the *dragon* (of Revelation Chapter 12) are best understood to represent the nations in the Bible which have been or are the chief oppressors of God's people. We studied in *Babylon is fallen* how the dragon is clearly described in Revelation chapters 12 and 13 as using the powers of Rome and Protestant USA. This suggests that these civil authorities are likely to be represented by two of its heads.<sup>217</sup>

4. In Re. 17: 11 the scarlet beast is described as being one of the 7 heads, and being itself an eighth power. That is, the beast is another manifestation of one of the 7 heads and is itself the last eighth power. Beasts, with one exception, always refer in apocalyptic prophecy to nations that oppress the people of God, rather than individual rulers (Dan. 7:23). The only exception is the dragon of Revelation 12 which is clearly identified as Satan (Re. 12:9) but which, nevertheless, is closely associated with major persecuting nations.<sup>218</sup>

So Re.17: 10 describes seven nations or kingdoms: five that have fallen, one that is ruling now, and one that is yet to come ("five are fallen, and one is, and the other is not yet come") Which nations are here being described? The key things to remember in identifying them are:

1. They will represent powers that oppress God's people. They belong to the antichristian scarlet beast which makes war with the Lamb (Re. 17: 14).

2. A very important principle of Bible interpretation is that prophets are given explanations in reference to their own time and culture. If this were not so, then they would find the explanations incomprehensible.<sup>219</sup> Thus when the angel

inherited characteristics of the kingdoms before it and perpetrated their errors. The four beasts of Daniel 7 represented, in order, Babylon, Medo-Persia, Greece and Rome. So the sea-beast in Revelation inherits characteristics of these four empires. It was, no doubt, the Roman head that was wounded and then revived (c.f. notes on Re. 17:8 below).

<sup>217</sup> **The Seven Heads of the Dragon.** We have previously looked closely at the identity of the dragon (see *Babylon is fallen*) and found that it symbolises Satan. So we would expect the seven heads on this fierce animal to represent the main nations or kingdoms used by Satan to oppress God's people as depicted in the Bible. Therefore we suggest that the seven heads of the dragon represent:

1. Egypt, portrayed in Ezekiel 29:3 as a "dragon".
2. Assyria, represented in 1 Kings 19:28 and Isaiah 37: 9 as a wild beast (c.f. Job 41:1, 2).
3. Babylon (the lion of Dan. 7).
4. Medo-Persia (the bear of Dan. 7).
5. Greece (the leopard of Dan. 7).
6. Rome, Imperial and Papal as represented by the monster with the Papal horn of Dan. 7.
7. Protestant USA (the land-beast of Re. 13).

There are three apocalyptic beasts not mentioned above: (1) The sea-beast of Revelation 13. It represents the Papal phase of the Roman power that has already been included in the monster of Daniel 7. (2) The scarlet beast of Revelation 17. This is actually a reappearance of a previous power (the Papal phase of Rome, as will be discussed shortly). (3) The beast from the bottomless pit of Re. 11: 7. This beast represents France at the time of the French Revolution. It did not oppress God's people over a wide area or for a long time and was more noted for its attack on the Bible than on the actual people of God (for more detail on this beast as well as the role of Islam please see *Appendix Ten: Notes on Atheism, Islam and Spiritualism*). We suggest that the above seven powers are the seven heads of the dragon. All these powers are noteworthy for their oppression of God's people. The seventh power has not yet (Sept. 2003) been so noteworthy as the others in persecuting. But it will soon manifest this attribute in a marked degree as predicted in Revelation chapter 13. Some may wonder how the USA can be represented by a *crowned* head (Re. 12: 3) when it is a republic. I think the crown could as much represent kingly dictatorial power rather than a literal kingdom. That the USA will exercise such kingly dictatorial power is made clear by Re. 13:11 where this nation's kinship to the dragon is clearly revealed.

<sup>218</sup> It is interesting that the dragon is never actually called a "beast" so even though beasts in apocalyptic prophecy are symbolic of oppressive kingdoms or nations, this fierce animal in Revelation 12 is different. See also the nearby footnote entitled *The Seven Heads of the Dragon*.

<sup>219</sup> This principle is evident all through Bible prophecy. How could John understand if the angel talked about the computer file of life, presidents, prime ministers and machine guns instead of the book of life, kings, lords and burning with fire? Look at it another way. Imagine you are shown a vision of seven rulers in which an angel tells you that five are in the past, one is ruling now and one is yet to come *but* the one "ruling now" is actually in some future time to which you have been transported. How could you understand? Some may argue that John was taken forward in time to the "wilderness period" (538-1798 AD) because he was taken in spirit to the wilderness. But the wilderness is a geographic reference not a chronological one. The chronological reference for the period 538-1798 AD is "time, times and half a time", "forty-two months" or "one thousand six hundred and

says, "five are fallen, and one is, and the other is not yet come" we know that the power that "is" must be Rome, as that was the apocalyptic nation ruling at the time of John's exile on Patmos. Although John views the end-time confederacy when the eighth power is ruling (verses 1-6),<sup>220</sup> he is not in that time period when the angel explains the vision to him. The angel describes, in verse 12, their rule as being in the future. The 10 horns and the eighth beast have not received their kingdom as yet (Re. 17: 12).

3. The heads are likely to represent nations that have previously been depicted by the seven heads on the dragon of Revelation 12 and/or the seven heads of the sea-beast of chapter 13.

4. The seventh power only reigns "a short space [time]" (vs. 10) before that power is replaced by the eighth -- which is the beast itself (vs. 11).

Taking into account all of the above factors leads us to the following conclusion:<sup>221</sup>

**The five fallen powers (heads) are:**

1. Egypt, represented in Ezekiel 29:3 as a "dragon".
2. Assyria, represented in 1 Kings 19:28 and Isaiah 37: 9 as a wild beast (c.f. Job 41:1, 2).
3. Babylon (the lion of Dan. 7).
4. Medo-Persia (the bear of Dan. 7).
5. Greece (the leopard of Dan. 7).

**The one that "is":**

6. Rome, Imperial and Papal as represented by the monster that had the horn with eyes and a mouth (Dan. 7.)

**The one that is to come, and which is to reign for but a short time is:**

7. Protestant USA (the land-beast of Re. 13).

Now we come to this mysterious eighth power. Revelation 17:8 says, "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." And Re. 17: 11 adds, "the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition". So we have this description of the scarlet beast ruling as *the eighth* power and *yet being one of the seven heads*. Which one of the above seven heads does this last, eighth beast-power represent? In other words, which one of the seven nations has a second manifestation ("was, and is not, and yet is"<sup>222</sup>) as the last eighth beast power? The only power in Daniel and Revelation that has a resurrection from the dead, that is, *a second manifestation*, is the sea-beast of chapter 13 (Re. 13: 3,14). As discussed previously, this sea-beast represents the Papal phase of Rome. The sixth Roman head was wounded in 1798 when the Papacy received its seemingly deadly blow from the French Republican army of Napoleon. The USA is the seventh power. Since America's declaration of independence in 1791 it has gradually increased in power and influence. The USA is and will be involved in the

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three score days". I believe the wilderness is mentioned in Re. 17:3 because the harlot is contrasted with the pure woman of Revelation 12 who fled into the wilderness. The harlot is a counterfeit of this pure woman. See also the footnote below entitled *Is the phrase "was, and is not, and yet is" a chronological reference?*

<sup>220</sup> When John is shown the woman sitting on the scarlet beast (Re. 17:1-6), he sees the beast in its final end-time manifestation. He sees the Papal power in its resurrected state *as the eighth power*. How do we know this? Because the religious powers (Babylon) and the civil powers (scarlet beast) are *united* (symbolised by the seating arrangement) in the final end-time religious-political conglomerate.

<sup>221</sup> Compare with the seven heads of the dragon. See above footnote entitled *The Seven Heads of the Dragon*.

<sup>222</sup> *Is the phrase "was, and is not, and yet is" a chronological reference?* We do not think that this phrase and the other similar ones should be taken as a reference to time indicating that John was taken forward to the period of the sea-beast's "is not" stage (which would be post 1798 AD). Rather these phrases are likely to be a concise and cryptic way of saying that this beast ruled then went into a seemingly dead phase before coming back to life.

promotion of the Papacy and will eventually be absorbed into the dreadful eighth power that is centred in a revived Papacy.

When the Papal sea-beast rules again manifesting itself as the eighth scarlet beast-power "they that dwell on the earth shall wonder " (vs. 8). Thus, as we have mentioned previously, the scarlet beast of Revelation 17 is closely connected with the sea-beast of chapter 13.

Notice here an interesting thing. The sea-beast (papal power) is the key figure in the end-time confederacy described in Revelation 17. Not only is it the most prominent member of the unholy trinity comprising Babylon, but in its resurrected state, it appears as the scarlet beast upon which Babylon sits. The sea-beast is a church-state union. Its religious side is the most prominent part of Babylon and its political side is the scarlet beast.<sup>223</sup> What actually is necessary for the revival of the Papacy (the beginning of the rule of the eighth power)? The most logical answer is the re-establishment of her status as an oppressive church-state entity. This would mean that various nations would need to begin to formally support and enforce her instructions. Some readers may be asking at this time, Why are not the powers of communism and Islam depicted in these symbols of Revelation? What is the role that atheism and Islam will play in the end-time scenario and how will the various non-Christian religions be brought to support the Papacy? We would refer these readers to *Appendix Ten: Notes on Atheism, Islam and Spiritualism*.

We have one other symbol to identify -- the ten horns. They are described in Re. 17: 12-17.

### **Revelation 17: 12-17**

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 ¶ These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

What do these ten horns represent? The above verses give us the following characteristics:

1. They "have received no kingdom as yet; but receive power as kings one hour with the beast." This suggests that they don't actually start reigning until the scarlet beast does, or that they start reigning simultaneously with the beast (when the Papacy is fully revived).
2. "These have one mind". This indicates that they are united in purpose and opinion.
3. They "shall give their power and strength unto the beast". They all lend their influence and power in support of the revived Papacy.
4. They "shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire". They end up hating the harlot and destroying her. The vision of Re. 17: 3 makes it clear that these horns along with the scarlet beast are under the control of the harlot at some point. But then something happens to turn these kings against the religious confederacy.

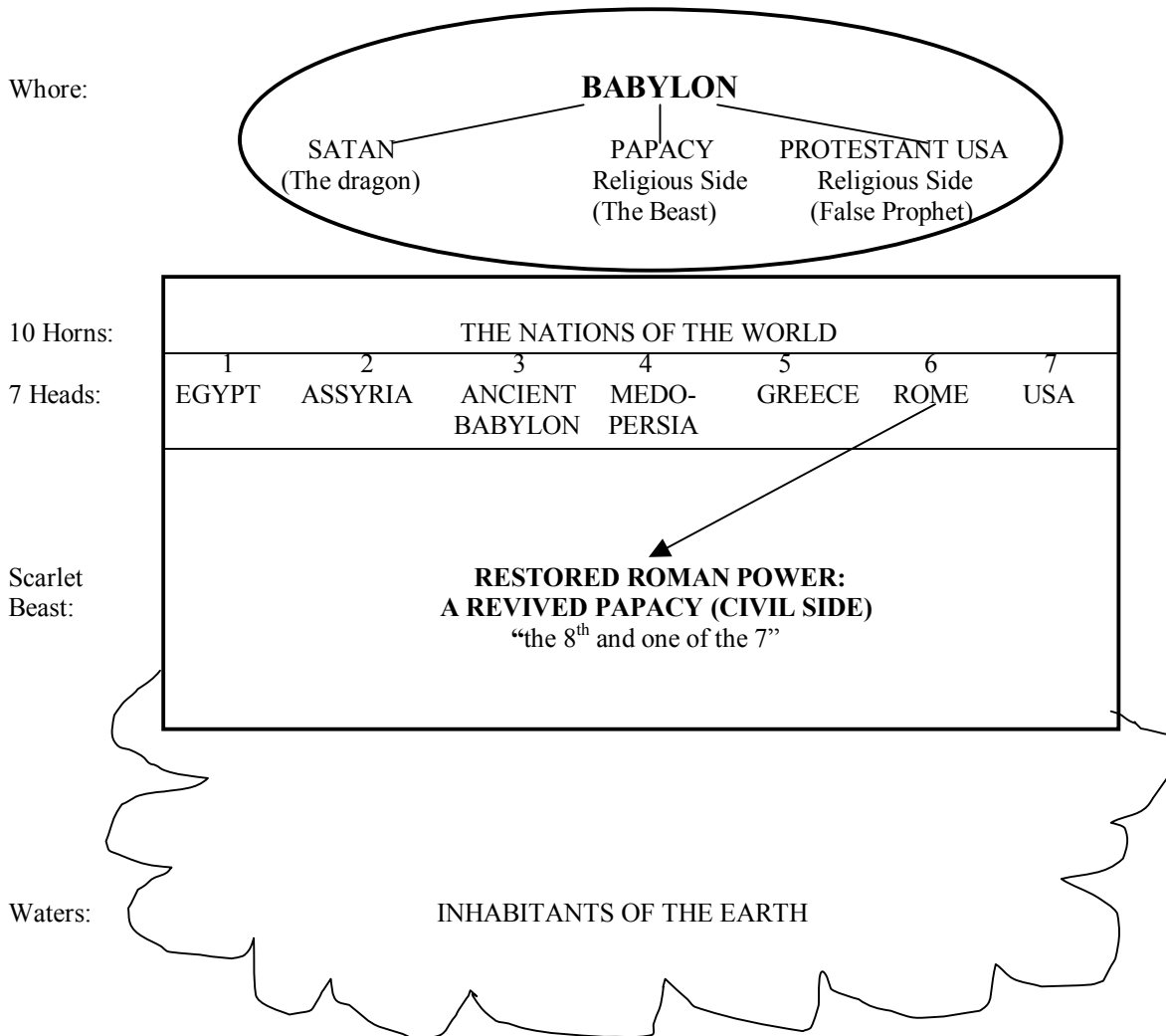
<sup>223</sup> ***John sees the beast in its final end-time manifestation.*** A point worth noting here is that when John is shown the woman sitting on the scarlet beast (Re. 17:1-6), he sees the beast in its final end-time manifestation. He sees the Papal power in its resurrected state (as the eighth power). How do we know this? Because the religious powers (Babylon) and the civil powers (scarlet beast) are united (symbolised by the seating arrangement) in the final end-time religio-political conglomerate.

Caution is necessary in proposing an identification for these horns and an associated end time scenario because the exact fulfillment of this prophecy may not become clear until the events are fulfilled.

However, with the available information, we think the most reasonable explanation is that these ten horns basically represent the nations of the globe and are equivalent to the "kings of the earth" Re. 17: 3.

But there appears to be a deeper meaning to the symbol. Notice the angel says they "have received no kingdom as yet; but receive power as kings one hour with the beast." (Re. 17:12). Do these ten kings represent civil powers that exist today or are they only going to come into being at the time when the scarlet beast (revived Papacy) reigns as the eighth power -- which has not happened yet [this is Sept 2003]? The construction of the sentence in Re. 17:12 (which gives a similar sense in the Greek) seems to favour the latter. This could mean that when the Papacy is fully revived, that is, when various nations begin to formally support and enforce her instructions, there is the formation of some new civil entities. These new civil entities would then govern over the existing nations -- or "former" nations if our current country definitions were dissolved! What might such entities be? We cannot say for certain at this stage, but one possibility would be administrative divisions of a global government (New World Order). If the number ten is to be taken literally, this would mean ten administrative divisions of a new global government.

Notice in Re. 17: 16 that the ten horns end up hating and destroying the harlot. The most obvious interpretation of this is that, in association with the events of Christ's second coming, these civil powers realize that they have been deceived by the miracle-working religious powers of Babylon. Angry at being so terribly deceived they turn on the religious powers to destroy them. The following diagram summarises the various powers depicted in Revelation Chapter 17:

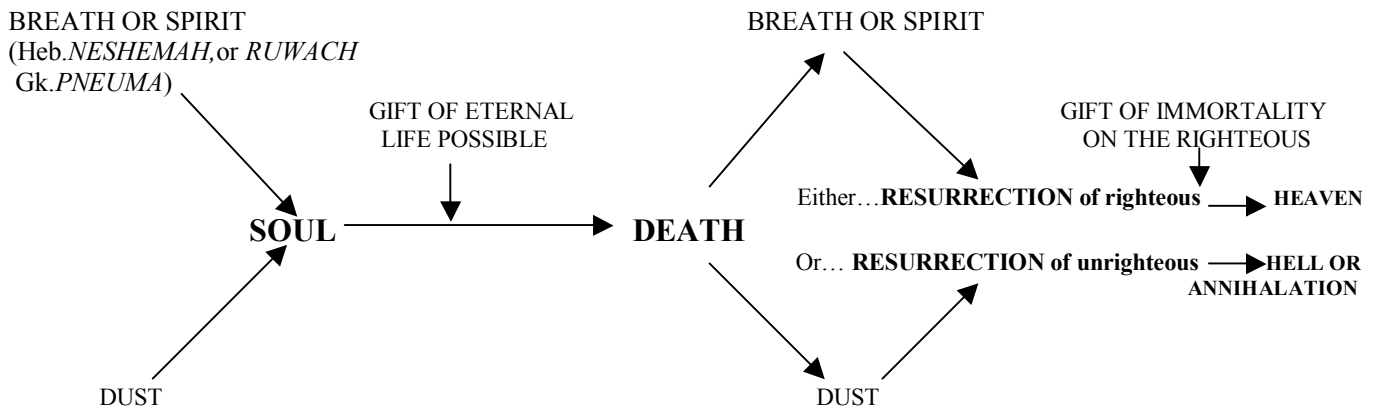


So, shortly before the second coming of Christ, we have a religious union (Babylon) that leads out in the gathering of the nations together to support her plans. They Babylon and the nations of the world unite together to war<sup>224</sup> against God and His people -- and come to a miserable end. We hope and pray that we do not share in the plans, activities and doom of this evil confederacy. How do we escape being caught in their doom? Please see *If any man worship the beast and his image....*

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<sup>224</sup> The nature of this war is outlined in *If any man worship the beast and his image....*

## Appendix Seven: What Happens When We Die?



### Explanations and Bible references:

- 1.** The **SOUL** is made of 2 ingredients<sup>225</sup> that separate at **DEATH**<sup>226</sup> and come together again at the **RESURRECTION**.<sup>227</sup>
- 2.** At **DEATH** we are unconscious.<sup>228</sup> Death is referred to in the Bible as a sleep.<sup>229</sup> We don't go to heaven at death.<sup>230</sup> The wicked do not go to punishment at death.<sup>231</sup> God preserves the identity and character of those who are dead.<sup>232</sup> Trying to contact the dead is an occult practice forbidden in Scripture.<sup>233</sup>
- 3.** The **RESURRECTION** occurs at the end of time when those asleep in the graves awake, and rewards or punishments are given.<sup>234</sup> Jesus said He would meet His disciples at His second coming, not when they died.<sup>235</sup> The resurrection of Christ is our assurance that we too can be raised.<sup>236</sup> Those who are resurrected to immortal life receive a type of body superior to our present one.<sup>237</sup>
- 4.** **IMMORTALITY** is given to the faithful at the second coming.<sup>238</sup> Only God is *intrinsically* immortal.<sup>239</sup> Access to the tree of life is needed for humans to live indefinitely.<sup>240</sup>
- 5.** We can have **ETERNAL LIFE** now, in Christ.<sup>241</sup> But this gift can be lost if Christ, who is our eternal life, is lost from our lives.<sup>242</sup>
- 6.** The wicked suffer **ANNIHILATION** by fire.<sup>243</sup> They don't live forever in hell -- they die.<sup>244</sup> They no longer exist.<sup>245</sup>
- 7.** **HEAVEN** is not a semi-conscious airy-fairy place, but a place of reality and conscious beauty.<sup>246</sup>

<sup>225</sup> Ge. 2: 7 cf. vs. 19 -- "creature" in vs. 19 is the same Hebrew word as "soul" in vs. 7.

<sup>226</sup> Job 34: 14, 15; Ps. 146: 4 -- the KJV reading "his thoughts perish" is correct, see Strong's; Ec. 12: 7; Acts 7: 59,60; Js. 2: 26.

<sup>227</sup> Eze. 37: 5 cf. Lk 8:52-55.

<sup>228</sup> Ps. 6: 5; 94: 17; 115: 17; Ec. 9: 5,6; 9: 10; Job 3: 11-19; Is. 38: 17-19.

<sup>229</sup> Ps. 13: 3; Is. 57: 2; Jn. 11: 11-14.

<sup>230</sup> Acts 2: 29-34; 13: 35-37 cf. 1Ki. 2: 1,2; 1Co. 15: 20-23; 2Ti. 4: 6-8; Jn. 6: 40.

<sup>231</sup> Jn. 5: 28, 29; Mt. 25: 31, 41; Re. 20: 7-9, 13-15 cf. Mt. 8: 29; Jude 6; 2Pe. 2: 4.

<sup>232</sup> Lk. 20: 37,38; Ro. 4: 17.

<sup>233</sup> De. 18: 9-14.

<sup>234</sup> Dan. 12: 2; Jn. 5: 28, 29; 1Th. 4: 13-18.

<sup>235</sup> Jn. 14: 1-3.

<sup>236</sup> 2Co. 4: 14.

<sup>237</sup> 1Co. 15: 39-49.

<sup>238</sup> 1Co. 15: 50-54; Ro. 2: 5-8.

<sup>239</sup> 1Ti. 6: 15, 16 cf. Eze. 18: 4; Mt. 10: 28.

<sup>240</sup> Ge. 3: 22-24.

<sup>241</sup> 1Jn. 5: 11-13; Jn. 6: 53-58.

<sup>242</sup> Heb. 3: 12-14; 6: 4-9; Jn. 15: 6; 2 Pe. 2: 20-22.

<sup>243</sup> Mal. 4: 1-3 cf. Is. 1: 31; 3: 33; 33: 10-12; 47: 14; Eze. 28: 18, 19; Mt. 13: 30; Jn. 15: 6.

<sup>244</sup> Ro. 6: 23. Regarding the use of "ever" in **Re. 14:11** and **Re. 20:10**. The term is Gk. *aion*, an age. It can mean a specific portion of time or an indefinitely long period depending on the subject. In Re. 14:11 the "forever" refers to the *smoke* that ascends, not the torment. Also, the beast-worshippers have no rest *while* they worship the beast, ie. before the second coming -- cf. Mt. 11:28. In Re. 20:10 the beast and the false prophet are *symbolic* entities.



We will finish *Appendix Seven* by mentioning three Bible texts that are often misunderstood by Christians when considering the subject of death, namely, Luke 23:43, Philippians 1:23 and Luke 16:19-31.

1. Luke 23:43 reads literally in the Greek “AND SAID TO HIM JESUS VERILY I SAY TO THEE TODAY ME THOU SHALT BE IN PARADISE.” There is no punctuation in the original and the passage would be best translated with the comma placed *after* “today” rather than before it. Luke 23:43 would then read, “And Jesus said unto him, Verily I say unto thee to day, Thou shalt be with Me in paradise.” This would then harmonize the verse with Jesus’ words to Mary on the day of His resurrection when He testified that He had not yet gone to Heaven (John 20:17). It would also harmonize with the theme of Christ’s victory through the cross, as it was “today” - the day of apparent defeat - when He promised the repentant thief assurance of forgiveness and a glorious future (c.f. John 17:1-5; 12:28-32).

2. Philippians 1:23 says, “For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better”. This can simply be understood as meaning that if Paul died the next thing he would know about would be the coming of Christ since he would have been unconscious until then. Or it could possibly be an expression of a desire to be translated as Enoch and Elijah were. Unless translated, Paul would have, upon death, laid in the grave as King David did (Acts 2:25-34; 13:35-37 c.f. 1 Kings 2:1, 2).

3. Luke 16:19-31 is the parable about the hard-hearted rich man and the beggar Lazarus. It is foolish to base major doctrine on the peripheral details of a parable. The matter of the state of the dead was not the main point of the parable. The parable was given to teach that future destiny is determined by the use men make of the opportunities of this present life. It continues the lesson of the previous parable (Luke 16:1-13) but changes the approach from the positive to the negative. By employing the figurative language He did, Jesus was meeting the people on their own ground by using a commonly believed, but erroneous, tradition. This is similar to Him using the story of a wicked man misappropriating money to teach a positive truth in the previous parable. If the details are literal, as some insist, how can dead believers all be literally in Abraham’s bosom, and can those in Heaven really talk to those in the fires of Hell? Actually the Greek word used for “Hell” in this passage (Luke 16:23) is “*hades*” which means “grave”. The Greek word for the fiery Hell that burns up the wicked at the end of time is “*gehenna*” (Matthew 5:22; Luke 12:5).

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<sup>245</sup> Obad. 15-18; Is. 41: 11, 12; Ps. 9: 5,6; 37: 9, 10, 20; 2Pe.2:17.

<sup>246</sup> Jn. 14:1-3; Heb. 11:13-16; Re. 21: 1-22: 5.

## **Appendix Eight: Tips for Health and Happiness.**

We hope readers find these tips helpful in pointing to possible areas where they might improve their health. They are *not* intended to replace a proper consultation with a doctor. Dear Reader, if you are ill go and get checked out by your doctor. If you are not sure which doctor to go to, or have concerns, ask God to direct you and make some inquiries. But do go and get seen. We don't advise making any major lifestyle changes without seeking professional advice. This especially applies to the very young, the elderly, pregnant ladies, those who suffer from chronic ill health or those with a sudden severe illness. The "tips" that follow are to be read in the context of the above. To say it again, this "tips for health and happiness" appendix is not intended to provide personal medical advice. Such advice should be obtained *personally* from a qualified health professional.

### **1. Nutrition.**

Please add generous doses of commonsense to all matters relating to food! Avoid fad diets and over-fixation on foods and meals. "You eat to live, you don't live to eat" is a good proverb. Also, avoid getting bogged down in the same old patterns -- try something new every so often if you can. Relax and enjoy your mealtimes giving thanks to the Creator for His provision. A change in eating patterns is best done gradually over time -- unless you have access to a live-in facility, specialising in good nutrition, where you can go to for a week or two.

If you need to lose weight try and do it gradually over several months as sudden reductions in weight generally promote ill health. Although there are many people who are obviously overweight, there are some who think they are overweight when they are not. Before proceeding with a weight reduction program, please make sure that you really have a problem in this area. This can be done by assessing your "body mass index",<sup>247</sup> or seeing a health professional who deals with this area.

A lot of people need to enjoy more fresh fruit and vegetables. Make sure they are well washed in clean water whenever possible. Having your own vegetable garden can be a great help here especially if you have a good composting system and use an organic mineral fertiliser. Eating "live", organic food straight from the garden is a great help in promoting health. Visitors to the tropics need to take special precautions in this area and should seek advice from their doctor and travel agent.

Enjoying a good breakfast is helpful for healthy blood sugar and body weight levels. Avoid large, late evening meals. They tend to promote indigestion, obesity and heartburn. Most people need to avoid snacking between meals, as it doesn't give the stomach time to rest and promotes obesity. Especially avoid getting hooked on sugary foods.

Having regular mealtimes helps with digestion as the body gets used to the routine. Light exercise, like walking, helps digestion after meals. If you are stressed or sick don't force yourself to eat. You could try some water or juice and wait until the next mealtime. Enjoy chewing food well. Try and have the best teeth or dentures you can -- it is a great help in promoting good digestion.

Minimise sugary and refined foods. Enjoy food that has not been processed a lot. Less processed foods tend to have more subtle, delicate flavours and you may have to wait for your taste buds to adjust if you are not used to such foods. But it's worth it.

*Regarding salt.* In the Western world the average consumption of salt, per person, appears to be above the optimal nutritional needs of most people. This is largely through the consumption of processed foods with high salt content. These people need to cut back on salt. However, some people we have consulted appear to be not getting enough salt. These are usually people who use no salt in cooking or on the table. They may also eat few processed foods.

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<sup>247</sup> Body mass index (BMI) is calculated by dividing your weight in kilograms by your height in metres squared (kg/m<sup>2</sup>). If your BMI is less than 25 it is very unlikely that you have a problem. If it is less than 20 you may be underweight.

Sweating a lot causes an increased loss of salt from the body. Cramps, nausea and low blood pressure can result from too little salt. Too much can cause high blood pressure.

Protein is important. Most people in the Western world need more vegetable protein. Soya protein is excellent for most people, as are other legumes, whole-grains and many nuts. Healthy food combinations, to provide optimal protein, are very important for vegans and vegetarians. Combinations to help provide the full range of essential amino acids include:

Rice + legumes.

Rice + sesame.

Wheat + legumes.

Wheat + peanuts + milk.

Wheat + sesame + soya-beans.

Corn + legumes.

Peanuts + sunflower seeds.

Sesame seeds + beans.

Sesame seeds + peanuts + soya-beans.

Sesame seeds + wheat + soya-beans<sup>248</sup>.

At-risk nutrients for vegans include vitamin B12, zinc, iodine, iron, calcium, essential amino acids (lysine and tryptophane) and vitamin D (unless they are getting plenty of sunshine). Often these nutrients are not a problem for vegans because they are health-conscious and many take a supplement -- which is a good idea. Taking a good-quality general multivitamin and mineral supplement can be very helpful. Individual nutrient requirements vary considerably and food often has lower quantities of micronutrients in it than optimal. This is due to many factors including soil depletion, farming techniques, sub-optimal harvesting times (from the micronutrient point of view), storage, processing and cooking. Also we are all willingly and/or unwillingly exposed to many environmental substances that deplete nutrient stores.<sup>249</sup> Though vegans may be at risk of a few nutrient deficiencies, vegetarians and vegans have a *lower* risk of suffering from many diseases.<sup>250</sup> In our experience those who eat a lot of meat and processed food or drink large quantities of alcohol coffee, tea or soft drinks are much more at risk of various vitamin and mineral deficiencies than are health-conscious vegans.

Phytates in cereal fibre are worth knowing about. These substances can inhibit the absorption of calcium, iron, zinc and probably other minerals by binding them in the gut. Phytates are broken down by leavening and by cooking. Unleavened bread and raw muesli eaten regularly over a long period can be a problem due to phytate content.

Others<sup>251</sup> have dealt with the problems associated with meat-eating at length, so we won't dwell upon them in detail here. They include uneconomical land usage, cruelty, concentration of toxic residues, infectious disease transmission, and saturated fat content. Interestingly, the Bible forbids eating scavenger-type animals, which includes pig, shellfish, crab, eel etc. (see Leviticus chapter 11).

Cows milk does have relatively high protein and calcium content. However, in my experience it is the commonest cause of food sensitivity and often its problems outweigh its benefits.<sup>252</sup> If your young child has recurrent tonsillitis or otitis media try getting professional advise on changing from a cow's milk to a soya based formula for at least six

<sup>248</sup> From Davies S, Stuart A., *Nutritional Medicine*, London, Pan Books Ltd, 1987 p. 416.

<sup>249</sup> A good summary of why we need vitamin supplementation is found on the tape *The Need For Vitamin Supplementation*, Buist R, International Academy of Nutrition, Sydney, 1995. See also Davies S, Stuart A., *Nutritional Medicine*, London, Pan Books Ltd, 1987 p. xiv-xviii.

<sup>250</sup> These include coronary artery disease, hypertension, non-insulin-dependent diabetes mellitus, obesity, colon cancer, breast cancer and lung cancer (the lower risk with lung cancer is mainly due to a lower incidence of smoking, but also possibly because of diet). See for example the American Dietetic Association position paper, *Journal of the American Dietetic Association*, November 1993, vol 93, number 11.

<sup>251</sup> Thrash A, Thrash C, *The Animal Connection*, Seale, AL, New Lifestyle Books, 1983; Scharffenberg J A, *Problems With Meat*, Santa Barbara, CA., Woodbridge Press, 1979.

<sup>252</sup> See for example Attwood C, Campell C T, *Moooove Over Milk*, Hot Springs NC, Lets Eat, 1997.

weeks. Also avoid smoking. Many adults (especially of Asian descent) do not have the lactase enzyme necessary to digest the large amounts of lactose present in cow's milk.

In my opinion eggs should only be from healthy, happy, free-range hens.

We think alcohol is a curse. It causes so much ill-health, hospital admissions, car crashes (they are NOT "car accidents" if alcohol related), broken families, battered wives and broken dreams that we advise abstinence. A significant number of people are born potential addicts and can't stop drinking once they start. Pregnant ladies, at all costs, should avoid alcohol.

There are a number of things that can help get an addict off alcoholic or smoking. But, before anything can be done, the person must admit that they have a problem and want to quit. They need to decide to quit completely and not just moderate consumption. *Alcoholics anonymous* and similar support groups are very beneficial (check your telephone book). Giving up with someone else or having a support person is a great help too.

Things that may reduce alcohol craving include: Vitamin B complex, glutamic acid (especially when combined with nicotinic acid<sup>253</sup>), nicotinic acid (vitamin B3) 500 mg per day, and the herbs hops and kudzu. There are also prescription drugs, which can reduce the craving for alcohol and increase the likelihood of abstinence. Two that we know of are: naltrexone hydrochloride and acamprosate calcium. If you want to use these agents you need to see a health professional and combine them with a complete support program.

Regarding reducing tobacco craving, oats,<sup>254</sup> sunflower seeds and wakane (an algae) may help. Also the herbs calamus and mullein. The "smart drug" dimethylaminoethanol may increase will-power to facilitate abstinence. The prescription drugs clonidine<sup>255</sup> (normally used for blood pressure control) and bupropion may also be available in your country. Again, if you want to use these agents you should see your doctor and combine them with a complete support program. Outdoor exercise is beneficial for those giving up alcohol or smoking. It will tend to give you an increased sense of well being. Caffeine increases tobacco craving and really needs to be given up at the same time.<sup>256</sup>

We recommend only taking drugs if a competent doctor prescribes them. If you are on prescription medication ask your doctor every so often if it is still necessary and if there are any alternatives. We believe every reasoning patient should feel they understand what they are taking and why. If you are not satisfied with an assessment by one doctor we suggest getting a second opinion. We do *not* advise stopping prescription drugs without a doctor's advice.

Herbs can be very beneficial and often have fewer side effects than drugs. But, like drugs, they can be abused or misused and you need to know what you are doing. We advise getting professional help if you are considering using them for medicinal purposes.

## **2. Exercise.**

Aim to enjoy some outdoor exercise every day if possible. If you are not used to this start gradually and if you have significant health problems talk to your doctor first. Outdoor exercise enables you to gain the benefits of fresh air, sunshine, nature observation, social interaction (for example walking with someone else), communion with God and sleep improvement -- as well as the general body strengthening.

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<sup>253</sup> Fincle, L. P. Experiments in treating alcoholics with glutamic acid and glutamine. *Biochemical and Nutritional Aspects of Alcoholism*. Proceedings of symposium sponsored by The Christopher D. Smith Foundation and The Clayton Foundation Biochemical Institute. The University of Texas, Austin, 1964: 26-37.

<sup>254</sup> Anand, C. L. Effect of *Avena sativa* on cigarette smoking. *Nature*. 233: 49 6, 1971. After one month of consumption of oats by people attempting to "quit" smoking, the craving for tobacco diminished and this diminished craving for tobacco continues for two months after cessation of oats consumption.

<sup>255</sup> Gourlay, S., et al. A placebo-controlled study of three clonidine doses for smoking cessation. *Clin Pharmacol Ther.* 55 (1); 64-69, 1994. Clonidine doubles the number -- from 30 to 60% -- of "quitting" smokers who manage to abstain from tobacco smoking for six months or more.

<sup>256</sup> The above information (including references) on agents to help give up alcohol and tobacco consumption largely comes from Hyper-health Natural Health & Nutrition CD-Rom 2000 version. Fitzroy, Vic., Aust.

### **3. Water.**

Enjoy drinking plenty of water.<sup>257</sup> It is best taken between meals to avoid over-diluting the stomach contents. Optimal intake varies widely so ask your doctor, but many adults do well on about two litres per day. Elderly people are particularly at risk from inadequate water intake. A good time to have three glasses of water is as soon as you get out of bed in the morning. Try adding a little lemon juice if you can. We recommend filtered or purified water if possible. Don't forget the benefits of water on the outside of the body as well. A nice shower or bath can be very therapeutic. We advise keeping the head cool while having a bath. Try sucking ice and using a cold ice pack on the forehead. If the head gets too hot in a sauna or bath it can make you feel depressed and give you a headache.

### **4. Sunshine.**

Enjoy the benefits of sunshine on the skin while being careful not to burn. Enjoy sunshine in the home by letting it in through the windows (avoid too many curtains or close shrubs, etc.). This will reduce dampness, mould and other microorganisms. Getting ten to fifteen minutes of sunshine on closed eyelids in the first three hours of daylight after sunrise can help promote sleep at night and improve mood. This is due to the natural stimulation of melatonin from the pineal gland.

### **5. Air.**

Enjoy learning to breathe correctly and deeply. Make sure you use the diaphragm (if in doubt we suggest seeing a physiotherapist -- or watch a baby carefully). Enjoy correct posture when standing and sitting. Especially avoid slouching because this prevents healthy breathing. Enjoy smoke-free air whenever possible. Avoid clothing that hinders breathing by cramping the body. Clothing should be modest, well fitting and sufficient to keep the arms and legs warm in the climate you are in. Freedom of circulation is very important. One secret of good health is to have good quality blood circulating freely throughout the body. Cool extremities hinder the flow of blood and promote the build-up of waste products. A word to ladies regarding clothing: this is a sensitive issue but we want you to know that the Bible talks about men's eyes and women's clothing (Mt. 5: 27, 28; 1Ti. 2:9; 1 Pe. 3: 3,4)! Wearing inappropriate clothing can be dangerous in today's society.

### **6. Rest.**

Whenever possible enjoy a regular sleeping routine. Aeroplane travel can be a problem. Once you get to your destination try to expose your closed eyes to the sunshine -- this will help set your circadian rhythm. If melatonin is available this can be very helpful too (also, it can be extremely helpful for shift workers). Many people in today's world are chronically sleep deprived. Learn the signs of insufficient sleep for your body.

Rest is a scarce resource for many people today -- especially with the increased pace of life due to technology, weekend work, contract work, shift work and educational demands. God understands and has a solution -- the great blessings of the seventh-day Sabbath. Please allow the author to "break in" with a personal testimony: When I was at university studying medicine there was so much information to understand that you got into the mode of feeling guilty if you were not studying. But when the Sabbath came around I could breathe a sigh of relief and say "I do not need to feel guilty because God has *commanded* me to rest." God's commandment was a life-saving tonic. To me the Sabbath rest was a time of true recreation ("Re-creation"). God will renew us if we take this special time out with Him every week. For more information on the Sabbath, please see my book *Sabbath Challenge, Sabbath Delight!* ISBN 1591606039 available from [www.XulonPress.com](http://www.XulonPress.com). Tragically, there will be a lot of people who miss out on heaven simply because they did not take *time* enough to seek God with all their heart.

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<sup>257</sup> An interesting book on the importance of adequate water intake is: Batmanghelidj F., *Your Body's Many Cries for Water*, Falls Church VA, Global Health Solutions, Inc., 1995.

Here is a rule for modern living: "you will never get done all that you would like to do." What can we do then? We must set priorities. The most healthy priority list we know of starts like this:

- (1). Relationship with God my Creator and Saviour.
- (2). Relationship with spouse (if you have one).
- (3). Relationship with children (if you have any).

Please beware of the modern mistake of elevating number (3) above number (1) and/or (2). This is called child-centred parenting. The children need to be welcome and nurtured family members -- not the centre of everything. If a marriage and/or relationship with God is placed on the back burner then the children will not really benefit. The result will be an insecure marriage, insecure children and the cultivation of "*me-ism*" rather than "*we-ism*".

Financial debt can deprive you of rest. It can cause worry, family arguments, depression and suppression of generosity. Seek help from a professional budget-adviser if your problems are troubling you a lot. This is very important. Talking through your problems with somebody sympathetic is helpful in itself. Having a viable, understandable, long-term plan is one secret of not worrying. Sometimes going over a worst-case scenario can help too -- it can get your mind off the nagging question of what might happen. In general, try to pay off debts as soon as possible and avoid them, in the first place, whenever you can. Mortgages are possibly the most common problem. Credit cards would be a close second. Why not invest in a smaller, cheaper house and minimise your mortgage? A lot of people in this world live in very small houses. You might prefer living in a more modest house and having less worry on your shoulders. There are people and books that can give you good advice on saving a lot of money on mortgage issues. Having a good accountant can also save you a lot of money -- a lot more than you pay them. This especially applies if you have moved country or changed business etc. Here is a motto to consider: "if you need a mortgage you need an accountant".

Credit cards, like gambling and alcohol, affect a certain percentage of people in an addictive manner. We could call them "shopaholics". If you are in this category completely, permanently avoid credit cards.

## **7. Self-control and mental health issues.**

We believe reading and studying the Bible is the most potent method of healing, invigorating and expanding your mind.

Keeping a journal and writing your feelings, plans, hopes, and discoveries can be a great blessing. If you record the positive times in your life you can go back to them when you are feeling down. The Bible talks about making memorials to God's leading in the past -- lest we forget.

Enjoy God's gift of power to control your body and mind for good, through Christ (Phil. 4: 11-13, see *The everlasting gospel*). Enjoy doing practical things to help others (Is. chapter 58). Enjoy cultivating a cheerful, generous and giving attitude (2Co. 9: 7). Enjoy loving God supremely and other people as yourself (Mt. 22: 37-40; Lk. 10: 27-37).

Avoid isolationism. We are social beings and we need to cultivate healthy social interaction. Hermits tend to become unbalanced. But also enjoy being still and on your own from time to time. Try going outside at night and looking at the stars (if it's safe). Or maybe sit by a stream or beach -- listening and observing water can be very therapeutic for the mind.

Tidiness and cleanliness can be very helpful for peace of mind. For many, a good clean up will be like a tonic. A smaller number, however, need to loosen up a bit -- they make precise tidiness a sort of religion. It's a burden and stops them from other important relationship-type priorities. All in all, a good amount of commonsense is needed here.

Cultivate your powers of observation and train them to focus on the positive things around you. We can spend huge amounts of wasted energy playing games of worry in our minds that end only in fatigue. Writing things down can

be very useful. It can be a memory jogger and help to prioritise things. This can free the mind to think about the beautiful white clouds, the happy dog wagging its tail. It can help you notice a gentle breeze, the smell of a rose and a baby smiling.

Pornography is poisonous. It wrecks the mind and abuses the imagination. It degrades and animalises the nature. It is addictive. It can easily destroy a promising youth or wreck a marriage. Avoid it like the plague.

Gambling has powerful addictive powers and, as with alcohol, there are some who, once they've tasted it, cannot control themselves. We would advise buying some flowers for a friend or donating to feed and educate hungry children instead. This will tend to give your health a boost through knowing you have helped somebody.

Television and video viewing can have a powerful influence on the mind. They can be addictive and have a hypnotic-like affect, especially on children. The link between what you view and what you do is very significant. Not everything on the television is necessarily bad, but we have found, by experience, it is very hard to avoid negatives when the thing is turned on. TV viewing can destroy home life and stifle communication. Family members end up shouting to be heard above the noise or not talking at all over a meal. We advise making a diary of your television viewing, or at least looking back over the last few weeks and asking some questions (the same exercise can be done regarding computers):

- (1). How many hours of TV or video watching have I done?
- (2). Are there important things left undone because of the time spent viewing?
- (3). How has the TV affected my family life?
- (4). Is our TV viewing controlled or out of control?
- (5). Am I troubled or negatively affected by what I have watched. Do I have problems with motivation, troubling images, concentration, bad dreams or depressed feelings after watching TV?

Try turning off the TV sound and analysing what you are seeing. Is it good mind food? Remember, "what goes in is what comes out". What is the proportion of negative to positive? Would it be good for me to *do* what is being *portrayed* on the screen? Many families would be in better health by removing the television/video player and keeping in touch with the news using a decent newspaper.

## **8. Trusting in God.**

We can have, in Christ, a beautiful relationship with God that optimises all aspects of health (see *The everlasting gospel*). Enjoy trusting in God at all times. Enjoy believing in God's forgiveness through Christ -- enjoy being free from guilt. Enjoy daily communion with God through Bible study and prayer. Enjoy committing God's words to memory. This is a great mind tonic. Enjoy sharing your love for God with others. Enjoy cultivating a sense of God's presence with you and a habit of often uplifting your heart in gratitude, praise and petition. "... let the fear of the Lord be before you, and keep yourself from evil: This will give strength to your flesh, and new life to your bones. ", "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (Pr. 3: 7,8, BBE; 3Jn. 2).

## Appendix Nine: Bible Study on Revelation 14:7, “Fear God”.

### 1. Apart from Revelation 14:7 where else in the Bible are we instructed to fear God?

Deuteronomy 6:13 "Thou shalt *fear the LORD thy God*, and serve him, and shalt swear by His name."

Psalms 89:7 "God is *greatly to be feared* in the assembly of the saints, and to be had in *reverence* of all them that are about Him."

Matthew 10:28 "And fear not them which kill the body, but are not able to kill the soul: but rather *fear Him* which is able to destroy both soul and body in hell."

1 Peter 1:17 "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in *fear*:"

1 Peter 2:17 "Honour all men. Love the brotherhood. *Fear God*. Honour the king."

### 2. Why is God to be feared?

Revelation 15:4 "Who shall not fear thee, O Lord, and glorify thy name? for *Thou only art holy*: for all nations shall come and worship before Thee; for Thy judgments are made manifest."

1 Chronicles 16:25,26 (See also Ps. 96: 4,5) "For great is the LORD, and greatly to be praised: He also is to be feared above all gods. For all the gods of the people are idols: but the LORD *made the heavens*."

Psalms 76:7-11 "Thou, even Thou, art to be feared: and who may stand in thy sight when *once Thou art angry?* Thou didst cause *judgment* to be heard from heaven; the earth feared, and was still, When God arose to judgment, to save all the meek of the earth. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared."

This passage, like the next three, reveals that there is a healthy fear of judgment. We believe this fear is based on a healthy desire to avoid suffering the punishment that falls on sinners and helps the believer to cry out to God for help in being cleansed from sin and freed from its power. The difference between this and the fear that the wicked may have for God's judgments is that one involves a desire to conform the life with God's commandments while the other involves an attitude of rebellion and defiance. See also Ps. 2: 7-12. Please note that we do not want to say that our main motivation in serving God and doing right is to be "fear". Undoubtedly our main motive is to be love -- love for God, love for our neighbour and love for what is right (Deuteronomy 11:1; John 14:15; 15:10; 1 John 5: 3 etc.). We are to do what is right out of a love of virtue. Nevertheless the Bible also clearly describes the need to have a healthy fear of God's judgments upon sin.

Ps. 119:119,120 "Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies. My flesh trembleth for fear of thee; and I am afraid of *Thy judgments*."

Luke 12:4,5 "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed *hath power to cast into hell*; yea, I say unto you, Fear him." (See also Matthew 10:28).

1 Peter 1:17 "And if ye call on the Father, who without respect of persons *judgeth according to every man's work*, pass the time of your sojourning here in fear:"

Psalms 89:6,7 "For who in the heaven *can be compared unto the LORD?* who among the sons of the mighty *can be likened unto the LORD?* God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him." God is to be feared because of who He is -- the Omnipotent, unique, one true God.



### 3. What are the dictionary definitions of the main Hebrew and Greek words that are usually translated "fear" in the context of fearing God?

From J. Strong's Hebrew and Greek dictionaries in *Strong's Exhaustive Concordance of the Bible* we get the following information: The main Hebrew word used is *yare* which means: "to fear; morally to revere; causatively to frighten". The main Greek words used are (1) *phobos* which is from a primary root *phobomai* "to be put in fear) alarm or fright" (2) *phobeo* which is derived from *phobos* and means "to frighten, i.e. (passive) to be alarmed; by analogy to be in awe of, i.e. to revere".

From this, and the above passages it appears that when the Bible says "fear" God it is an exhortation to reverence. But it also appears plain that it goes deeper than just reverence. The fact that believers are to fear God and at the same time consider Him a warm, tender, compassionate Father whom we can come boldly to (in Christ, Ps. 103; Heb. 4:16; Mt. 11:28-30, etc.) represents an apparent paradox difficult for Western minds to grasp.

In the Bible there are several apparent paradoxes for Western minds. We understand that these apparent paradoxes are not a problem to the Hebrew/Eastern mind that is not "linear" in its thinking. Such apparent paradoxes include:

1. Christians who live on earth (Jn. 17: 15) are also said to be already in Heaven (Eph. 2: 6; Heb. 12: 18-23). In a sense they exist in two worlds at once.
2. The Bible says we are justified by faith (Ro. 5: 1). But it also says we are justified by works (Js. 2: 24).
3. We are told to be as wise as serpents, but also as harmless as doves (Mt. 10: 16).
4. The Bible describes God as hardening a person's heart (Ro. 17, 18; Ex. 10: 1). But it also describes the same person hardening their own heart (Ex. 8: 15).
5. God knows individual character and destiny beforehand (Acts 13:48; Ro. 8:28) and yet we still have free choice (Joshua 24:15; Deuteronomy 30:19; 1Ti. 2: 4).
7. We are told in the Bible that God is the one who inflicts punishment for people's sins (Ex. 20:5) yet we are also told that people destroy themselves by their own sins (Hosea 13:9; Proverbs 6:27).
8. We are told in the Bible that there is only one God and yet the Bible describes three Persons as being God (the doctrine of the Trinity).

So, in some subjects the Bible describes an apparent tension between two seemingly irreconcilable extremes. May be if we ("Westerners") had a more Eastern mind-set (individually and as a church) we would not be so prone to focusing on one extreme or the other. For example focusing on fearing God and doing works, or alternatively focusing on a kind of unholy spiritual love and faith without works.

### 4. What virtues does fearing God promote?

Ecclesiastes 12:13: "Let us hear the conclusion of the whole matter: Fear God, and *keep His commandments*: for this is the whole duty of man." Deuteronomy 6:2: "That thou mightest fear the LORD thy God, to *keep all his statutes and His commandments*, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged."

Psalms 111:10: "The fear of the LORD is the beginning of *wisdom*: a good understanding have all they that do His commandments" (See also Proverbs 9:10). Proverbs 1:7: "The fear of the LORD is the beginning of *knowledge*: but fools despise wisdom and instruction."

Proverbs 8:13: "The fear of the LORD is *to hate evil*: pride, and arrogancy, and the evil way, and the froward mouth, do I hate." Proverbs 16:6: "By mercy and truth iniquity is purged: and by the fear of the LORD men *depart from evil*." 2 Corinthians 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting *holiness* in the fear of God."

Ephesians 5:21 "*Submitting yourselves one to another* in the fear of God."

Philippians 2:12 "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out *your own salvation* with fear and trembling."

### 5. What are some of its other benefits?

Proverbs 10:27 "The fear of the LORD *prolongeth days*: but the years of the wicked shall be shortened."

Proverbs 14:27 "The fear of the LORD is a *fountain of life*, to depart from the snares of death."

Acts 9:31 "Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were *multiplied*."

## 6. How does one obtain "the fear of the LORD."?

Psalms 34:11 "Come, ye children, hearken unto me: *I will teach you the fear of the LORD*."

Proverbs 2:

- 1 ¶ My son, if thou wilt *receive my words*, and *hide my commandments with thee*;
- 2 So that thou *incline thine ear unto wisdom*, and *apply thine heart to understanding*;
- 3 Yea, if thou *criest after knowledge*, and *liftest up thy voice for understanding*;
- 4 If thou *seekest her as silver*, and *searchest for her as for hid treasures*;
- 5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

1 John 5:14, 15: "And this is the confidence that we have in Him, that, if we *ask any thing according to His will*, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." Matthew 7:11: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that *ask Him*?"

## 7. How is this healthy fear of God described in Hebrews 12:28?

Hebrews 12:28 "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with *reverence and godly fear*"

## 8. How does the Bible describe the fear of those who are alienated from God?

Hebrews 10:26,27 "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain *fearful looking for of judgment and fiery indignation*, which shall devour the adversaries." This fear of God obviously is related to a sense of unpardoned guilt. It is a fear of having to face the just consequences of one's sins.

James 2:19 "Thou believest that there is one God; thou doest well: *the devils also believe, and tremble*." James makes the point that just believing in God is not enough. We must have a relationship with Him that produces good works. Such a relationship will not involve fear of punishment because of guiltiness. In contrast to this the devils believe in God and tremble because they know they must meet the just reward of all their wickedness.

Luke 21:25,26 "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for *fear*, and for *looking after those things which are coming on the earth*: for the powers of heaven shall be shaken."

Romans 8:15 "For ye have not received the *spirit of bondage again to fear*; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Hebrews 2:15 "And deliver them who through *fear of death* were all their lifetime subject to *bondage*."

1 John 4:17,18 "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because *fear hath torment*." The fear based on guilt is banished from us when we become, through Christ, partakers of God's love.

## **Appendix Ten: Atheism, Islam and Spiritualism.**

This appendix seeks to answer several important questions concerning Atheism, Islam and Spiritualism.

### **Question One: Are Atheism or Islam represented by any of the main beast powers mentioned in Daniel or Revelation?**

Answer: Daniel and Revelation contain descriptions of 11 different "beasts".<sup>258</sup> We believe that neither atheism nor Islam is portrayed in the Bible as one of these beast powers. Neither are they represented by one of the heads on the seven-headed beasts mentioned in Revelation.<sup>259</sup> Why? Because they are not nations, but philosophies or religions. "Beast" powers, with one exception, always refer in apocalyptic prophecy to *nations* that oppress the people of God (c.f. Dan. 7:23). The only exception is the dragon of Revelation 12 which is clearly identified as Satan (Re. 12:9) but which, as discussed in *Appendix Six*, is closely associated with major persecuting nations. Likewise, heads on beasts always refer to nations, not individuals or philosophies. Atheism, like Islam, eastern mysticism, Buddhism, Hinduism, spiritualism and capitalism is a powerful worldwide philosophy. But it is not a nation. True, through communism, atheism has controlled certain nations. But this has only been a transient phenomenon. The nation of Russia, for example, is centuries old. It was only controlled by atheistic communism for about seventy years. Likewise capitalism is a philosophy that controls a lot of nations, but it is not itself a nation. Similarly Islam controls many nations today, but it is not a nation itself. This is different from the apocalyptic nations of Babylon, Medo-Persia, Greece and Rome.<sup>260</sup> These are all definite nations. And they all had empires that extended for a time over the territory of Palestine.<sup>261</sup>

### **Question Two: If Atheism and Islam are not represented by any of the main beast powers of Daniel or Revelation, are they mentioned in any way at all?**

Answer: Atheism is associated with the beast that ascends out of the bottomless pit of Re. 11:7. Revelation chapter 11 describes God's "two witnesses" who prophesy for 1260 days. This is the 1260-year period previously referred to in this book. If we are looking for two faithful witnesses of God who prophesied in adverse circumstances during this long period, and who were attacked at the end of the period (vs. 7), and then exalted (vs. 11, 12), we would have to choose the Old and New Testaments of the Bible (Compare Re. 11: 3 with Jn. 5: 39, and Re. 11: 4 with Ps. 119: 105). A common designation for the Bible of John's day was "the Law and the Prophets". The Law was symbolised by Moses (Ex. 7:14-17 cf. Re. 11:6b) and the Prophets by Elijah (1Ki. 17:1-7; 2Ki. 1:10 cf. Re. 11:5,6a). During the 1260-year period the Bible was suppressed and copies were often hard to obtain. In the 1790's during the French Revolution, the Bible was especially attacked by the new atheistic government that had arisen in France. This war against the Bible was especially fierce for a 3 1/2-year period. Then early in the 1800's the Bible began to be promoted and exalted as never before especially through the rise of Bible societies. The British and Foreign Bible Society was organised in 1804 and the American Bible Society was founded in 1816.

<sup>258</sup> Daniel: The four beasts of Daniel chapter 7 and the two beasts of Daniel chapter 8 (the description of King Nebuchadnezzar as a "beast" in Daniel chapter 4 has been omitted). Revelation: The dragon of chapter 12, the sea-beast and land-beast of chapter 13, the scarlet beast on which the woman sits in chapter 17, and the beast from the bottomless pit of Revelation 11:7.

<sup>259</sup> See *Appendix Six Identifying Other Characters of Revelation Chapter 17*.

<sup>260</sup> The Papal phase of Rome is a nation too because the Papacy is a church-state union. It rules over the state of the Vatican.

<sup>261</sup> Daniel's prophecies about empires that ruled *before* Christ's first coming relate to the geographical region affecting the nation of Israel, i.e. Palestine. That is why other world empires, such as China, are not mentioned in the second chapter of Daniel. Babylon, Medo-Persia, Greece and Rome all ruled over Palestine. In Daniel 7:2 it says that Daniel saw four winds blowing upon "the great sea". This was the sea from which the four beasts emerged. In the Bible the phrase "great sea" means the Mediterranean Sea (Numbers 34:6; Joshua 1:4, etc.). Thus we can expect the empires of this chapter to be those that occupied territory in the Mediterranean Basin. However, when the prophecies of Daniel and Revelation move to events *after* Christ's first coming they use beasts and horns to portray powers of *worldwide* extent that attack, not the physical nation of Israel, but the Christian church and its gospel (c.f. *Introduction to Revelation* point 8). For example, the Papal sea-beast of Revelation 13 is an example of a worldwide anti-Christian power (Re. 13:8). The American land-beast will also exercise power over all the world causing "the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Communism and Islam will never, according to the Bible, exercise such worldwide anti-Christian power.

Re. 11: 7,8 says:

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

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

What was the main characteristic of Sodom? Sexual immorality (see Genesis Chapter 19). What was the main characteristic of Egypt? The denial of the existence of the one true God, or atheism (See Ex. 5:2). The above two characteristics were prominent during the French Revolution.

This beast from Rev: 11:7 represents the nation of France during the time of its atheistic revolution. But it does not represent the philosophy of Atheism as a whole. As will be mentioned soon, the fifth trumpet of Revelation chapter nine may also refer to Atheism.

Bible commentators have seen the rise and progress of Islam portrayed in the fifth and six trumpets of Revelation chapter 9. The fifth trumpet has been associated with the initial conquests of the Islamic armies that came out of the "bottomless pit" of the Arabian wastes. The sixth trumpet has been considered to portray the conquests of the Islamic Turks who, after migrating from Turkmenistan to Persia, became converted to Islam and then engaged in devastating military conquests. The Turks overran the Byzantine Empire ruling in Asia Minor and established the nation of Turkey.<sup>262</sup>

Having said the above, we must acknowledge that the trumpets are one of the most difficult sections of Revelation. We have heard another quite plausible explanation of Revelation chapter nine that presents the fifth trumpet as the scourge of atheistic humanism that began around the time of the French Revolution and that in the 1900's overran the many nations, both east and west. In this explanation the bottomless pit (abyss) represents the place where demons live (Lu. 8:31) and would also be associated with the bottomless pit of Revelation chapter 11 out of which came the atheistic beast of revolutionary France. The demons spread darkness, which spiritually is the absence of God (atheism). The demons cannot hurt God's people, represented by the greenery (Lu. 23:31; Ps. 128:3). God's servants are safe from the sting of scorpions (Lu 10:19). Since atheism means that life has no meaning any more, suicidal anguish results (Re. 9:6). The description of the locusts simply emphasizes the power and seductiveness of this humanistic scourge (Re. 9:7-10). In this explanation the sixth trumpet represents the false religions of spiritualism, the New Age, eastern mysticism and the occult that rush in to fill the void in peoples lives that has been left by humanistic, evolutionary atheism. Such a thing has been witnessed since especially the 1960's.<sup>263</sup>

### **Question Three: What role will Atheism and Islam play in the final end-time scenario?**

Answer: Revelation portrays the Papacy as gathering all under its wings through the civil penalties enforced by the image to the beast (Re. 13:15-17) and through the help of miracle working demons (Re. 13:13,14; 16:13, 14). Evolutionary Atheists who are trained to trust in their senses and to think especially of their self-preservation ("survival of the fittest") will easily be led, via undeniable miracles, or the fear of death to accept the rule of the image to the beast. Muslims have great veneration for Mary the mother of Jesus and are especially attracted to Mary in relation to the Fatima visions (Fatima was the name of Mohammed's daughter). Miracles associated with Mary will thus have a great influence upon them and could easily result in their attraction to the end-time religious confederacy.

We will consider some of the evidence for the above shortly.<sup>264</sup> But first some important notes about spiritualism. This appendix mentions statements made by spiritualistic beings claiming to be Mary, the mother of Jesus. It needs to be *clearly understood* that these "prophetic" statements are not really coming from Mary but from Satan who is impersonating her. Thus such "prophetic" statements can, in no way, be compared with the unerring revelations of

<sup>262</sup> For further detail readers are referred to Maxwell C. M., *God Cares* Vol. 2, Boise Idaho, Pacific Press Pub. Assoc., 1985.

<sup>263</sup> For further detail readers are referred to Paulien J, *Revelation 6-9, The Seals and Trumpets, God's Horror Show*, Audio Tapes 11 and 12, The Ambassador Group, Box 6262, Harrisburg, PA 17112, USA, Copyright 1996.

<sup>264</sup> The following was of great help in preparing this section: *Chapter Four of Great Controversy Endgame, Book One*, Januik J, Australia, (c) 1999-2000, available from John Januik PO Box 244 Alstonville, NSW 2477 Australia,

Biblical prophecy. They cannot be relied upon or considered in any way infallible. We cannot and must not use them to set dates for the appearing of Christ our Lord. This is because they are statements coming from Satan, the great deceiver. Such "prophecies" as Pope John Paul II being the last Pope must be considered in the light of the above. What such spiritualistic predictions *do indicate* is that Satan knows that his time is *very* short and that he is *very* actively preparing for his last great deception. We need to realize that the Bible definitely tells us that Satan *will* attempt to deceive the whole world by counterfeiting the second coming of Jesus Christ. The apparitions of "Mary" (which are founded on the events of Fatima) are obviously very closely related to this planned deception. But remember Satan does not know when Christ is coming. He can only read the signs and make a guess. No doubt Satan will make sure that his "prophecies" are conditional so that, if they are not fulfilled, he can say that the people were not ready etc. One thing is certain though; Satan wants to make sure that his counterfeit occurs before Jesus comes -- and indeed the Bible indicates that it will.

We must be aware of Satan's devices in these last days. But we must also constantly remember that he is the great deceiver. *We should never investigate his theories and devices simply from curiosity and never without earnestly praying. Our main spiritual interest should always be to focus on our relationship with Christ and to understand and obey the Holy Bible.* We should also clearly understand what the Bible says about what happens at death (see *Appendix Seven, What Happens When We Die?*). The Bible does not tell us that Mary, the mother of Jesus, is in Heaven now. Rather, it reveals that she is asleep in her grave awaiting resurrection. *In other words, these apparitions are NOT from Mary the mother of Jesus. They are from Satan or one of his demons that is impersonating Mary.*

When Satan used the serpent in Eden to deceive Eve he laid the foundation of one of his greatest weapons, namely, spiritualism (or spiritism). Satan said to Eve "you will not surely die" (Genesis 3:4) in direct contradiction to God who said that if they ate of this particular tree they would surely die (Genesis 2:17). This first lie of Satan, that despite disobeying God, Eve was immortal, forms the basis of modern spiritualism. Spiritualism's claim is that the dead can be contacted by the living. Webster's Dictionary defines spiritualism as, "A belief that spirits of the dead communicate with the living..." This false idea is based on the satanic lie that our "souls" or "spirits" are inherently immortal. If, as spiritualism alleges, the soul is immortal and goes into a new and higher existence at death,<sup>265</sup> it is natural to expect to be able to communicate with these departed "souls". Satan and his devils can impersonate dead people or heavenly angels (1 Samuel 28:7-20; 2 Corinthians 11:14). So, if a "dead relative or friend" appears to us then, no matter how friendly they may seem, we can be sure that they are not from God. Likewise, if an angel, or "Mary" or even someone claiming to be Christ comes and tells us to do something contrary to the Bible then we can be certain that they are an enemy. We should resist them with scripture as Jesus did when He said to the devil, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matthew 4:10, c.f. James 4:7).

Let us now consider the modern apparitions of Mary and their impact on Catholics and Moslems. Malachi Martin in his book *The Keys of This Blood* wrote: "Like most Catholics the world over, Karol Wojtyla [the present Pope John Paul II] had been acquainted as long as he could remember with most of the facts about Fatima. The Virgin Mary had appeared several times to three peasant children; she had confided to them certain admonitions, including a detailed set of instructions and predictions that were intended for papal action at a certain time in the future; and she had ended her visits in October (1917) with a miracle that recalled for many the Bible verse that tells of a 'Woman Clothed with the Sun, and giving birth to a Son who will rule the Nations with a scepter of iron.'"<sup>266</sup>

Malachi Martin continues: "Once elected Pope in 1978, John Paul II had become privy to the papal instructions and predictions Mary had entrusted in confidence to the children at Fatima."<sup>267</sup> "Like his two predecessors, John XXIII and Paul VI, Pope John Paul had long since accepted the authenticity of the Fatima events of 1917. In fact, he had been rooted and reared in a certain special intimacy Poles have always cultivated with Mary as the mother of God; and his papal motto reflected his personal and public dedication to her. Still, as those same predecessors had done, John Paul had always taken the papal instructions and predictions of Fatima as a matter for the future. 'This matter,' John XXIII had written of Fatima in 1960, 'does not concern Our time.' This matter, Pope John Paul had concluded

<sup>265</sup> C.f. "ye shall be as gods" Genesis 3:5.

<sup>266</sup> Martin M, *The Keys of This Blood*, Simon and Shuster, New York, (c) 1990, pp. 47, 48

<sup>267</sup> *Ibid.*, p. 48.

in 1978, does not concern my pontificate. Based on the facts available, it seemed a legitimate judgment call at the time."<sup>268</sup>

But on May 13, 1981 things began to change. "At a certain moment on May 13, 1981, during an open-air papal audience in St. Peter's Square, in the presence of some 75,000 people and before the eyes of an estimated 11 million television viewers, Pope John Paul spied a little girl wearing a small picture of Christ's mother as Our Lady of Fatima. Just as he bent from the slow-moving 'Popemobile' in a spontaneous gesture toward the child, hired assassin Mehmet Ali Agca squeezed off two bullets, aimed precisely where his head had been. As two pilgrims fell wounded to the ground, two more shots rang out and this time John Paul's blood stained his white papal cassock."<sup>269</sup> Malachi Martin continues in his book: "after what were arguably the very pointed events that had taken place in St. Peter's Square, after exhaustive examination of the documents and living witnesses and participants connected with the Fatima events themselves, and after nothing less than a personal communication [a vision?] from Heaven during his long convalescence -- John Paul ... came face-to-face with the realization that, far from pointing to some distant future time, the contents of the now famous Fatima message - and, specifically the secret contents directed to papal attention - amounted to a geopolitical agenda attached to an *immediate time-table*."<sup>270</sup>

Imagine how powerful the effect of all this would have been on John Paul's mind. First, his attempted assassination took place on the day of the feast of Fatima (May 13<sup>th</sup>) 1981. Second, it was his act of leaning forward to look at the picture of Mary as "Our Lady of Fatima" that saved his life. Thirdly, he had a vision, "a personal communication from Heaven", emphasizing the importance of the Fatima visions.

What are the Fatima visions about? Catholics consider that they form the foundation of all modern Marian apparitions<sup>271</sup> and that they have to do with "end-time" events including "apostasy" and "chastisement."<sup>272</sup> What this means is that Pope John Paul II believes that great events to do with the beginning of a new era are about to envelop the world. Now, remember that these visions are not really from Mary, but from Satan. What this means is that Satan realises that the second coming of Christ is near and is getting his counterfeit ready. The co-authors of the book *Thunder of Justice* tell us that "Pope John Paul II has called our century 'Marian times'."<sup>273</sup> What does this mean? The *Thunder of Justice* explains, "In the Old Testament, God the Father spoke to us through the prophets. In the New Testament, God the Son spoke to us directly during His public life on earth. *Today, God appears speaking to us through Mary, the Mother of God.*"<sup>274</sup> As can be seen, Satan is today deceiving the people of the world by the Marian apparitions and messages.

It even appears that Pope John Paul II may believe that he is the last Pope. A spirit entity claiming to be Mary in an apparition to Conchita (one of the visionaries of Garabandal, Spain) said: "After Pope John XXIII died, Our Lady told me, 'after Pope John, there will be three more Popes, one will reign only a short time, and then it will be the end of times.' When Pope Paul VI became Pope, Our Lady mentioned this to me again. She said, 'Now there will be two more Popes and then it will be the end of times, but not the end of the world.'"<sup>275</sup>

It looks as if the Pope is waiting for some major supernatural event to take place. We quote from *The Keys of This Blood*:

<sup>268</sup> Ibid.

<sup>269</sup> Ibid., p. 46.

<sup>270</sup> Ibid., p. 48. Emphasis supplied.

<sup>271</sup> "Fatima is the key Marian apparition of the Twentieth Century." *Thunder of Justice*, Flynn, MaxKol Communications, (c) 1993, p.132.

<sup>272</sup> "Cardinal Ratzinger has written in the Ratzinger Report that the Third Secret of Fatima has to do with what he called 'de novissimis.' The Cardinal had good reason to know, having previously read the still unrevealed "secret." The Latin expression 'de novissimis' means 'dealing with the end times,' pertaining to the latter days or about the final events" (*Thunder of Justice*, Flynn, Online Edition, © 1998 MaxKol Communications, [www.MaxKol.org](http://www.MaxKol.org), Chapter Nine, under heading, *Cardinal Ratzinger*). "We do know from the Akita message of October 13, 1973, and the May 13, 1990, message of Father Gobbi that the secret seems to deal with the apostasy and chastisement." (Ibid., under heading, *Was The Secret To Be Revealed?*).

<sup>273</sup> *Thunder of Justice*, Flynn, MaxKol Communications, (c) 1993, p. 171.

<sup>274</sup> Ibid. Emphasis supplied.

<sup>275</sup> *Thunder of Justice*, Flynn, MaxKol Communications, (c) 1993, pp. 170, 171.

He (the Pope) is waiting, rather, for an event that will fission human history, splitting the immediate past from the oncoming future. It will be an event on public view in the skies, in the oceans, and on the continental land masses of this planet. It will particularly involve our human sun, which every day lights up and shines upon the valleys, the mountains and the plains of this earth for our eyes. But on the day of this event, it will not appear merely as the master star of our so-called solar system. Rather, it will be seen as the circumambient glory of the woman, whom the apostle describes as ‘clothed with the sun’ and giving birth to ‘a child who will rule the nations with a scepter of iron’ (Rev 12:1,5).

Fissioning it will be as an event, in John Paul’s conviction of faith, for it will immediately nullify all the grand designs the nations are now forming and will introduce the grand design of man’s Maker. John Paul’s waiting and watching time will then be over. His ministry as the Servant of the Grand Design will then begin.<sup>276</sup>

If Satan decides to go ahead with this particular display, it would, no doubt be closely associated with his counterfeit of the second coming of Christ. Perhaps, just before Satan counterfeits the second coming of Jesus, an apparition of “Mary” will announce the day and hour of his coming. Thus “Mary” would be used to prepare the way for Satan to deceive the world into thinking that he is Christ. No doubt “she” would tell the people that the one who is coming is the one who can solve all problems and bring in the blessed millennium of peace and prosperity. Also this “Mary” would probably suit “her” message to fit all religious persuasions. For Jews, Satan would be introduced as their Messiah. For Christians he would be introduced as Jesus Christ. For Moslems he would be introduced as Imam Mahdi. For Buddhists he would be introduced as their Buddha in his fifth incarnation. For Hindus he would be introduced as Krishna. For New Age devotees he would be introduced as Maitreya, the cosmic Christ.<sup>277</sup>

We will now consider the attraction that Mary has for Muslims. But first, readers may remember how Pope John Paul II had a personal audience with his would-be assassin, Mehmet Ali Agca? Agca was from the Islamic country of Turkey, so the Pope’s gracious actions would have impressed the Moslem world. Remember too how the Pope has held religious meetings in the Omayyad Mosque of Damascus, 6 May 2001. Now regarding Moslems and Mary, consider the words of the prominent Roman Catholic writer Archbishop Fulton J. Sheen.<sup>278</sup>

Muslimism... will eventually be converted to [Roman Catholic] Christianity—and in a way that even some of our missionaries never suspect. It is our belief that this will happen not through the direct teachings of Christianity, but through a summoning of the Muslims to a veneration of the Mother of God. This is the line of argument:

The Qu’ran, which is the Bible for the Muslims, has many passages concerning the Blessed Virgin. First of all, the Qu’ran believes in her Immaculate Conception, and also in her Virgin Birth...

The Qu’ran has also verses on the Annunciation, Visitation, and Nativity. Angels are pictured as accompanying the Blessed Mother and saying: “Oh, Mary, God has chosen you and purified you, and elected you above all the women of the earth.” In the nineteenth chapter of the Qu’ran there are 41 verses on Jesus and Mary. There is such a strong defense of the virginity of Mary here that the Qu’ran, in the fourth book, attributed the condemnation of the Jews to their monstrous calumny against the Virgin Mary.

Mary, then, is for the Muslims the true *Sayyida*, or Lady. The only possible serious rival to her in their creed would be Fatima, the daughter of Mohammed himself. But after the death of Fatima, Mohammed wrote: “Thou shalt be the most blessed of all women in Paradise, after Mary.” In a variation of the text, Fatima is made to say, “I surpass all the women, except Mary.”

<sup>276</sup> Martin M, *The Keys of This Blood*, Simon and Shuster, New York, (c) 1990, p. 639.

<sup>277</sup> C.f. *Chapter Four of Great Controversy Endgame, Book One*, Januik J, Australia, (c) 1999-2000, available from John Janiuk PO Box 244 Alstonville, NSW 2477 Australia.

<sup>278</sup> *Catholic World Report*, January 2002 and taken from the late Archbishop Sheen’s book, *The World’s First Love* first published by Garden City Books, Garden City, N.Y. in 1952, and presently available from Ignatius Press.

This brings us to our second point: namely, why the Blessed Mother, in the 20th century, should have revealed herself in the significant little village of Fatima, so that to all future generations she would be known as “Our Lady of Fatima.”... I believe that the blessed Virgin chose to be known as “Our Lady of Fatima” as a pledge and a sign of hope to the Muslim people, and as an assurance that they, who show her so much respect, will one day accept her divine Son, too.

Evidence to support these views is found in the historical fact that the Muslims occupied Portugal for centuries. At the time when they were finally driven out, the last Muslim chief had a beautiful daughter by the name of Fatima. A Catholic boy fell in love with her, and for him she not only stayed behind when the Muslims left, but even embraced the faith. The young husband was so much in love with her that he changed the name of the town where he lived to Fatima. Thus, the very place where our lady appeared in 1917 bears a historical connection to Fatima, the daughter of Mohammed.

The final evidence of the relationship of Fatima to the Muslims is the enthusiastic reception which the Muslims in Africa, India, and elsewhere gave to the pilgrim statue of Our Lady of Fatima. Muslims attended the church services in honor of our Lady, they allowed religious processions and even prayers before their mosques; and in Mozambique, the Muslims who were unconverted, began to be Christian as soon as the statue of Our Lady of Fatima was erected.

Missionaries in the future will, more and more, see that their apostolate among the Muslims will be successful in the measure that they preach Our Lady of Fatima. Mary is the advent of Christ, bringing Christ to the people before Christ himself is born...

Notice these last words, “Mary is the advent of Christ, bringing Christ to the people...” If we think carefully we will notice a connection between this claim and the idea that a glorious apparition of “Mary” will prepare the way for Satan’s counterfeit second coming. Mary is portrayed as a sign of the one who is to come. And the Qu’ran does describe Mary as a sign: “And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground affording rest and security and furnished with springs” Qu’ran 23:50.

Now consider the words of the Roman Catholic priest Ladis J. Cizik who is the *Blue Army of Our Lady of Fatima* National Executive Director:

It is a fact that Moslems from various nations, especially from the Middle East, make so many pilgrimages to Our Lady of Fatima's Shrine in Portugal that Portuguese officials have expressed concern. The combination of an Islamic name and Islamic devotion to the Blessed Virgin Mary is a great attraction to Moslems...

Make no mistake about it, there is a very special relationship between the Blessed Virgin Mary and the Moslems!

The Holy Land has been a real battleground between the Islamic peoples and Christianity over the centuries... However, there is one remarkable exception: the Basilica of Saint Anne in Jerusalem. The Crusaders built this church and named it in honor of the mother of the Blessed Virgin Mary... Their great reverence for Our Lady precluded the Moslems from destroying her birthplace. The foundation for Heaven's Peace Plan at Fatima, Portugal, can be found in the Land of Our Lord Jesus Christ.

As the Moslems swept through Spain in the 8th century, a great religious treasure was buried for safe-keeping in the earth... It was a much venerated statue of Our Lady holding the Divine Child Jesus... After the overthrow of Moorish occupation, the image was uncovered in the year 1326...[and] was enshrined in a nearby Franciscan Monastery next to the "Wolf River."

The Moslems, during their Spanish occupation, had actually named the river. The Islamic term for Wolf River is "Guadalupe" (Guada = River; Lupe = Wolf). Hence, the famous Catholic image in Spain has been known, since the 14th century, by the Islamic name of "Our Lady of Guadalupe."



The Aztecs [in Mexico] worshipped an evil stone "serpent god" that demanded human sacrifice. It was extremely difficult to win souls for Christ from these bloodthirsty savages. However, with God all things are possible. Our Lady appeared to a humble Aztec Indian convert by the name of Juan Diego in 1531. When asked her name by Juan Diego, at the request of the local bishop, Our Lady's response, in the Aztec language, included the words "te coatlaxopeuh" (pronounced: "te quatlasupe") and meant "one who crushes the head of the stone serpent."

To Juan Diego and his fellow Aztecs, this revelation had great meaning, coupled with the miraculous image of Our Lady standing on top of a "crescent," the symbol of this evil serpent god. *A tidal wave of conversions to Catholicism ensued.* However, Bishop Zumarraga, who was from Spain, made what was no doubt a "heavenly mistake" *that one day may lead to the mass conversion of Moslems.* To the Bishop's Spanish ears, Our Lady's Aztec name of "Te Quatlasupe" sounded just like the name of the revered Madonna from Spain with the Islamic name, "Guadalupe." Hence, the bishop named the Mexican Madonna "Our Lady of Guadalupe."

And with that we are back to Fatima, Portugal where Our Lady, when asked her name, said: "I am the Lady of the Rosary." At Fatima, Our Lady taught us to pray the Rosary every day. Heaven presented its peace plan at Fatima and truly gave us hope for the world. *Conversions were promised at Fatima: the conversion of sinners; the conversion of Russia; and what also appears to be the conversion of Islam.*<sup>279</sup>

Now listen to the words of a Muslim:

Many people may be surprised that Muslims love Mary, the mother of Jesus. In the Quran, no woman is given more attention than Mary. Mary receives the most attention of any woman mentioned in the Quran even though all the Prophets with the exception of Adam had mothers. Of the Quran's 114 chapters, she is among the eight people who have a chapter named after them. The nineteenth chapter of the Quran is named after her, Mariam. Mariam means Mary in Arabic. The third chapter in the Quran is named after her father, Imran. Chapters Mariam and Imran are among the most beautiful chapters in the Quran. Mary (peace be upon her) is the only woman specifically named in the Quran. An authentic Haddith states that the Prophet said, 'The superiority of 'Aisha to other ladies is like the superiority of Tharid (i.e. meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except Mary, the daughter of Imran and Asia, the wife of Pharaoh.' (Bukhari 4.643). Indeed, both Mary and Pharaoh's wife are an example (Quran 66:11-12). The Virgin Mary plays a very significant role in Islam. She is an example and a sign for all people.<sup>280</sup>

Since Muslims, like Catholics, believe that we have a soul or spirit that remains alive after the body is dead<sup>281</sup> they have no shield against the deceptions of spiritualism. They, like Catholics, believe that Mary must be alive today (rather than resting in her grave, asleep until the resurrection). Thus apparitions of Mary can have great influence with them. Muslims also believe in the return of Jesus.<sup>282</sup> Furthermore, according to one source, they also believe that Mary is a mediator between Allah and man.<sup>283</sup> So this scenario of "Mary" announcing to Muslims the counterfeit second coming is very plausible. Remember how Revelation portrays the Papacy as gathering all under its wings? But there will be a remnant that resists the great satanic deception and who remain true to God and His Sabbath.

<sup>279</sup> Fr Ladis J. Cizik (Blue Army National Executive Director) *Soul Magazine*, © 2001 *The Blue Army of Our Lady of Fatima*, U.S.A., Inc., September - October 2001, page 6, <http://www.bluearmy.com>. Emphasis supplied.

<sup>280</sup> Galvan J, *Jesus and The Virgin Mary in Islam*, *Islam for Today* web site, <http://www.islamfortoday.com>.

<sup>281</sup> "During his life, man's deeds shape and mould his spirit, for better or worse, according to his deeds. When a person dies, the physical body is finished, but the spirit remains, as he or she had moulded it by their deeds when alive. That is the life after death." *Beliefs: Life after death* on the *The Lahore Ahmadiyya Movement* web site <<http://www.muslim.org/cont-islam.htm>>

<sup>282</sup> "We believe in angels, in heaven and hell and the Day of Judgment, in the return of Jesus, in the books and messengers of God, and in predestination and free will." *We are Muslims. Who are we?* by

Imam Tammam Adi Ph.D, (Director of the Islamic Cultural Center, Eugene, Oregon) *Islam for Today* web site, <http://www.islamfortoday.com>.

<sup>283</sup> "Later Koranic commentaries describe Mary as an intervening force between God (Allah) and humanity." Art. *Fatimah, Mary and the Divine Feminine in Islam* in *Knowledge of Reality Magazine* (c) 1996-2003, issue 22, <http://www.sol.com.au/kor/home.htm>.

## **Appendix Eleven: The Plucking up of the Three Horns by the Papal Power**

This appendix relates to *The hour of His judgment is come* and its discussion of the horn with eyes and a mouth that plucked up three other horns on the head of the “monster” of Daniel Chapter 7.

The horn with eyes and a mouth of Daniel chapter 7 grows out of the monster with ten horns. As it comes up it plucks out 3 of the previous horns. As discussed in *The hour of His judgment is come*, the ten horns represent the most prominent of the “barbarian” tribes that invaded the Western Roman Empire and the horn with eyes and a mouth symbolizes the Papacy or Roman Catholic Church. We believe that the evidence points to the Visigoths, Vandals and Ostrogoths as being the three tribes that were uprooted by the papal power.

The Visigoths, a non-Catholic Christian tribe that inhabited what is now southern France, were the first of these tribes to be uprooted. To their immediate north lay the territory of the Franks. Clovis, king of the Franks, married the Catholic Burgundian Princess Clotilda in 493 AD and, not too long after this, professed conversion to the Catholic faith himself.<sup>284</sup> He became a champion of the Roman Catholic cause and a church-state or religio-political union was formed between him and the Catholic leaders. In the words of the historian Gibbon, “On the memorable day when Clovis ascended from the baptismal font, he alone in the Christian world deserved the name and prerogatives of a catholic king... The eldest, or rather the only son of the church, was acknowledged by the clergy as their lawful sovereign or glorious deliverer; and the arms of Clovis were strenuously supported by the zeal and favour of the catholic faction.”<sup>285</sup> In 507 Clovis, with the approval and support of the Catholics, designed to attack the Visigoths who were labeled as Arians and heretics. “It grieves me” he declared “to see that the Arians still possess the fairest portion of Gaul. Let us march against them with the aid of God; and, having vanquished the heretics, we will possess and divide their fertile provinces.”<sup>286</sup> But the Visigoths were a formidable force to try and overcome and “Rome watched with anxious heart the outcome of this decisive battle, for she well knew that her hopes of expansion in this world were vain if her only prince in the West failed”.<sup>287</sup> Clovis “secretly corresponded” with the Catholics living in the Visigothic lands and “a formidable conspiracy” developed in his favor.<sup>288</sup> Since conditions seemed right Clovis began his campaign in 507 and in the following year (508 AD) consolidated his victory with the conquest of the province of Aquitain. The Visigothic tribe had been dealt its deathblow and never regained its former strength and power. It had been uprooted from its base. Following the 508 battle the Visigoths only remained in possession of Septimania, a narrow tract of seacoast, from the Rhone to the Pyrenees. They also went over the Pyrenees to inhabit part of what is now northern Spain.<sup>289</sup> The Spanish Visigoths were finally subjugated in the eighth century by a Moslem invasion.<sup>290</sup> Today there remains no nation that is descended from this uprooted tribe.

The Vandals of North Africa were the second tribe to be uprooted. But it was not the king of the Franks who did the work this time. The Roman Catholic Church had also formed a political alliance with the eastern (Byzantine) emperor Justinian who in 533 AD decreed that the Roman Bishop was “head of all the Holy Churches”.<sup>291</sup> It was also in the year 533 that Justinian sent his army, under the leadership of Belisarius, to conquer the Vandals. The Vandals had embraced a non-Catholic version of Christianity and, like the Visigoths, were branded heretics and called Arians. Therefore the Catholic clergy were much in favor of the war. Justinian, it seems, entertained doubts about whether the attack on the Vandals should proceed. According to the historian Gibbon, “the design of the war would perhaps have been relinquished, if his [Justinian’s] courage had not been revived by a voice which silenced the doubts of profane reason. ‘I have seen a vision,’ cried an artful or fanatic [Catholic] bishop of the East. ‘It is the

<sup>284</sup> *The Columbia Encyclopedia*, Sixth Edition, 2001, Art. Clovis I. Gibbon E., *The Decline and Fall of the Roman Empire*, ch. XXXVIII, par. 6, *Conversion of Clovis*.

<sup>285</sup> Gibbon E., *The Decline and Fall of the Roman Empire*, ch. XXXVIII, par. 6, *Conversion of Clovis*.

<sup>286</sup> Gibbon E., *The Decline and Fall of the Roman Empire*, ch. XXXVIII, par. 11, *The Gothic war, AD 507*. See also pars. 12 and 13.

<sup>287</sup> Wilkinson B. G., *Truth Triumphant, The Church in the Wilderness*, Mountain View Ca. Pacific Press, 1944, pp. 147, 148.

<sup>288</sup> Gibbon E., *The Decline and Fall of the Roman Empire*, ch. XXXVIII, par. 11, *The Gothic war, AD 507*.

<sup>289</sup> Gibbon E., *The Decline and Fall of the Roman Empire*, ch. XXXVIII, pars. 13, 29.

<sup>290</sup> Shea W. H., *The Abundant Life Bible Amplifier, Daniel 1-7*, Boise, Idaho, Pacific Press, 1996, p. 168.

<sup>291</sup> Code of Justinian, book 1, titles 1, 8 quoted in Fromm L. E., *The Prophetic Faith of Our Fathers*, Washington DC, Review and Herald, 1950, Vol. 1, p. 931 (Scott translation). See also p. 511.

will of Heaven, O emperor! that you should not abandon your holy enterprise for the deliverance of the African church. The God of battles will march before your standard, and disperse your enemies, who are the enemies of his Son.’<sup>292</sup> When the capital Carthage was taken “the defeat of the Vandals, and the freedom of Africa, were announced to the city on the eve of St. Cyprian... The Arians, conscious that their reign had expired, resigned the temple to the Catholics, who rescued their saint from profane hands, performed the holy rites, and loudly proclaimed the creed of Athanasius and Justinian.”<sup>293</sup> When Justinian received word of the defeat, “he proceeded, without delay, to the full establishment of the Catholic church. Her jurisdiction, wealth, and immunities, perhaps the most essential part of episcopal religion, were restored and amplified with a liberal hand; the Arian worship was suppressed; the Donatist meetings were proscribed; and the synod of Carthage, by the voice of two hundred and seventeen bishops, applauded the just measure of pious retaliation.”<sup>294</sup> The Vandal nation subsequently disappeared from history. The second horn had been uprooted.

It seems obvious that, as part of Justinian’s plan to achieve “the full establishment of the Catholic church”, he entertained the aim of freeing the Bishop of Rome from the domination of the Ostrogoths on the Italian Peninsula. No doubt he also wanted to regain these ancient lands of the Roman emperors which he considered himself to be the rightful heir to.<sup>295</sup> Non-Catholic “Barbarian” tribes of Italy had surrounded the Bishop of Rome since the fall of Rome in 476. Hence this clergyman at Rome would have been all too happy to welcome Justinian’s army for his liberation from the “barbarian” yoke. When Justinian’s famous general Belisarius arrived in Italy he was welcomed into the city of Rome and made it his fortress against the surrounding Ostrogothic army. “The first days” after Belisarius’ entered the city “...were devoted to mutual congratulation and the public joy; and the Catholics prepared to celebrate, without a rival, the approaching festival of the nativity of Christ.”<sup>296</sup> The citizens of Rome “were edified by the apparent respect of Belisarius for the successor of St. Peter.”<sup>297</sup> The Ostrogothic army surrounded the city of Rome but were unable to overcome it and with huge losses and a broken spirit they ended the siege in March 538.<sup>298</sup> “The whole nation of the Ostrogoths had been assembled for the attack, and was almost entirely consumed in the siege of Rome.”<sup>299</sup> The year 538 sounded the death bell of the Ostrogothic kingdom and a few years later this nation also disappeared. The third horn of Daniel’s vision had been uprooted.

We need to mention that amongst Bible scholars who discuss the identity of the three uprooted nations there is general agreement about the inclusion of the Vandals and the Ostrogoths, but some difference of opinion about the third power. This is really a minor matter that should not bother the sincere student of prophecy. The evidence of cooperation between the Roman Catholic Church and civil powers in the demise of “Barbarian” tribes is clear. It is also clear that large numbers of tribes were not uprooted, that the Vandals and Ostrogoths were two of the powers that were destroyed, and that there was a third. Whether the third tribe was the Visigoths, as we suggest, or whether it was the Heruli, as others maintain, is simply a matter for students to decide about for themselves on the weight of evidence.

Before stating why we believe the Visigoths were the third power we will briefly mention what happened to the Heruli. The Ostrogoths were troublesome neighbors for the inhabitants of Constantinople, and the Byzantine emperor Zeno made a kind of treaty with Theodoric their king which involved the Goths marching against the Heruli of Italy. “Theodoric addressed the emperor in the following words: ‘Although your servant is maintained in affluence by your liberality, graciously listen to the wishes of my heart! Italy, the inheritance of your predecessors, and Rome itself, the head and mistress of the world, now fluctuate under the violence and oppression of Odoacer [king of the Heruli] the mercenary. Direct me, with my national troops, to march against the tyrant. If I fall, you will be relieved from an expensive and troublesome friend: if, with the divine permission, I succeed, I shall govern in your name, and to your glory, the Roman senate, and the part of the republic delivered from slavery by my

<sup>292</sup> Gibbon E., *The Decline and Fall of the Roman Empire*, ch. XLI, par. 3, *Debates on the African war*.

<sup>293</sup> Ibid., par. 9, *Reduction of Carthage, A..D. 533, Sept 15*.

<sup>294</sup> Ibid., par. 11, *Conquest of Africa by Belisarius, AD 534*.

<sup>295</sup> Ibid., par. 20, *Reign and weakness of Theodatus, the Gothic king of Italy, AD 534, October - AD 536, August*.

<sup>296</sup> Ibid., par. 23, *Siege of Rome by the Goths, AD 537, March*.

<sup>297</sup> Ibid.

<sup>298</sup> Ibid., par. 28, *The Goths raise the siege of Rome, AD 538, March*.

*Encyclopedia Britannica Online*, Art. *Witigis* [he was the Ostrogothic leader in 538], Encyclopedia Britannica, Inc. 1994-2000, From L. E., *The Prophetic Faith of Our Fathers*, Washington DC, Review and Herald, 1950, vol. 1, p. 514, 515.

<sup>299</sup> Gibbon E., *The Decline and Fall of the Roman Empire*, ch. XLI, par. 28, *The Goths raise the siege of Rome, AD 538, March*.

victorious arms.’ The proposal of Theodoric was accepted, and perhaps had been suggested, by the Byzantine court. But the forms of the commission, or grant, appear to have been expressed with a prudent ambiguity, which might be explained by the event; and it was left doubtful, whether the conqueror of Italy should reign as the lieutenant, the vassal, or the ally, of the emperor of the East.”<sup>300</sup> The Ostrogoths did attack the Heruli and overcame them in the years 489-493 AD.<sup>301</sup> The Heruli ceased to be a nation and disappeared from history.

The reason that we believe the Visigoths rather than the Heruli represent one of the uprooted horns is that they were uprooted in 508 AD and that the involvement of the Catholics in a church -state union is more definite than in the case of the Heruli. Clovis was a baptized Roman Catholic, whereas Theodoric was a non-Catholic and leader of a people considered anti-Catholic in their stance. In fact, as shown above, the elimination of the Ostrogoths later was instrumental in freeing the Roman Bishop from a non-Catholic nation so that the Papacy could be firmly established. The march of the Ostrogoths against the Heruli seems to us more like a matter just between the eastern emperor and Theodoric. Nevertheless, we wish to respect those who hold that the Heruli are the third tribe that was uprooted. Perhaps they are unsure of the Visigoths because they feel that a tribe must be completely eradicated within a short time to be considered “uprooted” (the Visigoths lingered for a few hundred years before their disappearance). We can appreciate this opinion but believe that it is not completely certain that the vision of Daniel requires complete and sudden eradication in order to qualify for being “uprooted” (the word in Daniel 7:24 is “subdued”). The Visigoths were certainly uprooted from their main abodes and had their foundation destroyed by Clovis.

Why is the year 508 significant? Because Daniel chapters 11 and 12 indicate that the period 508 to 538 AD was especially important in the formation of the papal power. Daniel 12 mentions the 1260-year period (vs. 7) and also a 1290-year period (vs. 11). We know that the 1260 years was from 538 to 1798 (please see *The hour of His judgment is come*) but what about the 1290 years? We wish to refer readers to *Appendix Twelve* for details on this time prophecy. Here we will simply mention that the evidence points to the 1290 years as ending at the same time as the 1260 years. Thus the 1290-year period extends back from 1798 to the year 508 AD. It was in 508 that the first major demonstration of the Roman Catholic Church uniting with the arm of the state was seen when Clovis, king of the Franks, attacked the Visigoths. It is interesting to note here that it was the French who were instrumental in both the formation (Clovis, king of the Franks, 508) and the near-fatal wounding (Napoleon, French emperor, 1798) of the Papacy.<sup>302</sup>

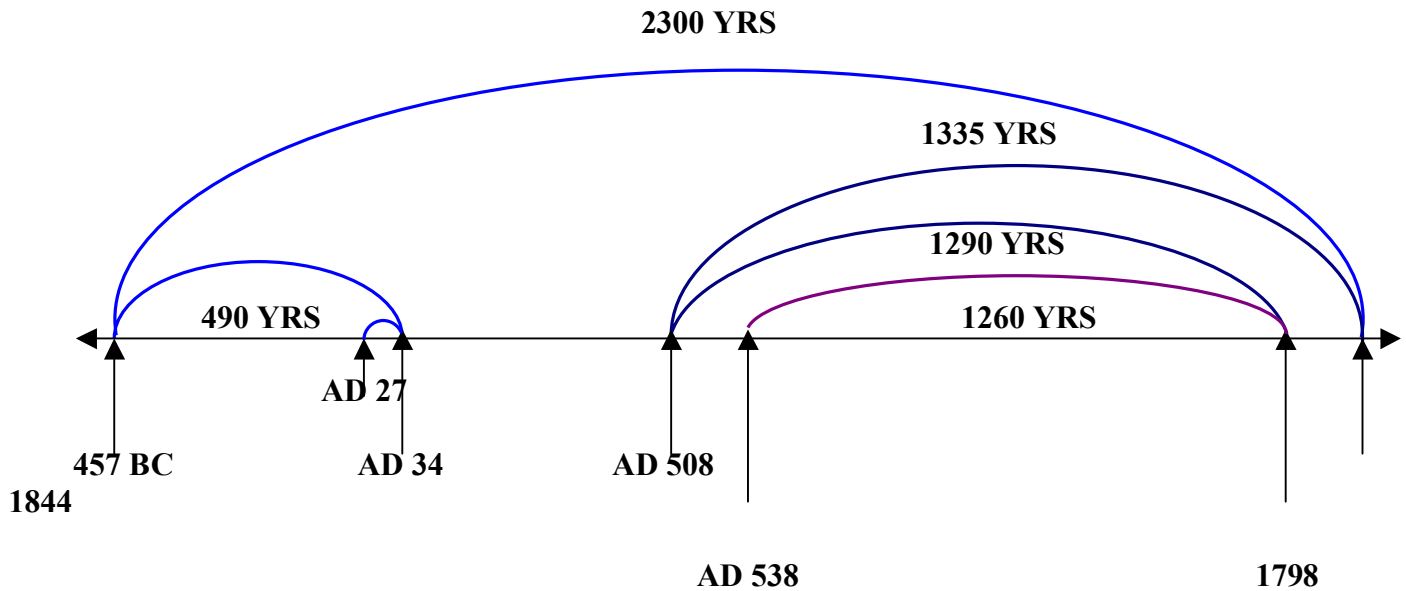
<sup>300</sup> Gibbon E., *The Decline and Fall of the Roman Empire*, ch. XXXIX, par. 5, *He undertakes the conquest of Italy. AD 489.*

<sup>301</sup> *Ibid.*, pars. 7, 8. The Columbia Encyclopedia, Sixth Edition. 2001, Art. *Odoacer*.

<sup>302</sup> Shea W. H., *The Abundant Life Bible Amplifier, Daniel 7-12*, Boise, Idaho, Pacific Press, 1996, p. 221.

## Appendix Twelve: The Time Prophecies and Daniel Chapter 12

### Illustration of All Major Time Prophecies of Daniel and Revelation



### Introduction

The 2300-year, 490-year and 1260-year prophecies have been previously discussed in this book. Here we will present an overview of all of the above apocalyptic time prophecies and mention details about the 1290 and 1335-year periods that have not been previously covered. If you have not already done so, please study Chapter Four, *The hour of His judgment is come*, Appendix Two, *The day-for-a-year principle* and Appendix Five, *The Cleansing of the Sanctuary or Pre-Advent Judgment*.

As can be seen from the above diagram, all the time prophecies link together to form a harmonious whole. The best way to grasp the significance of these five major time periods is to consider them as an overview of the battle between the true and false sanctuary systems. In this regard it is most assuring to remember that, since God has predicted the battle so perfectly beforehand, the ultimate victory will certainly be His. The origins of the true sanctuary ministry go all the way back to the burnt offerings instituted at the time of Adam and Eve. These offerings and services revealed God's plan of salvation and were powerfully presented in a beautiful system of types at the time of the Exodus (for more detail please see *Introduction to Revelation*). The earthly sanctuary services in the wilderness tent and later in the temple at Jerusalem prefigured and anticipated the true and effectual ministry of Jesus Christ who would die as the true sacrifice and then ascend to Heaven to minister in the tabernacle (sanctuary) that the Lord had pitched and not man (Hebrews 8:2). The earthly sanctuary revolved around two main cycles, the *daily* Holy Place services and the *yearly* Most Holy Place ministry (Hebrews 9:1-7). The apocalyptic time periods are very important in understanding the function of the true sanctuary system as it relates to the history of mankind.

The false sanctuary systems of Satan are a counterfeit of the true and have taken various forms at different times in earth's history. These various forms have included the false religions of ancient Babylon, Medo-Persia, Greece and Pagan Rome. The masterpiece of deception, however, is Satan's counterfeit of Christ's heavenly ministry as presented by the Roman Catholic religion or Papacy. The long reign of this masterpiece of wickedness is the subject of three of the apocalyptic time periods.

### **The 490-year and 2300-year Periods**

When Daniel was given his visions he was a captive in the land of Babylon. The sanctuary or temple at Jerusalem lay in ruins, having been laid waste by the armies of ancient Babylon. The false system of Babylon had been permitted to attack and seemingly destroy the true sanctuary ministry of Israel. But Daniel was given the cheering message that the temple and city of Jerusalem would be rebuilt. He was instructed that from the time of the decree to rebuild Jerusalem there would be seventy prophetic weeks or 490 years of probationary time for his people. Toward the end of this 490 years Messiah would die, put an end to the earthly system of types, and inaugurate the heavenly sanctuary for the beginning of its Holy Place ministry (Daniel 9:24-27). The decree to rebuild Jerusalem was put into effect in 457 BC<sup>303</sup> and Jesus ascended to heaven to inaugurate the sanctuary above in the middle of the seventieth week (AD 31). The 490-year period closed in AD 34.

Was there a specific event that happened at the close of the 490-year period, or did it just finish in AD 34 at an unspecified point? We believe that the stoning of Stephen fits the criteria for being the specific time when the 490-year period ended. Marvelous was God's grace to the Jewish people. Even after they had crucified His Son He gave them another 3 1/2 years of probationary time during which they had opportunity to accept their Messiah. But alas, their Messiah was never recognized as such by His chosen nation. He was only honored and served by individual Jews. When the nation's leaders chose to persecute and reject Christ's ambassadors they were closing the door of opportunity. And when they shed the blood of the first Christian martyr they sealed the nation's doom. The 490 years of probation had ended and the nation had not embraced her Saviour. Stephen made an inspired speech before the Sanhedrin reviewing all the main events of Israel's past. He gave one last appeal to these stubborn hearts. But it was refused in the most violent way. Immediately after the stoning of Stephen we read of the scattering of the Jewish Christians, the ministry to the Samaritans and the conversion of Paul, the apostle to the Gentiles. The focus shifts away from the work among the Jews and centres on the giving of the gospel to the non-Jewish world. For information on how we can date the stoning of Stephen, please see the footnote, *How accurately can we date the stoning of Stephen?* in *The hour of His judgment is come*.

In addition to receiving the message about the 490 years, the much longer 2300-year period was revealed to Daniel. We have already discussed in some detail how these two time periods have the same starting point.<sup>304</sup> As mentioned in *The hour of His judgment is come*, the 490-year period was cut off from the beginning of the 2300-year time span. While the 490 years from BC 457 to AD 34 was probationary time for the Jews, the 1810 years between AD 34 and 1844 represent the "times of the Gentiles" (Luke 21:24; c.f. Revelation 11:2). The great 2300-year time prophesy takes us from the decree to rebuild Jerusalem up until the time when Jesus would begin His Most Holy Place cleansing ministry in Heaven (Daniel 8:14 c.f. Leviticus chapter 16). The Most Holy Place ministry of the heavenly sanctuary had been prefigured by the yearly services of the earthly sanctuary (for more detail please see *Appendix Five, The Cleansing of the Sanctuary or Pre-Advent Judgment*).

<sup>303</sup> For Biblical and historical evidence supporting this date please see the footnote, *Evidence for the 457BC starting point* in *The hour of His judgment is come*.

<sup>304</sup> Please see *The hour of His judgment is come*.

Thus the 490-year and 2300-year periods are concerned especially with the true sanctuary service involving the Messiah. The 490 years relates to the probation of the Jewish nation (but not to Jews as a race<sup>305</sup>) and the beginning of the heavenly Holy Place ministry. The 2300 years relates to the probation of the Gentiles and the beginning of Jesus' Most Holy Place ministry. When Jesus has completed His Most Holy Place work probation will have closed for the world.

### **The 1260 and 1290-year Periods.**

These two time periods concern themselves with the most deceptive and destructive of all counterfeit sanctuary ministries, that of the Roman Catholic Church or Papacy. This organization, sad to say, has done more than any other to turn the eyes of the people away from the true ministry of Jesus in Heaven. The Papacy has a counterfeit high priest, priesthood, sacrifice, altar, incense, confession and temple.<sup>306</sup>

We have previously discussed in some detail the 1260-year period.<sup>307</sup> The 1260 years refer especially to the Papacy's role as the great *persecutor* of God's faithful (Dan. 7:25; 12:7; Re. 11:2-3; 12:6, 13-14; 13:5-7). The Papacy was able to persecute so effectively because of the way it combined the Church with the arm of the state. The Papal ecclesiastical hierarchy considered all civil powers to be under their jurisdiction. Those in charge of the national courts, prisons and armies were to do the bidding of the church dignitaries (see *Appendix Four, The Papacy Fulfills Prophecies of Daniel Chapter Seven*). As previously mentioned in *The hour of His judgment has come*, 533-538 AD marks the beginning of the 1260 years. Justinian made his famous decree exalting the Pope in 533, and in 538 the power of the Papacy was finally assured when Justinian's army broke the dominion of the Ostrogoths in Italy. Following 538 AD persecution of faithful Christians began in earnest.

Although the Papal church-state union was fully established by 533-538 AD, a key religio-political development took place in 508AD. It was prophesied that three anti-Catholic horn powers would be uprooted to make way for the advancement of the Papacy (Daniel 7:8). The first horn-power to go was the kingdom of the Visigoths. The Catholic monarch Clovis, King of the Franks, overcame this tribe in the year 508. The second tribe to be subdued was the Vandals. They were defeated in 533 by the armies of the Catholic Emperor Justinian. The third and final horn was uprooted in 538 AD when Justinian's forces defeated the Ostrogoths. So the period 508 to 538 was very important in the development of the Papacy. For more details please see, *Appendix Eleven, The Plucking up of the Three Horns by the Papal Power*.

The date 508 AD introduces us to the 1290-year period. Daniel 12:11 says, "And from the time that the daily<sup>308</sup> shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." The power designated as the "abomination that maketh desolate" (Daniel 11:31; 12:11 KJV) is also the "transgression of desolation" of Daniel 8:13 (KJV). This evil entity is again mentioned in Daniel 9:27: "on the wing of abominations shall be one who makes desolate"(NKJV).

<sup>305</sup> Individual Jews will still be free to accept Christ up until the close of probation for the world.

<sup>306</sup> By studying the true and false sanctuary systems we can detect who the real antichrist is. Consider the following: Inasmuch as the Pope claims to be the one who takes the place of Christ on earth and, inasmuch as he stands as the great counterfeit high priest reigning in opposition to and against Christ, it can be truly said that he is the antichrist. True, there are "many antichrists" (1 John 2:18), as the Greek word "anti" simply means "over against" or "opposite to" (Online Greek Lexicon). But the Greek word "anti" also means "instead of, in place of" (Ibid.) which is exactly the claim made by the Papacy of its leader: "The Pope is considered the man on earth who represents the Son of God, who 'takes the place' of the Second Person of the omnipotent God of the Trinity" (*Crossing the Threshold of Hope* by pope John Paul II, New York, Alfred A. Knopf, Inc., 1994, emphasis supplied). The Pope is *the* antichrist in the sense of being, in the most powerful and outstanding way, the counterfeit high priest. He is "opposite to" and "over against" Christ. He presents himself as the one "in place of" the Son of God. The leader of the Papacy has been uplifted for centuries before the people like no other figurehead. He has consistently been proclaimed to be the exclusive and authoritative "vicar of Christ".

<sup>307</sup> Please see *The hour of His judgment is come*.

<sup>308</sup> *Sacrifice* is a supplied word.

Furthermore, in the New Testament Jesus gave special attention to this enemy calling it the “abomination of desolation, spoken of by Daniel the prophet” (Matthew 24:15; Mark 13:14). Who or what is this power? It is Rome, Imperial and Papal. Let us consider the evidence for this:

First, by comparing Daniel 8:11-13, 11:31 and 12:11 we can see that this abomination is associated with the taking away of “the daily”. In fact, the abomination of desolation is “set up” at the same time the daily is removed (11:31; 12:11 marginal reading<sup>309</sup>). Daniel 8:9-11 informs us that it is the exceedingly great horn power that takes away the daily. We have previously gone to some detail in identifying this exceedingly great horn of Daniel chapter eight (see *The hour of His judgment is come*). It represents Rome, both Imperial and Papal, but with emphasis on the Papal phase. And what does the daily represent? It has to do with the sanctuary, as indicated by Daniel 8:11-13:

Yea, he [the exceedingly great horn, representing Rome] magnified himself even to the prince of the host, and by him [literally *from Him*<sup>310</sup>] the daily was taken away, and the place of His sanctuary was cast down...How long shall be the vision concerning the daily, and the transgression of desolation, to give both *the sanctuary* and the host to be trodden under foot? (Emphasis and pronoun capitalisation has been added and the supplied word “sacrifice” omitted)

The Hebrew word translated daily is *tamid*. Elsewhere in the Old Testament *tamid* is used as a modifier, referring to something that goes on daily or continually. But in Daniel 8:11 it is used as a noun and has no word following it for it to modify -- although several Bible versions do supply the word “sacrifice”. *Tamid* is used in reference to sanctuary sacrifices in the Old Testament. In Exodus 29:38, 42 it refers to the sacrifices burnt daily on the altar in the courtyard. However, many other sanctuary activities are also described as going on “daily” (*tamid*). These include the burning of the lights on the lampstand (Exodus 27:20, 21), the burning of incense on the alter in the Holy Place (Exodus 30:8), the presence of bread on the table in the Holy Place (Exodus 25:30) as well as other activities (Exodus 28:29, 38; 1 Chronicles 16:6). Thus it is necessary to translate *tamid* using a word that comprehends all of these sanctuary activities. Such a word would be “ministry”.<sup>311</sup>

Both the *tamid* and the sanctuary belong to the prince of the host. This is indicated by the personal pronouns used with these objects in Daniel 8:11. This prince who owns the heavenly sanctuary and its *tamid* (ministry) is obviously Jesus Christ. Papal Rome took away the ministry of Jesus from the people when it set up its great counterfeit. The eyes of the people were turned from the heavenly realities and focussed on an earthly counterfeit. Thus “the place of His sanctuary was cast down”.

Another line of evidence supporting the truth that Rome is the abomination of desolation comes from comparing the words of Jesus in Matthew 24:15-20 and Mark 13:14-18 with His comments in Luke 21:20-23. In each of these accounts Jesus is warning His followers to flee to the mountains when a certain sign occurs. In Matthew and Mark the sign is the “abomination of desolation” standing “in the holy place” or “where it ought not”. In Luke the sign is armies surrounding Jerusalem. Before Jerusalem was destroyed in AD 70 the Roman armies surrounded the city and then mysteriously withdrew. This gave the Christians opportunity to flee, and they did. So by comparing these passages in the Gospels we can see that the

<sup>309</sup> The KJV marginal reading of Daniel 12:11 without the supplied “sacrifice” is, “And from the time that the daily shall be taken away, to set up the abomination that maketh desolate, there shall be a thousand two hundred and ninety days.”

<sup>310</sup> As in the NAS, NIV, RSV, Darby and Amplified versions. “Literally, the second clause in verse 11 reads, ‘And from him was taken away the continuance’... The Hebrew expression *mimmennu* is not to be translated ‘by him’ but ‘from him’. Who is the antecedent of ‘him’? Grammatically, the nearest and most natural antecedent is ‘the Prince of the host’” Hasel G, in *Symposium on Daniel*, Holbrook F Ed., Daniel and Revelation Committee Series, Vol. 2, Biblical Research Institute, Review and Herald Pub. Hagerstown, 1986, p. 404. “The *tamid* was ‘taken away’ from him (8:11b)” Shea W, *Ibid.*, p.204.

<sup>311</sup> Shea W. H., *The Abundant Life Bible Amplifier, Daniel 7-12*, Boise, Idaho, Pacific Press, 1996, p. 104.



Roman armies are equated with the abomination of desolation (and Jerusalem is equated with “the holy place”).<sup>312</sup>

The destruction of Jerusalem was foretold in Daniel chapter nine in the following words: “And the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war desolations are determined.... And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, is poured out on the desolate.” (vs. 26, 27, NKJV). Thus again the “abomination” and “desolation” terminology is used to describe the power of Rome, the destroyer of Jerusalem and its temple. “Abomination” (Hebrew, *shiqquwts*) is commonly used as a reference to pagan idol worship and means “detestable thing or idol”<sup>313</sup>. The pagan idols of Imperial Rome and the pagan images, symbols and rituals of Papal Rome are an abomination. The Hebrew word and Greek words translated “desolation” mean “to be appalled, to be made desolate” and “to lay waste, to ruin” respectively.<sup>314</sup> Pagan Rome desolated literal Israel and its temple when it destroyed Jerusalem in AD 70. Papal Rome made desolate spiritual Israel and its temple by persecuting the saints during the 1260-year period and obscuring the truth about the heavenly sanctuary.

So in 508 the false sanctuary system of Roman Catholicism was set up and the “daily” ministry of Christ obscured. But in 508 all we have is a military victory relating to church-state amalgamation. True it was a milestone in the history of Papal supremacy, but it does not point directly to any false claims being made to the effect that the Papacy was a mediator in the place of Christ. Was any such claim made around this time? Yes, in 503 AD there was an official decree made at Rome declaring “that the Pope was judge as God’s vicar, and could himself be judged by no one”.<sup>315</sup> The dogma that the Pope stands “as the vicar” or “in the place” of God on Earth is the cornerstone of the Papacy’s claim to be the only way to salvation. In other words, it forms the basis of the Papal claim to provide the only effective mediation and priestly services for sinners. The decree of 503 AD would have had little impact if it were not for the decisive

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<sup>312</sup> That Jerusalem is being referred to in Matthew and Mark is apparent by the associated advise, “let them which be in *Judaea* flee into the mountains”. But we could ask, why would Jesus refer to Jerusalem as “the holy place” in AD 70 when probation had closed for the Jewish nation in AD 34 and Jesus had already said, “Your house [i.e. the temple] is left to you desolate” (Matthew 23:38)? We believe that Jerusalem was still a “holy place” in AD 70 because of the presence in that city of the Christian church headquarters. When the pagan Roman armies with their idolatrous standards encircled Jerusalem they were standing on ground hallowed by the presence of God who dwelt with and in His true church. Having said this, we must mention the fact that most things in Matthew chapter 24 appear to have more than one application. Jesus used language that blended the description of the fall of Jerusalem and the events of His second coming. In a sense the destruction of Jerusalem is a type of the worldwide judgment at the time of Christ’s return. Could there then be a second application of this prediction? Taking into account that the abomination of desolation refers to Rome, Pagan *and* Papal, we would suggest the following. When Papal Rome stood “in the holy place” “where it ought not” in AD 503-508 (c.f. 2 Thessalonians 2:4) by claiming to be Christ’s vicar and man’s mediator, it would be a signal for God’s people to flee for refuge from the coming persecution and to head for the wilderness. This is exactly what is portrayed in Revelation chapter 12 where the woman, symbolising the church, flees into the “wilderness” for “a thousand two hundred and threescore days” (1260 years, from 538 to 1798). Thus the establishment of the Papacy’s counterfeit sanctuary ministry in 503-508 could have been seen as a warning to escape the coming persecution that would commence in earnest following 538. In addition to all this, there may yet be a third application. When the Papacy is revived again (see Appendix Six, *Identifying Other Characters of Revelation Chapter 17*) it will again stand “in the holy place” “where it ought not” by enforcing worship of itself through the mark of the beast. Fleeing to solitary places could then again be the best thing for God’s people to do.

<sup>313</sup> Online Bible Lexicon.

<sup>314</sup> Ibid.

<sup>315</sup> Hardouin’s *Councils*, Vol. II, p. 983; Labbe and Cossart’s *Councils*, Vol. IV, col. 1364; Bower’s *History of the Popes* (three-volume edition), Vol. I, pp. 304, 305. In the words of Wylie, “We find the council convoked by Theodoric demurring to investigate the charges alleged against Pope Symmachus, on the grounds set forth by his apologist Ennodius, which were, ‘that the Pope, as God’s Vicar, was the judge of all, and could himself be judged by no one.’ [Footnote: Mosheim, cent. vi. part ii. chap. ii. “Vice Dei judicare pontificem, a nullo mortalium in jus vocari posse docuit.” Adopted by the Roman Synod, under Symmachus, A.D. 503. (Harduin, vol. ii. p. 983.)] ‘In this apology,’ remarks Mosheim, ‘the reader will perceive that the foundations of that enormous power which the popes of Rome afterwards acquired were now laid.’” Wylie J A, *The History of the Papacy*, Book One, Chapter 2.

battle in 508 AD that resulted in the plucking up of the first of the three anti-Catholic tribes standing in the way of Papal advancement.

### **The 1335-year time period.**

“And from the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to *the thousand three hundred and five and thirty days.*” (Daniel 12:11, 12). The grammatical positioning of the 1335 prophetic days or literal years makes it obvious that this time period must begin at the same time as the 1290-year period. He that “waiteth” after the expiration of the 1290 years “and cometh” to the end of the 1335 years is to be “blessed”. From 508 AD, 1335 years takes us to 1843.

In the 1830’s an international Christian movement proclaimed that Christ’s return would occur in the 1840’s. They based their teaching on Daniel 8:14. In the U.S.A the most prominent person advocating this was William Miller. The Millerites, as they were called, initially calculated 1843 as the year when they expected Jesus’ return. But they eventually settled on 22 October 1844 as being the end of the 2300 years.<sup>316</sup> This was the correct date. As mentioned, the 1335-year time period ends in 1843. But why would it end in 1843 and not 1844? Actually the 2300-year and 1335-year time periods overlap in their final year.<sup>317</sup> The last year of the 2300-year period extends from the northern autumn (October) of 1843 to the autumn of 1844 according to the Jewish autumn-autumn calendar. But the 1335-year period should be calculated using Roman time because of its starting point in 508 AD. Roman years (Julian or Gregorian) start and end in the northern winter (December/January). This means that the last four months (October to December) of the closing year of the 1335 time prophecy overlap with the first four months of the final year of the 2300-year period. In giving the 1335-year prophecy to Daniel the heavenly messenger used to the best number. 1336 years would have gone behold the October 22 date when the blessing was to commence.

What was the blessing that was to begin in 1844? At this time attention was called to the “cleansing of the sanctuary” mentioned in Daniel 8:14, and through a renewed study of the sanctuary subject the great truth of Christ’s heavenly ministry was rediscovered. This is the truth that had been obscured for so many centuries by the Papal counterfeit. The daily was taken away in 508 AD, but it was restored in 1844. A fuller comprehension of the heavenly ministry of Christ is a great blessing, and so is the personal experience that flows from this clearer understanding. A similar blessing is announced at a similar point in time in the book of Revelation: “And I heard a voice from heaven saying unto me, Write, *Blessed* are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Revelation 14:13). This blessing comes after the three end-time angel messages of this chapter and just before the second coming of Christ. The first of the three angels is the one who announces that the hour of judgment has come. As mentioned earlier in this book,<sup>318</sup> this is a reference to the pre-advent judgment that began in 1844. As we have also discussed before, the pre-advent judgment begins at the same time as the “cleansing” of the sanctuary of Daniel 8:14.

The Hebrew word for “cleansed” in Daniel 8:14 encompasses several matters relating to the heavenly sanctuary. We believe this word was especially chosen so as to convey these different aspects. This Hebrew word translated “cleansed” in the KJV of Daniel 8:14 is the niphal stem of *tsadaq* which means “to be put or made right, be justified”.<sup>319</sup> The idea of being put right or justified can include, not only cleansing, but also vindication. Vindication for God’s people results from the decisions of the heavenly judgment and the cleansing away of their sins recorded in the sanctuary. But there is also vindication for the heavenly

<sup>316</sup> This was the date of the Jewish Day of Atonement in that year.

<sup>317</sup> Shea W. H., *The Abundant Life Bible Amplifier, Daniel 7-12*, Boise, Idaho, Pacific Press, 1996, p. 222.

<sup>318</sup> Please see *The hour of His judgment is come*.

<sup>319</sup> Online Bible Hebrew Lexicon.

sanctuary itself. The true sanctuary system that had been suppressed for so long by the papal counterfeit comes up in 1844 as the winner. Despite all the efforts of the powers of Hell, God opens to the understanding of His people the true sanctuary ministry – and they are blessed. Praise the Lord! Let us immerse ourselves in the benefits and truths of this true ministry of Jesus and give glory to Him for what it does in our lives.

## **Appendix Thirteen: Genesis Chapter 1 and the Theory of Evolution.**

This appendix is divided into two parts. Part One examines “Biblical” arguments used to try and claim that the days of Genesis chapter 1 are not literal, ordinary days. We believe that most of these have arisen from the attempt to harmonize the Bible with evolution. Part Two gives very brief answers to common questions relating to evolution and the Bible.

### **Part One: Are the Days of Genesis Chapter One Literal, Ordinary Days?**

**Argument 1:** The days of Genesis chapter 1 are not literal, ordinary days because 2 Peter 3:8 says, “one day is with the Lord as a thousand years”.

Answer: Second Peter 3:8 is stating God’s transcendence above time in the context of the certainty of the Christ’s return. It has no contextual connection with Genesis 1. It says “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” If someone insists on using this text to confirm that one day equals a thousand years then they must also let others use it to say that a thousand years equals one day! They must also concede that Psalm 90:4 can be used to claim that a thousand years equals four hours (a watch in the night). 2 Peter 3:8 is comparing a “day” with a thousand years. It does not define what a “day” is. Peter realizes, of course, that his audience already knows what a day is.

The Fourth Commandment says “Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work”. The reason given is “For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day”. If we insist on using 2 Peter 3:8 to claim that Genesis 1 is about six thousand years, then we must also say that the Fourth Commandment tells us to work six thousand years before resting for another thousand.

**Argument 2:** The days of Genesis 1 cannot be literal 24 hour days because there was no sun until day four of Creation Week.

Answer: We do not need the sun to have a 24-hour period with evening and morning. What we need is an appropriate light source and a rotating Earth. A light source was provided on day one and may have been God Himself (c.f. Revelation 22:5). The idea of having the sun to initiate and sustain life is critical for the theory of evolution, as indeed it is for many pagan sun-god religions. But Genesis chapter 1 sweeps all these things away declaring that God is the One who initiates and sustains.

**Argument 3:** The days of Genesis 1 can be interpreted as long eons because the phrase “evening and morning” is not used in association with the seventh day in Genesis 2:1-3.

Answer: We know for a certainty that the seventh day is a 24-hour period by reading the Fourth Commandment. In Genesis 2:1-3 the term “day” is qualified by the number seven. It is thus clearly linked to the preceding six days of creation and demonstrated to be, like the previous days, a 24-hour period.

**Argument 4:** Genesis chapter 2 presents a different history of creation than chapter 1. How then can we say that the days of chapter 1 are definitely literal days?

Answer: Genesis chapter 2 is a more complete description of day six of creation, whereas chapter 1 is an introduction and overview of the whole of Creation Week. Genesis 2:19 says, “And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them.” This verse should not be used to teach that Adam was created before the land animals. Genesis chapter 1 has already made clear the order of creation. Genesis 2:19 is in the context of a companion being found for Adam. It was “not good” for Adam to be alone, and in unfolding His remedy God first brought some previously created animals to Adam. Perhaps God wanted Adam to realize more fully his need for a true companion. Adam would surely have thought, *God has made these animals for me and they are in pairs. They do not satisfy my desire for a companion. I wonder if God has a real friend to bring to me?* By thinking things through Adam was made more sensible of his need and therefore was in a position to better appreciate and cherish the woman who was eventually

provided. The idea in Genesis 2:18-23 is that Adam had a problem. Animals were supplied, but did not help. Then Eve was provided and the issue was solved.

**Argument 5:** Genesis 1 cannot be about literal days, as Adam could never have named all the animals in one day.

Answer: By comparing Genesis 2:18-23 with 1:26-31 we can see that Adam's naming of animals and birds occurred on the sixth day of creation and before Eve was made. Genesis 2:19a says: "And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them..." The translators have supplied the word "them". So, logically, this verse means that God created every bird and fowl but just brought *some* to Adam. It says "He brought unto Adam", not "He brought them all to Adam". Genesis 2:19b, 20 would then mean that Adam gave names to all of the animals and birds that were specifically brought to him *at that time*, but did not find anything to satisfy his need for a companion. Genesis 2:19-20 specifically omits the "creeping things" that were created on the sixth day (Genesis 1:24-26). Thus Adam did not name things like insects on the sixth day. Studying and naming insects would not have helped Adam sense his need for a companion. God probably only brought a selection of animals and birds to achieve His desired purpose. The rest of the naming would be a pleasant job for Adam and Eve to do together. We must remember too that Adam had a perfect brain and would be able to do appropriate naming much faster than anyone today.

**Argument 6:** The word "day" in Genesis 1 cannot mean an ordinary day because Genesis 2:4 uses the word differently saying "In the *day* that the Lord God made the earth and the heavens."

Answer: The Hebrew word for "day" is *yome* and, like our English word, it can have several different meanings. For example in Genesis 7:12 it means the light part of the day as opposed to the dark part. In other places it clearly refers to a 24-hour period consisting of light and dark. This is the case with the six days of creation in Genesis chapter 1. Elsewhere the term is used to mean a certain time in a more general sense. For example "the day of the LORD" (Isaiah 13:6 etc.). In Genesis 2:4 "day" is used in this general sense. The term is not qualified by a number or by "evening and morning". It simply means "at the time that the Lord God made the Earth and the heavens".

## **Part Two: Common questions relating to evolution and the Bible.**

The following is a list of some of the commoner questions that come up, along with a very brief answer. For additional information readers are referred to The Revised and Expanded Answers Book, Batton D Ed., [www.AnswersinGenesis.com](http://www.AnswersinGenesis.com).

**Question 1:** If the Bible is true, who was Cain's wife?

Answer: Adam and Eve had daughters as well as sons (Genesis 5:4). Because of the lack of genetic imperfections back then there was no problem with marrying a sibling. Abraham married his half-sister (Genesis 20:12) and God blessed this union. It was only later in human history that laws prohibiting the marriage of close relatives were necessary.

**Question 2:** Where did dinosaur fossils come from?

Answer: Dinosaurs were created along with the other animals. All except those on the ark perished in Noah's flood. Fossils are evidence of Noah's flood. They result from an organism being rapidly buried under water. A dead animal lying on the seabed would not turn into a fossil because scavengers would rapidly consume it. The Bible describes animals that sound like dinosaurs living after the flood (Job 40:15-24; 41:1-34). There is evidence that the now extinct "dragons" of the middle ages and earlier were what we today call dinosaurs (the word "dinosaur" was invented in 1841).

**Question 3:** How did all the animals fit on the ark?

Answer: The number of known species of mammals, birds and reptiles (fish, amphibians and most insects did not need to be on the ark) alive today varies depending on who is consulted. A reasonable figure would be 40, 000. But what we call a species today was almost certainly not applicable in Noah's time. We believe that the "kinds" (Genesis 6:20) of animals back then were more genetically rich and less specialized than today's species, corresponding more to modern genera. This means that for every dozen species today there may have been only one "kind" in Noah's day. For example, a single "canine-kind" may have since adapted into the dog, wolf, hyena and so on. Adaptation is different from evolution. Evolution claims that chemicals developed into humans. But adaptation is the process whereby a genetically rich animal declines into one or more specialized forms.

A detailed analysis regarding the fitting animals on the ark has been done by Woodmorappe (Noah's Ark: A Feasibility Study, Inst. for Creation Research, 1997). He found about 8,000 genera that needed to be on the vessel, including extinct genera. This means that about 16,000 individual animals had to be on board. Whitcomb and Morris in *The Genesis Flood* (Presbyterian & Reformed Pub. 1961) have shown that the ark's capacity was equivalent to about 522 standard railroad stock cars, each of which can hold 240 sheep. This means 125,280 sheep could have fitted on the ark. The average size of land-dwelling species today is undoubtedly less than that of a sheep. Large animals need not have been full-grown adults. Thus, we can see that there was plenty of room.

**Question 4:** What about radioactive dating?

Answer: Carbon dating relates to thousands of years, not millions. Uranium-lead and other radioactive methods have huge assumptions. Such assumptions include no immersion in water, no daughter isotope being in the rock initially and the rate of decay being constant. There are many indications that the Earth is quite young. For example, if salt and mud have been washing into the oceans for billions of years why is there not much more salt in the seawater and mud on the seabed? Also the Earth's magnetic field has been decreasing and, at the present rate, the Earth could not be more than 10, 000 years old.

**Question 5:** Why do we have so few human fossils?

Answer: Because few humans were buried quickly under sediment. They would have climbed high and used boats. Instead of being fossilized their bodies would have rotted. In contrast, the creatures living on the seabed would have been buried earliest and deepest.

**Question 6:** How does the ice age fit in with the flood?

Answer: We believe that a single ice age (with advances and retreats) followed the flood due to volcanic activity warming the oceans and producing dust that cooled the continents through reducing sun exposure.

**Question 7:** What about the so-called "gap theory"?

Answer: This theory places an indefinite gap of time, usually millions of years, between the first two verses of Genesis chapter 1. Generally it is claimed that the fossils were formed during this period. Really the whole idea is a pure conjecture. As mentioned earlier any theory that places long ages of death and suffering before Adam does away with the rest of the Christian faith.

I Jesus have sent mine angel to testify unto you these things... let him that is athirst come. And whosoever will, let him take the water of life freely.

**Surely I come quickly. Amen. Even so, come, Lord Jesus.**

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