DANIEL AND THE REVELATION

PROPHECY OF DANIEL AND THE REVELATION

By

ECHO
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INTRODUCTION

This commentary cuts through all the comparative philology. You will not need nine days of wonder to figure out what its all about. This commentary is straight forward, without any scoffing, any doubt, any unbelief, or much ado about nothing, if you are a believer this is for you. If you are an unbeliever you won’t be for long. You will not have to travel thru the quagmire of linguistic arguments—all the arguments from the worldly wise about its place in Scripture, probable, and improbable words and dates, all which emanate from the absurd. This book is not for the high brow, what does it matter type of thinker. Echo cuts thru all the “mumbo-jumbo,” no “might have been” no could have been written by someone else. Echo goes back to the Basic and common sense; he doesn’t blow a smoke screen. This book is not for the shallow thinker but for the Christian who appreciates the fulfillment of Biblical Prophecy in simple language. Echo has come from Model T to P.C, from a country boy to a city Bishop, from superintendent to servant, from the Business World to business for God, from duplicate to discipleship, from pulpit to the Internet, from ordination to proclamation.

After fifty years behind the pulpit he tells the old story in exciting terms. Place this book sixteen inches from your eyes and hear the ECHO from the long forgotten past. Walk with Echo and you will feel the chains, hear the drums of war, experience palaces, magicians, ferocious trials, lions, treachery and the mighty deliverance of god, you will see God in control of destiny and the future of nations. You will experience the book of Daniel and the Revelation reduced to simple terms for the layman. Read this book and you will travel a journey unlike Any you have been on. It will take you from information, to veneration, from consternation to salvation, from provocation to illumination. If your spiritual batteries need recharging plug into Echo’s Book and 24 hours later you will have a new song to sing.
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DANIEL

PART I:

HISTORY
IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king’s seed, and of the princes;

Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king’s palace, and whom they might teach the learning and the tongue of the Chaldeans.

And the king appointed them a daily provision of the king’s meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.
Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king’s meat: and as thou seest, deal with thy servants.

So he consented to them in this matter, and proved them ten days.

And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king’s meat.

Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

And Daniel continued even unto the first year of king Cyrus.

INTRODUCTION

God had sent prophet after prophet with stern warnings for Israel and Judea to reform but they were stiff necked and rebellious, so God chose a heathen nation to carry out his orders, namely, seventy years of captivity. About ninety percent of the population was either killed by war or massacred by the Babylonians and only those who were skilled or strong enough for hard labor were taken into slavery. The
Babylonians captured Jerusalem and carried away civilians as war captivities and not one was ever released. Among the captivities was a young man by the name of Daniel. This chapter will tell us how he rose from a captive slave to a high government official in both kingdoms. For the next three years Daniel and his three companions will be oriented into the Babylonian culture and religion. They learn the language of the king’s court and will become servants in the palace of Nebuchadnezzar. Throughout the book you will see that God will bring them down and exalt the God of Israel.

EXPOSITION

1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

In the year of 606 B.C. Nebuchadnezzar attacked Jerusalem with his war machine. Babylon dates back to the time of Nimrod, and Genesis eleven gives us the story of the tower of Babel where the languages derived. This place was called Babel because people began to talk in different languages and it sounded like babbling, hence the word Babel. Babylon, the Greek form of BABEL; Semitic form Babilu, meaning “The Gate of God.” In the Assyrian tablets it means “The city of the dispersion of the tribes.” It stood on the Euphrates, about 200 miles above its junction with the Tigris, which flowed through its midst and divided it into two almost equal parts. This city gradually grew in extent and grandeur, but in time it became subject to Assyria. On the fall of Nineveh (B.C. 606) it threw off the Assyrian yoke, and became the capital of the growing Babylonian empire. Under Nebuchadnezzar it became one of the most splendid cities of the ancient world. After passing through various vicissitudes the city was occupied by Cyrus, “king of Elam,” B.C. 538, who issued a decree permitting the Jews to return to their own land (Ezra 1). It then ceased to be the capital of an Empire. During its decline it was again and again visited by hostile armies, till its inhabitants were all driven from their homes, and the city became completely desolate.
On the west bank of the Euphrates, about 50 miles south of Bagdad, there is found a series of artificial mounds of vast extent. These are the ruins of this once famous proud city. These ruins are principally (1) the great mound called Babel by the Arabs. This was probably the noted Temple of Belus, which was a pyramid about 480 feet high. (2) The Kasr (i.e., “the palace”). This was the great palace of Nebuchadnezzar. It is almost a square, each side of which is about 700 feet long. The little town of Hillah, near the site of Babylon, is built almost wholly of bricks taken from this single mound. (3) A lofty mound, on the summit of which stands a modern tomb called Amran ibn-Ali. This is probably the most ancient portion of the city’s remains. Where the ruins of the famous hanging-gardens, or perhaps of some royal palace. The utter desolation of the city once called “The glory of kingdoms” (Isaiah 13:19) was foretold by the prophets (Isaiah 13:4-22; Jeremiah 25:12; 50:2, 3; Daniel 2:31-38. This city and its whole empire were taken by the Persians under Cyrus; the Persians were subdued by the Macedonians, and the Macedonians by the Romans; so that Rome succeeded to the power of old Babylon. And it was her method to adopt the worship of the false deities she had conquered; so that by her own act she became the heiress and successor of all the Babylonian idolatry, and of all that was introduced into it by the immediate successors of Babylon, and consequently of all the idolatry of the earth.” Rome, or “mystical Babylon,” is “that great city which reigneth over the kings of the earth” Rev. 17:18

In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. II Kings 24:1

After three years of servitude to the Babylonians Jehoiakim decided to throw off the yoke, but Nebuchadnezzar would have none of this---so he invaded Judah again and burned the city.
The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon; The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever: And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt. Therefore thus saith the LORD of hosts; Because ye have not heard my words, Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. Jer. 25:1-11

Zedekiah rebelled against Babylon and was captured, all the nobles slain, his children massacred, he was bound in chains, his eyes gouged out with a dagger and the sockets were cauterized with
a hot iron poker. They manacled him like a slave, iron rings were forged around the ankles and linked together by a six inch chain, and then a tight chain was placed around the waist, this was attached by a third chain in such a way that the prisoner could not run away. Once they arrived in Babylon they knew that if they tried to escape it would result in execution. So, for 70 years they lived and died in a foreign land. No one ever returned home from the exile.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

Jehoiakim was permitted to remain at Jerusalem, though tributary to the King of Babylon. Note that the “Lord gave” Jehoiakim into the hand of Nebuchadnezzar. God’s reason for destroying Jerusalem is told in the following quotes of scripture.

And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD. But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. Jer. 17:24-27
At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the LORD, and the treasures of the king’s house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king’s mother, and the king’s wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon. And the king of Babylon made Mattaniah his father’s brother king in his stead, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother’s name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done. For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon. II Kings 24:10-20

He carried part of the vessels to his trophy house in Babylon on the first invasion. During the second invasion the remaining vessels were carried away. They were on display in the temple of Belus, and placed in the treasure house or as we would call it “the trophy room.”
Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God. Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon. 2 Ch. 36:5-7

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

Ashpenaz was over all the servants in the palace. He was master of the eunuchs.

Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, they are come from a far country, even from Babylon. And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them. And Isaiah said unto Hezekiah, Hear the word of the LORD. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. And he said, Is it not good, if peace and truth be in my days? 2 Ki. 20:14-19

There is no doubt that the prophets word was being fulfilled at that very moment. Daniel and his three friends were of the King’s seed. But they were castrated so that there would be no more of their seed. The four young men are castrated They are incapable of marriage or producing children because they are impotent.
Their testicles are removed from the scrotum with no sterilized instruments and no anesthesia. It was brutal and inhumane but after all they did not have to answer to the Geneva Convention regarding war crimes. The Catholic Church practiced the same procedure on altar boys used in the choir during the Middle Ages in order to retain their tenor voice.

4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king’s palace, and whom they might teach the learning and the tongue of the Chaldeans.

The young men were strong, healthy and good looking. The king institutes a wise policy of using these young men in his kingdom. It appears that the dialect taught to the four Hebrews was the ancient Cushite language used for scientific and religious purposes. Thus, no one really knew this dialect except the learned, namely, the priests, magicians, and astrologers. Three years later they have passed all the grades with a 4.0. Now they are equipped and endowed with knowledge and wisdom. No doubt that they were child prodigies.

5 And the king appointed them a daily provision of the king’s meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

They are the only ones of the exile that are so privileged. The law of Moses forbade the eating of unclean meats.

Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth. Lev. 11:2

Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. Lev. 11:4
Echo

These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. Lev. 11:9

And these are they which ye shall have in abomination among the fowls: they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray, And the vulture, and the kite after his kind; Lev. 11:13-14

These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, Lev. 11:29

That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. Acts15:29

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

These four young men were probably 18 to 20 years old.

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

Aspenaz probably had plenty of authority and therefore could rename the four Hebrews. He changes their names but could not change their character. Daniel's name meant “Judge of God” now he is called Belshazzer “Prince of bel.” Hananiah’s name meant “gift of the Lord” now he is called “Shadrack-servant of the moon god.” Mishael's name meant “who is what God is” now he is called Meshack “servant of the sun god by that name.” Azariah’s name meant “whom Jehovah helps” now his name is Abed-nego “Servant of Nebo.”

8 But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the
wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

Daniel could make friends easily and was skilled in the ability to handle a stressful situation. He kept everything smooth and pleasant, he had the ability to get things done.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

Our “God” took a hand in the matter and made an exemption in the matter. Prince Melzar, who was in charge of the food, has now brought Daniel into his favor.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

We know from verses eleven and sixteen that this Prince was Melzar. He wanted Daniel to know that he was ‘sticking his neck out’ for him and that he could be endangering his position and risking his life.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

Daniel then suggests in a diplomatic way that his request be tried.

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

Daniel only asked for a ten-day trial. It might be asked if God could not have accomplished all this in one day, and we reply, yes: but if he had, then Melzar would have known that it was not the diet.
Daniel knew if he requested a vegetable diet that he would not be eating anything or drinking wine that had been offered to idols.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king’s meat: and as thou seest, deal with thy servants.

Daniel was willing to let Melzar make the decision on who looked the best in a trial period of ten days.

14 So he consented to them in this matter, and proved them ten days.

The results would be at the end of ten days, and they were overwhelming.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king’s meat.

Ten days later Daniel, Shadrach, Meshach, and Abednego looked healthier and better nourished than others. Although all the children of Judea had to share in the captivity it is a well-established fact that he favored those who trusted in God.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. Isa. 43:2

God didn’t promise the faithful that they wouldn’t pass thru the waters or fire but rather that we would be with them. As he says in Isa. 43:5. “Fear not: for I am with thee.”

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.
Melzar put it to the test. I expect that he kept a close tab on the results.

17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

The scripture says God gave the four children “knowledge and skill in all learning and wisdom,” This is an example where God gives one man, Daniel, special favor above the others. However, this verse says that God gave Daniel a bonus “and Daniel had understanding in all visions and dreams.” So you see, God did something extra for Daniel.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

The time has arrived and Melzar, who is the Prince of the Eunuchs, brings Daniel, Shadrach, Meshach, and Abed-nego into the throne room to be debriefed. They are proficient in literature and science and the arts.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

It has been three years of hard study, now it is time for the review. So Nebuchadnezzar will examine them, not only for their looks, but also for learning. The king was impressed and they were given jobs as attendants before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.
Their knowledge surpassed their teachers. Gibbons who wrote “Decline and fall of the Roman Empire,” had read more books and had a greater knowledge of history than any professor at Oxford.

21 And Daniel continued even unto the first year of king Cyrus.

This verse declares that Daniel lived to see the end of captivity. Cyrus was the ruler of Persia and conquered Babylon.
AND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and I shall know that ye can shew me the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king’s matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.
11 And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.
12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.
13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.
14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king’s guard, which was gone forth to slay the wise men of Babylon:
15 He answered and said to Arioch the king’s captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.
16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.
17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:
18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.
19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.
20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:
21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:
22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.
23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king’s matter.
24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.
25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32 This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 This is the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.
38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou coudest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.
49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

INTRODUCTION

In this chapter God will give Daniel wisdom, understanding and insight into dreams that will baffle the imagination of the king. Nebuchadnezzar has a dream about a large statue that looms high above the horizon, it had a head of gold, breast of silver, belly of brass, and legs and feet of iron and clay. Then a stone from a mountain struck the image and dashed it to pieces and it disappeared as chaff disappears from the summer threshing floor. Then the stone grew larger and larger until it filled the entire world. It covered North America, South America, Europe, Asia and Africa. The king called all the quacks to tell him the meaning of the dream. He threatens to execute all the ‘so-called interpreters of dreams’ if they do not perform. After they were exposed as mere frauds, Daniel, who has been given the secret meaning of the dream by the almighty God now comes forward with a proposal: If the king would not carry out his order for execution he would make known the dream and its interpretation.

The king is told that the dream is about four kingdoms and that he is the first of the four. Three more would emerge, one after the other, and that the stone would destroy all four kingdoms and become a worldwide kingdom. He further tells the king that that the stone would establish his kingdom during the time of the fourth world empire. Jesus the “stone of stumbling” came during that period in world history and established his kingdom world wide. Halleluiah!

EXPOSITION

1 And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.
His mind was disturbed, he was robbed of his sleep and his spirit had no rest. Like Pharaoh of Gen. 41:8 “And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.”

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

Diviners, soothsayers, astrologers, exorcists, sorcerers, necromancers were all called to the palace to interpret the dream of Nebuchadnezzar. Magicians employed all the superstitious rites and ceremonies of fortunetellers, while the astrologers pretended to tell future events by the study of the stars. Sorcerers and necromancers pretended to hold communion with the dead, while the Caldeans were a sect of philosophers similar to the magicians and astrologers who made natural science and divinations their study. All the wise men summoned to interpret the dream used chicanery. These frauds will use any kind of deception to dupe people into thinking they know the future. They were expert at hocus-pocus and delusion. They will try and conjure up an interpretation. To trust in fortunetellers is like hanging your hopes on a cobweb strung across the horns of the moon.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

Try as he might he could not dismiss the dream as a random occurrence. The vision must have some special meaning. Nebuchadnezzar felt that this dream had been sent by the gods. Every waking moment was fraught with anxiety.
4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

This special language or dialect, which was the ancient Cushite language used for scientific and religious purposes, and reserved for occasions like this. This was not the ordinary Aramaic spoken by peasants. They inform the King that it will be no trouble to make the dream known to him. “Yes, we will explain and make known the meaning.” was their boast.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

The Chaldeans are the spokesman for the group, so the king addresses them. First he tells them that he can’t remember the dream. It has eluded him. It was in the secret chamber of his spirit, and he could not recall the dream. In computer terms it had been deleted. They were boxed in, and there was no way out. The king tells them if they can’t tell the dream, that they will be torn from limb to limb and the state will confiscate their property, and turn it into a public restroom. The NIV says that he firmly decided, rather than forgot.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

They were promised gifts, rewards, honour, dignity, and advancement. It was a package deal that no employee could turn down. However, they must show him the dream and the interpretation.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.
They wanted to know the dream so that they could echo some flattering story that would underwrite the plans already in the head of the king.

The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

Slowly but surely the net was beginning to close around them. They had told the king that it was written in the stars, now the king is going to put them to the test.

But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

They were schooled in the art of drawing out sufficient information to form a basis for their shrewd calculation. Then they would give an ambiguous answer that could be construed to apply to any future event. Their answers were like fortune cookies.

The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king’s matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

These men were terrified, they were boxed in and no way out. They are beginning to realize that the king was seeing through their blubbering sophistry. They were heap big thunder, no rain.

And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.
When they declared that none but the gods could reveal the dream. It was an open acknowledgment that they had no communion with these gods and knew nothing beyond what human wisdom and discernment could reveal. The king saw that he and previous kings had been made victims by their chicanery. So the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. The King saw their double-dealing and that he had been hoodwinked before, but this time he had them right where he wanted them. What a miserable class of frauds. The king would have no part in dishonesty and deception.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

Now the king is irate, he flies off the handle, he is so enraged that he orders the execution of these deceivers who pretended to have communion with the dead or could read the zodiac.

13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

A warrant or edict was issued for Arioch to prepare for the execution of the experts.

14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king’s guard, which was gone forth to slay the wise men of Babylon:

Daniel was filled with wisdom, tact, diplomacy, prudence and discretion. The mages and seers are indeed a vain and supercilious lot, but they have done nothing to deserve this. Daniel goes to bat for them, he could be writing his own ticket to the gallows.

15 He answered and said to Arioch the king’s captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.
16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

The decree was not only harsh, but it was hasty and severe. Daniel asks for a stay of execution with the promise that he would tell the dream and show the king the interpretation. The king called on the heathen system first. Had Daniel been called first the magicians would not have been brought to the test.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

The news of this whole affair is laid out to Daniel’s three friends.

18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

Daniel and his three friends are crying out to the God of Heaven for mercy. They are seeking an answer to the dream.

19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

The Sovereign Lord answered Daniel in a dream. Daniel spends some time praising the God of Heaven for supplying the pieces of the puzzle.

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

Wisdom and power and might belong only to God. Since there is but one God and it was not the pagan gods of Babylon, but rather the God of Daniel.
Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. Isa. 44:6

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

I will let the Word of God explain how he changeth times and seasons and removeth kings and setteth up kings and imparts wisdom and understanding:

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. Acts 1:7

But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: Dan 5:20

As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. Dan. 7:12

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Dan. 1:17

22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

Our God is the unveiler of things unknown to mortals.

He discovereth deep things out of darkness, and bringeth out to light the shadow of death. Job 12:22

The secret of the LORD is with them that fear him; and he will shew them his covenant. Psalm 25:14

For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high
places of the earth, The LORD, The God of hosts, is his name.
Amos 4:13
This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 1 John 1:5

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king’s matter.

This is the first of the dreams, which Daniel interpreted, and the one, which secured for him both his reputation as a dream interpreter, and for this he is given a position in the empire. Daniel refused to take credit for any of his knowledge, giving it entirely to God. So profound was the effect on Nebuchadnezzar, that he gave Daniel a Supreme Court appointment. Even King Nebuchadnezzar praises God in glowing terms.

24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

Armed with wisdom, knowledge, insight, and understanding of the content and meaning of the dream, Daniel is ready to reveal the interpretation.

25 Then Arioch brought in Daniel before the king in haste and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

Arioch hurriedly rushes in to the King with a sudden burst of good news. He has found a foreigner, an exile, a Jew that can reveal the dream and its meaning.
26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

Is it true? Are you sure you can reveal the dream and make known the meaning?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

Daniel now faces the King and says in bold terms that none of the wise men, (who are astrologers, magicians, and soothsayers,) can answer the king, including Daniel himself.

28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

But there is a God in heaven...Before Daniel goes any further he wants to make it clear that it is not by the power of soothsayers, astrology, or sorcery that the dream will be revealed. Nor is it by the power of Bel, or Nebo, or Marduk and his son, Nabu; or Ishtar, even Sin, the bringer of dreams. He gives all credit, and honor, and glory to the One and only God of Heaven.

29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

The mental picture that came to Nebuchadnezzar during his sleep had partially left the king, however when Daniel begins to tell the King the dream his subconscious mind releases the information that
had been stored up in his spirit. Daniel tells the King that the dream is about the future.

30 **But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.**

This revelation to Daniel was not given to him because of any super wisdom that he had attained to but rather to let the King see that the other three exiles had equally prayed that the God of Heaven would reveal the secret. Consider verse thirty-nine where Daniel requested of the king that Shadrach, Meshach, and Abednego, be elevated to Governors.

31 **Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.**

This imposing image that appeared to Nebuchadazzer was frightening. The image was gigantic in appearance.

32 **This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,**

Daniel continues to describe the image that the King saw before giving a detailed description of the interpretation.

33 **His legs of iron, his feet part of iron and part of clay.**

This short verse continues the description of the image that the King saw.

34 **Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.**
This was the frightening part of the whole vision, a stone cut out of the mountain breaking the image into small pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This stone not only broke the image but ground it into such small particles that the wind blew it away like chaff on the summer threshing floor and then the stone gets larger and larger till it is as big as a mountain and filled the whole earth. Wow! This part of the dream is getting exciting. Larger than Everest, bigger than the Andes, greater than the Hemeliah. Just wait till you hear the interpretation to the dream.

36 This is the dream; and we will tell the interpretation thereof before the king.

Daniel now informs the King that he will give him a full and detailed explanation of the dream.

37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

Nebuchadazzar is declared to be king of kings because there were many vassals under him ruling in the nations that he had conquered. However, God had given him this power, not because he merited it, but the Almighty Sovereign Lord had a scheme for world history and he needed such a monarch to play the part and fulfill His purpose.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine
hand, and hath made thee ruler over them all. Thou art this head of gold

Daniel reminds the king that he has a World Wide Kingdom a Super Power and that he is ruler over them all. As Daniel continues with the interpretation he reveals to the King that his dominion will fall into the hands of another kingdom. Notice that the beasts of the field and the fowls of heaven have been given into his hand. Genesis 1:28 “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” Although man fell he never lost dominion over the animals. Genesis 9:2 “And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.”

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

Now the King is informed that the dream meant that two other kingdoms are to arise. He is further informed that the brass kingdom will bear rule over all the earth. Daniel also informs Nebuchaduzzar that the kingdom to follow the Babylonian would be inferior to his. What Daniel is telling as the meaning of the dream is corroborated in the books of history. The four kingdoms are as follows:

GOLD – Babylonian – 600-536 B.C.
SILVER – Medo Persian 536-330 B.C.
BRASS – Grecian – 323 – 30 B.C.
IRON – Roman 30 – 476 A.D.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.
I have spread out before me a great number of world history books and all describe this fourth world kingdom as Rome and with one voice describe it as strong as iron and able to break any and all resistance encountered on or near its borders.

Professor Cunliffe writes, “The sheer vastness of the Empire was staggering. At its height, it extended across 2,600 miles east to west, and 2,000 miles north to south. But these figures mean little. Even understood as reaching from the north of Britain to Africa, and engulfing Spain, Germany, and lands as far as the Persian Gulf.”

More is written about the fourth empire than all the others combined.

41 And whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

The imagery is most striking when we consider that there were two feet, which represented the two parts of the Roman Empire, namely East and West, or Latin and Greek. Notice also that there is ten toes which represent the ten kingdoms that make up the empire. And the toes and feet are part of iron and part of clay. The following quote will fully establish the fact that Rome was Iron and Miry clay but that the iron would break to pieces the clay.

“Fifth century Rome was surrounded by enemies. To the north lay the towns of Etruria which until recently had vied with each other to control the city, while in the mountains to the east and south were powerful and dangerous tribes casting covetous eyes on the rich lands of the plains. Meanwhile, in the far north, beyond the Po, warlike Celts from central Europe were slipping through the mountain passes and setting up their homes on the southern flanks of the Alps.”
42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

The Kingdom had incessant strife and warfare within. It was difficult to hold together.

Not far from Rome, across the Tiber, lay the Etruscan city of Veii—a powerful and long-established town which, in commercial terms if not military, was a constant threat to Rome. In 477 the Roman army failed to defeat Veii at the battle of Cremera, but throughout the next decades Roman infiltration of southern Etruria prepared the way for the final onslaught.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

They shall mingle themselves with the seed of men. Consider the following: The Romans were terrified of their new enemy. So, Theodosius II, emperor of Rome came up with a plan. He offered the Huns a chance to serve in the Roman army. They would exchange a hostage. Rome sent Aetius to the Huns and the Huns sent Attila. Attila was only ten years old when he arrived in Rome. He hated being in Rome and longed for the day he could return to his homeland. In 434 his uncle, Rua, died and Attila became king. Now, Attila had dreams of becoming the ruler of the Hunnish tribes and conquering China, India and Persia. Because of the Great Wall of China, which was 1800 miles long, he was unsuccessful in his attempt to conquer China. However, he went to work building up a strong Army to attack the Roman Empire. In 451, with his army of 700,000 horsemen he appeared on the Rhine River, crossed over into Gaul (now France) and conquered Orleans. Attila massacred every man, woman and child in the city. Attila slaughtered all who resisted him. They called him the “Scourge of God.” After a defeat at the hands of the Roman General, Aetius, he regrouped and again went after the Romans. He
now crossed through Hungary, Yugoslavia, and the Northeastern Alps. He soon reached the Po River, north of Rome. As he moved southward through the countryside he laid waste and captured city after city. Even when they mingled themselves with the seed of men they no more cleaved to one another than iron would mix with clay.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

The God of heaven was to set up a Kingdom whereas men set up the previous four kingdoms. The term kingdom is used one hundred and twenty-four times in the gospels. One very important point to be considered is that the God of Heaven would set up this kingdom during the rule of the fourth world empire. All the other kingdoms have been given over to other people and history shows them passing into the hands of another. But the kingdom that God sets up will have no successor. This kingdom was to break in pieces and consume all these kingdoms. Myers Ancient History helps to confirm this fact:

“It was in the midst of the reign of Tiberius that, in a remote province of the Roman Empire, the Saviour was crucified. Animated by an unparalleled missionary spirit, his followers traversed the length and breadth of the empire, preaching everywhere the ‘glad tidings.’ Men’s faith in the gods of the old mythologies, the softening and liberalizing influence of Greek culture, the unification of the whole civilized world under a single government, the widespread suffering and the inexpressible weariness of the oppressed and servile classes,—all these things that prepared the soil for the seed of the new doctrines. In less than three centuries the pagan empire had become Christian not only in name but also very largely in fact. This conversion of Rome is one of the most important events in all history. A new element is here introduced into civilization, an element which has
given color and character to the history of all succeeding centuries.”

In Daniel chapter 7, beginning with verse nine heaven convened court, and the indictments were read and judgment was declared against the four kingdoms. Then in verse thirteen and fourteen we are introduced to the Son of Man, who comes to the Ancient of days, and receives dominion, and glory, and a kingdom. All people, nations, and languages, should serve him, His dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed. All this was accomplished when Jesus ascended back to the Father and was crowned Lord of lords, and King of kings. This kingdom was not God’s physical kingdom for that was already in existence. Neither was it his ethical kingdom; this also was in existence before Daniel’s day. Neither was it his eternal Kingdom, heaven, Jehovah’s habitation. Neither was it the kingdom of Israel; this also had been in existence, and was declining. He must have meant the kingdom of the Messiah, the Church of the Lord Jesus Christ.

No Bible believer claims that the terms church and kingdom are synonymous, but are rather applied to the same thing. The following facts are indisputable (1) The head, (2) the laws, (3) the subjects, (4) the territory. The church and kingdom all contain the above. The Head of the church and King of the kingdom are the same. Christ is the Head of the church:

And hath put all things under his feet, and gave him to be the head over all things to the church. . Eph. 1:22
And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. Col. 1:18

Christ is also the King of the Kingdom:

Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. Acts 17:7
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. Rev.17: 14

Since Christ is the Head of the Church and also King of the Kingdom, the church and the kingdom are identified in the chief executive officer. The laws of the King furnish all things, which pertain to life and godliness.

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. 2 Peter 1:3

There cannot be different laws in the church and the kingdom, since the Scriptures pertaining to both church and kingdom are the same. So the two are identified in that they have the same laws. The members of the church and the subjects of the kingdom are the same.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins. Col. 1:13,14

Every one who is born again is in the church.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. I Pet. 1:22,23

But those born again enter the kingdom:
Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John 3:3-5

The members of the church are the citizens of the kingdom:

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. Eph.2:19

Christ does not have one thing on earth called the “church” and another thing called the “kingdom”. One cannot be in the church and not be in the kingdom; neither can one be in the kingdom and not be in the church. He who is in the one is in the other; he who is out of the one is out of the other. That which introduces one into the church also introduces one into the kingdom. So the kingdom and church are identified in the fact that they have the same subjects. The territory of the church is the territory of the kingdom. The Lord rules in the heart.

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Col. 3:15

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. Heb. 8:10

We have therefore presented indisputable evidence from scripture that the church and kingdom have the same head, laws, subjects, and territory, that they are one and the same institution. This identity of church and kingdom is further emphasized by the language of Christ in Mt. 16:18,19
And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Mt. 16:18,19

In the one instance he calls it “my church” and in the next instance he calls it “the kingdom of heaven.” Thus Christ identifies His church and His kingdom as the same institution. Since the church began on Pentecost and the kingdom began on Pentecost we may conclude that to be in one is to be in the other. The body of Christ on earth and the church are one.

And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fullness of him that filleth all in all. Eph. 1:22,23

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church Col. 1:24

The kingdom, the church, and the body are not three different institutions. They are the same institution wearing different names and are entered into by the new birth.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Wow! What a picture. A stone cut out of the mountain without hands. No human being hewed the stone from the mountain. The stone and the Kingdom that the God of Heaven was to set-up are one and the same. Jesus Christ is the Stone that came out of the
Mountain of God and destroyed all the other kingdoms and set up his kingdom.

Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Isa. 28:14-16.

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes? Mt. 21:42

This is the stone which was set at nought of you builders, which is become the head of the corner. Acts 4:11

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Eph 2:20

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. I Pet. 2:4-8
There is no room for doubt that Jesus Christ is the stone cut out of the Mountian that destroyed the kingdoms made by hands and established his kingdom. Daniel said that the dream was certain and the interpretation thereof sure. We now know by historical fact that the dream was decreed of the Lord and He proved it to be true. The dream was fixed, the sense was certain; it would happen in the future, it is beyond all doubt.

46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

Nebuchadnezzar surely knew about bowing down to Idols. Nebuchadnezzar in an act of gratitude bows down to worship Daniel. The king senses that he is in the presence of a person who has a powerful relationship with deity. It is hard to imagine a King so mighty as the Babylonian kings to bow down to a “Jew”, a slave and a servant. But after all, had not the Lord prophesied this through Isaiah?

And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me. Isa. 49:23

47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

The King gives Daniels God the glory and praises him as greater than the gods that he served. Praise be to our God because he is the Master of the Universe and the Revealer of Mysteries.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of
Babylon, and chief of the governors over all the wise men of Babylon

Offering gifts was a way of showing his appreciation and making him ruler showed that he now had trust in his judgment and wisdom to be placed in such a trust. Of course he would still be subordinate to the King for final authority.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

We admire the unselfishness of Daniel. He would rather be at the Palace. He would be acting in the capacity as Supreme Court Judge. Thus Daniel has made another wise decision.
NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

8 Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:
And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.

There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?

Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.

Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.
22 Therefore because the king’s commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, 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.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king’s counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king’s word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.
INTRODUCTION

A large sum of money was spent in erecting an Image of gold on the plains of Dura. Everybody who was ‘somebody’ was invited to the dedication. It was a common thing for kings to erect images of themselves. At this state affair everyone was asked to bow and worship the image. Since the ten commandments forbade image worship the three Hebrew children (probably 46 years old) refused to give homage to the Idol. These men went all the way with God. They are not going to worship a graven image. Tied up with ropes they are cast into the furnace that was heated with extreme heat. Suddenly the king sees four men in the fire and they are unhurt. The real God appears in the very furnace from which he had made his god. The angry king now is forced to recognize the real and only god. This supernatural appearance cut the legs out from under the king. Read the whole story and see for yourself.

EXPOSITION

1 Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

The Colossus of Rhodes was 70 feet high. The Babylonian King had built a statue that was 20 feet taller than the lighthouse on the shore of Rhodes in the Mediterranean sea.

Nebuchadnezzars image of gold was ninety feet tall with a base of nine feet and could be seen on the plains for thirteen miles. It was a common practice for kings to erect images and ascribe laudicous titles to them. In all probability a foundry was built nearby and silica sand was used to make the molds in which the castings of gold would be poured and the image would be built in pieces and assembled in stages, thus requiring scaffolding for its erection. I estimate that this project cost billions and several years in building.
2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

There are seven classifications of people invited to the dedication. All the important people in the kingdom received an invitation. It was mandatory that you be registered at this event.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

In this verse we see that everyone has assembled in a standing position before the image waiting for the Master of Ceremonies to make his opening remarks.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

The herald or as we prefer to call him, the master of ceremonies, lets the audience know that it is commanded of them to worship the image.

5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up

Prostration was a preparatory act for worship. These words make it clear that it was a religious act. I feel sure that everyone present knew that to disobey anything that the king commanded
ECHO

would bring about disastrous results. The king had been known to roast people in fire.

And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire. Jer. 29:22

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

What about “when in Rome, do as the Romans do.” The furnace was probably the one that had been used for the casting of the parts of the image. This worship was not from the heart but demanded of the King. From the same part of the world came the Mohammedans who forced worship on the citizenry by use of the sword. You either worshiped the false prophet Mohamed of you were beheaded.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

This was religion by coercion. A state religion enacted by the government. Persecution can neither convince the intellect nor secure allegiance of the affections. When the band played they were to fall prostrate and worship the Image.

8 Wherefore at that time certain Chaldeans came near, and accused the Jews.

Probably this accusation was motivated by jealousy due to their position.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.
This phrase was often used to denote a feeling of good will. We today use similar phrases as “your majesty.”

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

They are reminding the King that he had already set forth a decree before the celebration began and now it must be implemented.

11 And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.

If a law has no penalty then it has no teeth and is therefore useless. They were before the king encouraging him to make sure the edict was administered.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up

But the accusers lay stress on another side of the matter. Neabuchadnezzar had set up a golden image, there was thus an element of disrespect hinted at, made all the more heinous that the element of ingratitude was present.

13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

The possibility that these Jews would show such disrespect caused the King to fly into a rage. This was a “fly in his buttermilk.” He was not about to let them ruin this occasion. He was absolutely furious.
14 Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

They had been faithful in little things such as their food. Now it is to be learned if they will be faithful in big things---their worship. Religion is a refusal to do what is wrong. Nebuchadnezzar put the question directly to them in order to ascertain if the report was true.

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

Integrity is tested by fire. The king was willing to give them one last chance. It was god against god. We’ll see whose god will prevail. (I have not capitalized the word god because the heathen king used the word in the sense as applied to the gods of the heathen world.)

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

The NIV renders this verse “...we do not need to defend ourselves before you in this matter.” What they are really saying is that regardless of their defense, nothing is going to change the decree. However, they are going to stand by their decision not to bow down to any idol.

17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.
We sometimes use the phrase “If God wills.” Which is the meaning here. They are sure of one thing, that no speech on their part will deliver them. They are willing to go all the way with God, knowing that he is capable of deliverance. How or under what set of circumstances that deliverance will come they are not aware.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

They gave their ultimatum they had hid the word of God in their heart and it was morally impossible for them to worship any Idol. Note: This was the very reason for the captivity. Their parents and grand parents were idol worshippers. They had dabbled in the heathen religions. But, these three men would have none of it.

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated

The answer from shadrack, Meshach, and Abed-nego really ticked him off. He is enraged and the expression on his face has changed. He wants the furnace heated with intense heat. The king was so angry that he was “bent out of shape.”

20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.

The king has the most stalwart men in his army tie up the prisoners and orders them to carry out the execution.

21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.
The text informs us that they wrapped the rope around their body over top of their garments. They had come to the dedication fully dressed in their Babylonish garment. In modern terms they were dressed in tux and top hat. Keep in mind that they are at a state affair and dressed in their finest.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

There was no appeals court or delay in the execution. I worked in a steel mill where furnaces were heated hot enough to melt steel into a molten liquid state. If a furnace is overheated, seven times hotter than normal, and you open the door there is an explosion when the intense heat combines with oxygen and flames will leap out the door and if you are not careful you can get burned. The scenario would be as follows: There was an opening at the bottom of the furnace thru which it was stoked and from this door you could see inside the furnace, from the top of the furnace the soldiers were casting the bound prisoners. What a scene! They are now inside the furnace that has made Nebuchadnezzars god.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Now you see why I said they were thrown in from the top. Notice that the emphasis is on the fact that they were bound.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

The king is astonished at what he sees. He simply could not believe his eyes. So he asks his officers and they assured him that only three were cast into the fiery furnace.
25 He answered and said, Lo, 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.

Now the king is really alarmed, the three men are walking around inside this blast furnace. It burned the ropes loose but not their clothes. (Note: this was not some home heating furnace). The word of God says plainly that the king was astonished, which means that he was startled or perplexed. These men have been referred to as men who would not bend, budge or burn.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

Something divine, something supernatural has happened inside the furnace. So, the king summons the three men to come out of the furnace. What a scathing rebuke upon the king for his madness and folly. A higher power than any on earth had vindicated those who stood forth firm against idolatry and poured forth contempt against the worship and requirements of the king. And from the heat of the fire the three walk out of this huge blast furnace. The fourth person in the furnace evidently disappeared. Nebuchadnezzar had made his god in this furnace and now the real God appears as the fourth person walking amid the flames.

27 And the princes, governors, and captains, and the king’s counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

And now the mighty and powerful in the kingdom are made witnesses of this event. The God who created fire can surely control fire for nothing is impossible with God.
Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: Jer. 32:17

Behold, I am the LORD, the God of all flesh: is there any thing too hard for me? Jer. 32:27

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king’s word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

While Nebuchadnezzar acknowledges the superiority of the God of the Hebrews there is no indication that he turns away from idolatry. But he does grant that the Hebrews have a right to worship their god and will not be compelled to worship any other god.

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

The decree was against speaking anything against the God of Shadrach, Meshach, and Abed-nego. The decree said nothing regarding his subjects worshiping the God of Israel. Punishment for speaking ill of the God of Israel was that their house would be turned into a public restroom.

30 Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

They already were over the affairs of Babylon, now they are to receive additional recognition and favors. Perhaps an increase in pay and housing and other benefits.
NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.
13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

19 Then Daniel, whose name was Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band
of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

28 All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, 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?

31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I
blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

INTRODUCTION

Nebuchadnezzar extols the name of the Most High God because of his signs, wonders, and kingdom of dominions. This king had a dream and none of the Astrologers, Chaldeans, or Soothsayers could decipher it. He summons Daniel, of whom he had named Belteshazzar after the name of his god, in whom he said was the ‘spirit of the gods’. The dream was about a tree, which grew as high as the heavens and could be seen from the ends of the earth. Then a divine being came and cut the tree down, but from the stump came up new growth. Daniel gave the following explanation of the dream to mean that the tree represented the king and that he would be cut down to size and he would act like a lunatic and think that he was an animal for seven years after which he would regain his senses and again reign as king.

EXPOSITION

1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.
The first three verses of this chapter were probably copied from the court records. The king is sending forth a message of good will to all his subjects.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

He wants his subjects to know that the high God has blessed and prospered him. This is quite an introduction to the story that he is going to tell.

3 How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

The king is praising Gods eternal sovereignty. God’s wonders are great and his kingdom is destined to last forever.

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

This king was living peaceably at home and everything seemed to be going good for him in his kingdom.

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

This dream scared the living daylights out of him. This dream appalled him and the vision left him alarmed.

6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

Nebuchadnezzar calls for all the wise men of Babylon to interpret his dream.
Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

Not one of the enchanters or diviners or soothsayers, could give a satisfactory explanation to the kings dream. Among the wise men of Babylon was Daniel, and he comes in after all the others have made their sorry explanations and unsatisfactory answers.

But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

The kings way of explaining this person Daniel was that he was indwelt with the spirit of the holy gods. Nebuchadnezzar believed in many gods and so he thinks that one of these gods dwelt in Daniel. Daniel had been renamed after the god that the king served; perhaps he thought that it was this god that had sent his spirit into Daniel.

O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

Daniel is called “master of the magicians.” He had earned the coveted title of prince of interpreters, so now the king turns to the old sage who he has been told knows the meaning of dreams.

Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

Nebuchadnezzar now shares the dream with Daniel; he calls them visions upon his bed. The dream begins with a tree in the midst of the earth that was enormously high.
11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

The king proceeds to tell Daniel that it was the largest tree he had ever seen. According to the king this tree reached up in the sky and could be seen from the horizon.

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

The tree is further described as prolific with fruit, great for shade, and man and beast gathered food from it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

In his dream he sees a heavenly security guard sent down to guard the tree.

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

The sentinel gives orders to saw the tree down, lop off the limbs, let the fruit fall in every direction and the animals and birds to get away from it.

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:
The stump is to have two hoops around it, one of iron and one of brass. The hoops will prevent the stump from cracking and holding water thus causing it to rot. Dew will collect on the top of the stump and sprouts will come up from the stump. Then the watcher, or security guard, switches from the stump to the person represented by the tree. He now uses a personal pronoun and says let his portion be with the beasts in the grass of the earth.

16 Let his heart be changed from man’s, and let a beast’s heart be given unto him; and let seven times pass over him.

The person who was represented as being cut down was to be given a changed heart and a deranged mind. He will no longer think and act as a human being but as a beast. Seven times (times is a revolution) as the earth revolves we have changes of seasons and one revolution therefore equals a year. Two thousand years age Josephus wrote the following:

“A little after this the king saw in his sleep again another vision; how he should fall from his dominion, and feed among the wild beasts; and that, when he had lived in this manner in the desert for seven years, he would recover his dominion again. When he had seen this dream, he called the magicians together again, and inquired of them about it, and desired them to tell him what it signified; but when none of them could find out the meaning of the dream, nor discover it to the king. Daniel was the only person that explained it; and as he foretold, so it came to pass; for after he had continued in the wilderness the aforementioned interval of time, while no one durst attempt to seize his kingdom during these seven years, he prayed to God that he might recover his kingdom, and be returned to it.”

The Septuagint translates it “…and seven seasons shall revolve over him.”
17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

This decree came from the watchers (heavens security guards), they were acting from word of their superiors, the holy ones. The holy ones were carrying out the orders of the Most High. To carry out a decree is a judicial act that has been enacted by a higher court. The Commander–in-Chief had issued a decree, the holy ones had sent forth the decree (Judicial decision) to the guards to act upon. All of this was to show that even though the king possessed power here on earth that there was one who controlled all things and to show his power he brought this king down to the dust.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

The king expresses his confidence in Daniel to give him the remaining interpretation to his dream.

19 Then Daniel, whose name was Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

Daniel was stunned or devastated; he sat down like one numb for an hour. It took some time for him to recover from the shock and amazement. When he did recover from his astonishment he tells the king that what was going to happen should happen not to him but to his enemies. In other words Daniel didn’t want to see this thing
happen to the king. Let such things that are foreboded by the dream happen to your enemy rather than you. Daniel had received nothing but favor from the king.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

This is a repeat of verse eleven and therefore does not require any comments.

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

This is a repeat of verse twelve.

22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

Daniel lifts the curtain and reveals the riddle to the mystery. You are the tree that grew tall and strong and as the tree was cut down so you will be cut down to size.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

Daniel is merely telling the king what he saw in the dream.
This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:

Wow! The decree had been issued from the God of Heaven and it was to be executed upon the king of Babylon.

That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

Daniel tells Nebuchadnezzar that he will be driven from human society and live with wild animals, he will think like an animal, eat like an animal, and sleep out with the animals. His reason was to be taken from him, and he was to become irrational—his intelligence was to become de-humanized. For the next seven years he will imagine himself to be a beast and act accordingly.

In a lunatic asylum one imagines that he is a king, and decks himself out with a scepter and a diadem; another that he is glass, and is filled with excessive anxiety lest he should be broken; others have regarded themselves as deprived of their proper nature as human beings; others as having been once dead, and restored to life again; others as having been dead and sent back into life without a heart; others as existing in a manner unlike any other mortals; others as having no rational soul. 6

And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

The stump was to remain, that is the kingdom would stand and he would return to the throne as soon as sentence was served. He
would return to the throne once again; but he had to learn the lesson, that God rules in the heavens.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

If the king had repented he might have averted the judgment that the Lord designed to bring upon him. Repentance is a radical change of mind resulting in our entire manner of life being changed. God wanted the king to show by righteousness that he had abandoned sinful practices.

28 All this came upon the king Nebuchadnezzar.

The following things came to pass.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

A year later he hasn’t changed his course of conduct.

30 The king spake, 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?

He boasted that he had built all this with his abundant wealth, power and display of his glory. He was conceited and egotistical. The fault lay in his pride. He lacked appreciation.

31 While the word was in the king’s mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.
The words had not passed his lips till the sentence was passed and the judicial decree was carried out. Before his words got cold the verdict was enforced.

32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

They probably called in the occults, the psychotherapeutics questioned him about his delusions, and dreams, and obsessions. They no doubt labeled it as apparitions, and hallucinations. Their couches, table tipping and table rapping hypnotic trances could not cure him. Babylon was filled with spiritualistic mediums that believed in transcendental, guide control, however, the king knew he was an animal and was going to eat and react as one. It must be observed, however that while rarely if ever, one suffering from this mental disorder recovers. The king was told that he would be fully recovered in seven years.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

There was no appeals court to delay or overturn the decision, so the sentence was swiftly executed. The Lord smote him with this strange mental disorder. He didn’t live in a pup tent, no k-rations, no sleeping bag, and no sub-zero down filled thensulate filled pants and coat with zip out lining and a-parka hood. He never shaved, took a bath, combed his hair or clipped his nails. God had turned this king out to pasture. And this lunatic lived for seven years like the cattle and grazed with them. But, no description excels the Word of God. “His hairs were grown like eagles’ feathers, and his nails like birds’ claws.”
And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

Seven years this lunatic lived and acted like a maniac. Now he has regained his right mind. His reason and sense has returned to him. He didn't blame God. He had brought it on himself. He lifted up his voice and even sent forth a decree that praised and honoured the God that had humbled him.

And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

He received an education. He found out who rules. Nebuchadnezzar ruled the greatest kingdom in this world but he learned that God ruled heaven and earth. He found out that none could resist, stop or challenge God.

At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

When the king regained his mental capacity he was highly regarded by his subordinates and the royal pomp and state all returned to him.

Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.
What a testimony. The king has learned that God is sovereign that he is right, that he is just and that He knows how to deal with haughty men.
BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaister of the wall of the king’s palace: and the king saw the part of the hand that wrote.

Then the king’s countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Then came in all the king’s wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the
king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they
fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, being about threescore and two years old.

**INTRODUCTION**

A Royal State Affair was planned. Invitations were sent out. The banquet was in full swing. Music, dancing, show girls, drinking—the whole gala affair. So, they brought out the consecrated vessels that they had obtained when they looted the temple at Jerusalem.
Belshazzar's impieties had gone too far, suddenly there is a mysterious writing on the wall of the palace. All it took to scare the daylights out of the king was a finger writing on the wall. All it took was four words. All of this was written in the secret language employed only in the king's court. Daniel interpreted it to mean that Belshazzar's time was up and that the Meads and Persians would prevail. Before the sun comes up the king is lying in a pool of blood and Babylon had passed into the hands of the Meads and the Persians.

**EXPOSITION**

1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

   It has been 25 years since the last episode was written regarding the Nebuchadnezzars. Belshazzar was only acting as king, because his father Nabonadius was actual king but was conducting war in another part of the country. A new king has come to the throne and his name is Belshazzar, he was called King but in reality was regent king, (temporally serving as king while his father is engaged in war.) He planned a royal state affair and invited a thousand guests. The most important and influential people in the kingdom were invited. No laborer, no peasant, no ordinary citizen was invited; just the rich and famous received an invitation.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple, which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

   Among other problems Belshazzar was a heavy drinker. They engaged in reveling, effeminate orgies, no other king had carried his impieties to such length. He wanted to mock the god of the Jews, so he order that the sacred vessels of the temple be brought and they would drink their wine, that had been offered to their idol gods, out of them.
All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem. Ezra 1:11

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

So, the waiters were summoned to go over to the trophy house and bring over the golden vessels that had been taken in war and not only display them but to desecrate them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

They not only profaned God’s sacred vessels but they engaged in worshipping idols. It started out to be a royal banquet and turned out to be a religious service to the god’s of gold, silver, brass, iron, wood and stone.

5 In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaster of the wall of the king’s palace: and the king saw the part of the hand that wrote.

The party is in full swing, music, dancing, fun, when suddenly there is a strange occurrence. A man’s hand is writing on the wall. The message is etched into the plaster. The guests probably thought that what was occurring was planned and was just some type of magic. But the king knew better. It scarred the daylights out of him. He was frightened out of his wits. He knew that this was of God and so he wanted to find the meaning to the writing. In his consternation he began to tremor and shake, he was awe-stricken.
6 Then the king’s countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

The look on his face told the tale. He couldn’t hide the quivering and shaking. It was as though a reign of terror had struck the palace, the dread and alarm was written all over his body, his knees began to buckle under him, the word horror-stricken was on his brow, he was lurid and alarmed, so frightful and terrifying was the whole episode that he needed the help and support of his advisors, so he sent for the wise men to help explain the whole affair.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

The king had showed defiance to God, yet all God had to do was lift up his finger against the king and he is filled with fear and his strength departed and his knees knocked. His face turned ashy pale, his abdominal portion of his body began to quiver, and his knees pounded each other, he has never been so scared in his life. He calls for the magi to come and interpret the handwriting. Since it happened in the palace it surely must pertain to him. It was customary for heathen kings to call for the soothsayers He is going to use the Babylonian religious quacks to tell him what the message says and what it means. The fact that he promises a huge reward shows that he attached great meaning to the message that he knows has appeared on the wall by a mysterious hand. You will note that he promises the one who solves the riddle to be third ruler in the kingdom. His father Nabonadius was actual king but was conducting war in another part of the country and left his son Belshazzar in charge of the kingdom, so he could only offer the interpreter to be third ruler in the kingdom.
8 Then came in all the king’s wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

God had fixed it so they could not read it and therefore they could not make up an interpretation to it. If they had been able to read it they would have conjured up some counterfeit, catch penny meaning to the phrase on the wall.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

The king’s apprehension has grown worse by the minute. His most trusted wise men are bamboozled. The king’s countenance has changed, his blood pressure has shot up, he not only is scarred but he is losing patience with the “so called wise men.” He senses that they are unable to even weave a cobweb of make-believe. Even his lords are astonied. It’s spreading like an infection through the highest of rank. What had happened to the king was contagious and was spreading like a plague.

10 Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

Probably the queen’s mother. (Emeritus). She still held the title of Queen. This strange occurrence has spread like gangrene in the blood stream. The queen has heard of the “hand writing”. Perhaps she can remember someone who can solve the equation.

11 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him: whom the king Nebuchadnezzar thy father, the king,
I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

The queen remembers when her husband (which was his grandfather) had a dream (The tree of chapter four, which had occurred more than twenty five years previous) that a man by the name of Daniel (Belteshazzar) was possessed with wisdom of the gods and could probably solve the mystery.

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

The queen says why not let him be called. Grand-ma’s advice is taken and so the man who is reputed to have surpassing knowledge, understanding, interpreting of dreams, showing of hard sentences, and dissolving doubts, declaring of riddles, solving, enigmas, loosing of knots, reversing spells, and solving problems was sent for.

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

So you are one of the prisoners that my grandfather brought out of Judah mom has told me that you can unravel difficult situations.

14 I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

My grandma says that you are exceeding wise, and that you have a “spirit of the gods” that light and knowledge radiates though you.
15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

The king tells Daniel that the wise men, the astrologers, had been baffled, that they had make an effort to decipher it but could not. The diviners (those who can talk to the dead) they could not read the writing or make known the meaning. The king lets Daniel know that they are at “wits end” So far he has drawn a blank and would he or could he help!

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

The king tells Daniel that word has reached his palace that he could supply the answer to the handwriting. If, so then he would be made third ruler in the kingdom.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

Daniel is not in the business of interpreting dreams and solving problems just for money. He will not be influenced by money. You can give the reward to someone else, however I will tell you the answer.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

When Daniel uses the word father he is referring to his ancestry. (We are the children of Abraham) certainly refers to the ancestry.
From the time that Daniel had arrived in Babylon there has been four different kings. Daniel further wants the king to know that the God of Heaven had set up this dynasty, and that any glory, or honor, God had bestowed upon him.

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

Daniel tells him that God had made the Nebuchadnezzars so great that the whole world was under their control, that all nations were under the dread of the kings, that the kings had killed who they wanted to, imprisoned whom they desired, exalted whom they pleased and degraded and put down any that opposed them.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

Daniel is not going to interpret this dream without first rebuking the king for his sinful conduct. When his father had hardened his heart, became haughty and stubborn, and filled with arrogance that God had deposed him from the throne and sent him out to pasture.

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

He is here reminding this king what God had done to his grandfather, when for seven years he lived like an animal and ate like an animal.
22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

Like father, like son. Even though the son knew what God had done, he had let it go in one ear and out the other.

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

The culmination of his sins had reached it apex. His spiritual altimeter should have warned him but he never looked at the instrument panel of his life. Not only had he not humbled his heart, but also he had reached the summit against God by defiling the temple vessels. This night he had gone to the extreme, this haughty, arrogant and pompous disdain of sacred vessels had infuriated God on high.

24 Then was the part of the hand sent from him; and this writing was written.

So the God of Heaven sent him a personal note informing him that the period of grace was expired and he was calling his hand.

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

The wise men were unable to read or interpret the note on the wall. So Daniel begins by first pronouncing the words. Mene is a Chaldee word and is a past participle of mena, numbered. Tekel is another Chaldee word meaning to balance, Upharsin, Another Chaldee word meaning to split up.
When these words are placed together the sense is not understood. When we consider them in their abstract form the communication becomes enigmatical and the interpretation would not be likely.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

According to Daniel the Kingdom of Babylon had reached it allotted days. Their number was up. The empire was to end.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

I will describe an old time balance (we had one on the farm) it consisted of a beam with a center point this was a neutral point on which the beam pivoted. A weight was placed on one end and the object to be weighed on the opposite end. Daniel tells the king that he has been subjected to the balance beam and that he was “lighter than a feather”. He didn’t weigh any more than a bag full of wind. God had weighed this kingdom on the balance of character and they lacked in all departments.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians. Peres and upharsin are from the same original word.

The word means to split, and that was fitting her because the kingdom that was to take over the Babylonian empire was split between the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.
The king did not renege on his promise, however the ruler ship was short lived.

30 In that night was Belshazzar the king of the Chaldeans slain.

At the age of sixty-two Darius the Mede took the kingdom.

31 And Darius the Median took the kingdom, being about threescore and two years old.

The Bible only uses two verses to describe the fall of the Kingdom of Gold. Historians take pages after pages to describe how it happened. Here I will give a brief description of the way it happened. While Belshazzar is completing his promise to give Daniel a scarlet robe and chain of gold, and promote him to third ruler in the kingdom, the army of Cyrus was busy diverting the river from its channel and marching their elite forces for a late night invasion of the city. The prophet Isaiah had prophesied that a gate on the levy would be left open. This was the only way they could get into the city. Sometime after midnight the Persians entered the city and made their way to the Palace. With swords drawn and the party in full swing and nobody armed they made their way straight to the table of the King and slew him. And in accordance with the word of God the King was killed and the kingdom passed into the hands of the Medes and Persians.
DANIEL 6

537 B.C.

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.
12 Then they came near, and spake before the king concerning the king’s decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken
Dan 8:5 ... up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

INTRODUCTION

Persia has just conquered the Babylonians and Cyrus is well informed that Daniel was third rank in the Babylonian kingdom. He therefore, puts Daniel in charge giving him the highest rank as a member of his new cabinet. The other one hundred and twenty princes were filled with envy that a Jew who was a war prisoner from Babylon should rule over them. So, they contrived a charge against Daniel for insubordination to a new law regarding prayer. Daniel did not start praying or stop praying—he continued to pray as usual. There followed a conspiracy, then an investigation, and an interdict. The scheme worked and Daniel is arrested, indicted, tried, convicted and sentenced. But the whole plan began to unravel and soon backfired and his accusers are put in the lion’s den. The outcome pleases the king and he sends a decree that everyone was to fear and revere the God of Daniel. Daniel was held in high esteem in both political regimes.
EXPOSITION

1 It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

   This chapter begins with the Medo-Persian Empire, which conquered Babylon in 538 BC. Two years later King Darius died and Cyrus took the throne. The kingdom was divided in one hundred and twenty provinces and a prince ruled each province. This present king whose name is Darius is the uncle of Cyrus who two years from now will be the ruler, however there will be others who will have the same name and rule in Persia.

2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

   The first acts of a government are to set up a new government to manage the affairs of the kingdom. Who would be better fitted to manage the affairs than Daniel, after all he was fully aware of the territory and how to keep the affairs of the kingdom running smoothly.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

   When the new government was formed it was decided that there should be three presidents over the entire kingdom and that they should report back to the King. The king appointed Daniel as the highest-ranking member of his cabinet. Daniel had an excellent spirit in him. A boy in Spurgeons class read it “an excellent spine was in him,” that was poor reading but good theology. This man Daniel was a man of real backbone. The kind of person described here is a man of boldness, a man of vision, of real character and good disposition. No government is better than the members of its ruling cabinet.
4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

No man can have a better recommendation than the one that is herein attributed to Daniel. A wicked plot was formed to try and overthrow Daniel. They chose to attack him on the grounds of his religion. It was a well-known fact that he faced Jerusalem and prayed three times a day. The Persian princes filled with envy did not want to see a prisoner of war ruling over the kingdom. They were jealous of his ability and were fueled with ill will and malice, it was burning in their bones and so the princes’ called a meeting of the minds in order to contrive a charge against this high government official.

5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

The plot and conspiracy spread among the princes and while they could not arrive at a charge against his conduct in the affairs of the government, they nevertheless didn’t like his “respect of the Law of God.”

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

A man with this kind of character and conviction will stand out like a blooming flower in a barren desert. These men were intent on kicking the ladder out from under Daniel. Private meetings were held in the closest of secretes. They have now been granted a meeting with the king.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or
man for thirty days, save of thee, O king, he shall be cast into the den of lions.

Under the appearance of honor to the king the drama begins to take shape. The king’s loyal subjects emerge with a hatchet job on Daniel. Apparently, the king hasn’t seen through the sham. While the meeting is taking place, Daniel probably is somewhere in the kingdom conducting government business.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

The vote was unanimous. The prince’s have cast their ballot and all that was lacking was for the king to sign the document. The Medes and Persians believed in infallibility. This law was irrevocable under any and all circumstances, and now all they lacked was the enforcement of the regulation. The Medes and Persians had the crazy notion that any law that was ratified by the king’s signature could never be changed.

9 Wherefore king Darius signed the writing and the decree.

The ordinance had been drawn up by their lawyers and the document was now in written form and having passed all legal bodies the king sees no reason not to sign the interdict. After all it will expire in thirty days.

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Knowing that a conspiracy was formed he did nothing to prevent it. He simply committed himself to God and left the issue to providence. On bended knee he revered and praised God. Daniel
didn’t do this for spite because it says, “As he did aforetime.” The enemies of Daniel had witnessed him praying before the edict was issued and knew that they could make such a charge. Now that the interdict has been issued Daniel was not intimidated. Religion is doing what is right.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

They became their own special investigator by spying on Daniel. So far their scheme worked well.

12 Then they came near, and spake before the king concerning the king’s decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

Yes, they complained that the poor captive, who is entirely dependant on you for all he enjoys, is far from being grateful and appreciating your favors; regards you not nor pays any attention to your decree. This group of hypocrites pretends that they had just discovered that Daniel was not keeping the edict.

13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

The men had a vicious motive for going before the king. The matter is thus presented in as bad a light as possible. A common trick of politicians. When the rulers in Acts 5 forbade the apostles to speak or teach in the name of Jesus they said, “we ought to obey God rather than man.”
14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

Darius seen that he was a victim of a subtle plan. He probably tried to get the conspirators to relent or repeal the law. Darius is like a trapped animal trying to release himself from a trap. The matter is ratified; the thing is fixed, the decision stands.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

They remind the king that the law is irrevocable.

16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

Daniel is arrested, arraigned, tried, and sentenced. If anyone is going to save Daniel it has to be God.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

What a dilemma! The law demanded that he die, love demanded he live. The large bolder was rolled against the mouth of the pit which was similar to a cave entrance. Daniel’s enemies made sure that the paper work was properly executed, that it has the correct signatures, namely those in authority to execute such a sentence. In this case it required the seal of the king and the lords.
Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

The king went to bed without any supper; he had a rough night, tossing and turning, no music, and no entertainment. Darius knows that he has been “had” by his own princes’. He realizes that he has been tricked into destroying his best and most trusted president. His conscience is eating at him like muriatic acid on a concrete floor.

Then the king arose very early in the morning, and went in haste unto the den of lions.

At the crack of dawn, without his breakfast, he rushes to the lion’s den. He’s not in the best of moods since he hadn’t slept all night.

And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

As he approached the lion’s den he is filled with a compound emotion of hope and despair. To cry out in a lamentable voice surely describes a king who is troubled over his stupid law that he has enacted. So, he shouted sorrowfully, hoping that his voice could be heard through the cave entrance and that the response would be an affirmative answer from Daniel and not the roar of a lion.

Then said Daniel unto the king, O king, live for ever.

Your majesty, live-forever.

The king had been suspended on a spider’s web of hope and despair, not knowing if Daniel was dead or alive. The voice was familiar, same old Daniel, respectful, no resentment or bitterness.
22 My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

Daniel was vindicated, his innocence declared. In a candid but respectful manner Daniel explained to the king that his God had preserved him. Daniel says that God had sent an angel to protect him, perhaps the same angel that was sent to deliver Peter from prison in Acts chapter twelve and verse eight.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

The king is beside himself with joy over the deliverance, he orders his security forces to roll back the stone and release the captive. Daniel came out of the lion's den unscathed from the top of his head to the sole of his feet.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Nearly two thousand years ago Josephus in his book on Antiquities of the Jew writes an article on Daniel in the Lions den. I herewith copy the same.

“Whereupon the king, not being acquainted with their wicked design, nor Suspecting that it was a contrivance of theirs against Daniel, said he was Pleased with this decree of theirs, and he promised to confirm what they Desired; he also published an edict to promulgate to the people that decree Which the princes had made. Accordingly, all the rest
took care not to Transgress those injunctions, and rested in quiet; but Daniel had no regard to them, but, as he was wont, he stood and prayed to God in the sight of them all; but the princes having met with the occasion they so earnestly sought to find against Daniel, came presently to the king, and accused him, That Daniel was the only person that transgressed the decree, while not one of the rest durst pray to their gods. This discovery they made, not because of his impiety, but because they had watched him, and observed him out of envy; for supposing that Darius did thus out of a greater Kindness to him than they expected, and that he was ready to grant him Pardon for this contempt of his injunctions, and envying this very pardon to Daniel, they did not become more honorable to him, but desired he might be cast into the den of lions according to the law. So Darius, hoping that God would deliver him, and that he would undergo nothing that was terrible by the wild beasts, bid him bear this accident cheerfully. And when he was cast into the den, he put his seal to the stone that lay upon the mouth of the den, and went his way, but he passed all the night without food and without sleep, being in great distress for Daniel; but when it was day, he got up, and came to the den, and found the seal entire, which he had left the stone sealed withal; he also opened the seal, and cried out, and called to Daniel, and asked him if he were alive. And as soon as he heard the king’s voice, and said that he had suffered no harm, the king gave order that he should be drawn up out of the den. Now when his enemies saw that Daniel had suffered nothing which was terrible, they would not own that he was preserved by God, and by his providence; but they said that the lions had been filled full with food, and on that account it was, as they supposed, that the lions would not touch Daniel, nor come to him; and this they alleged to the king. But the king, out of an abhorrence of their wickedness, gave order that they should throw in a great deal of flesh to the lions; and when they had filled themselves, he gave further order that Daniel’s enemies should be cast into the den that he

DANIEL
might learn Whether the lions, now they were full, would touch them or not. And it Appeared plain to Darius, after the princes had been cast to the wild Beasts, that it was God who preserved Daniel for the lions spared none Of them, but tore them all to pieces, as if they had been very hungry, and Wanted food. I suppose therefore it was not their hunger, which had been a Little before satisfied with abundance of flesh, but the wickedness of these Men, that provoked them [to destroy the princes]; for if it so please God, That wickedness might, by even those irrational creatures, be esteemed a Plain foundation for their punishment.”

25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

The king sends a proclamation to all 120 provinces in his realm; the letter begins with the words “may peace be unto you”.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

His proclamation contains the words that Daniels God is to be feared above all other gods. He declares that God is immutable, that his kingdom cannot be overthrown, and that his dominion is forever.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

Darius tell the entire world that the reason for his proclamation of trembling before the God of Daniel is because he is able to deliver,
rescue, do signs in heaven and wonders in earth and that to prove that he had delivered Daniel from the lion’s den.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Daniel was held in high esteem in both political regimes.
DANIEL

PART II:

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

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

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

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

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

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from

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

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

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

11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which

15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, are four kings, which shall arise out of the earth.

18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

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

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.
23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 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.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

27 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.

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

INTRODUCTION

Out of the sea of humanity a storm is brewing. It is not a tornado or heavy rain but a political unrest resulting in the rise and fall of political regimes. In this chapter there are four beasts (kingdoms that acted like beasts). The four animals, lion, bear, leopard, and a nondescript animal representing four kingdoms. When Daniel wrote his prophecy only one of the kingdoms was in existence, but with the telescope of prophecy he unveils the future of world history. The lion represented the Babylonian empire, while the bear represented Medo-Persia and the Leopard represented Alexander the Great and the nondescript animal (which is called the fourth kingdom) represents the Roman Empire and the little horn that came up out of the fourth empire represents the papacy. This beast occupies the attention of Daniel more than any other because it would kill the
saints, change God’s laws, and blaspheme God and finally after
twelve hundred and sixty years lose its dominion.

**EXPOSITION**

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

   In the year of 550 B.C. Daniel has a dream. He relates the dream
in this chapter and gives the sum of the matter. We know that the
beasts represents four kingdoms. Daniel tells us that the fourth beast
is the fourth kingdom on earth; therefore they are not to be taken as
literal beasts but rather that these kingdoms acted like beasts.

2 **Daniel spake and said, I saw in my vision by night, and,**
behold, the four winds of the heaven strove upon the great
sea.

   A great storm began to blow on the sea of humanity causing
agitation and out of this chaos arose four kingdoms. Four winds
means from four directions, North, South, East, West.

   In that day the Root of Jesse will stand as a banner for the
peoples; the nations will rally to him, and his place of rest
will be glorious In that day the Lord will reach out his hand
a second time to reclaim the remnant that is left of his people
from Assyria, from Lower Egypt, from Upper Egypt, from
Cush, from Elam, from Babylonia, from Hamath and from
the islands of the sea. Isa. 11:10-12

   He will raise a banner for the nations and gather the exiles
of Israel; he will assemble the scattered people of Judah from
the four quarters (Corners K.G.) of the earth. Isa. 11:12

   It is evident that when the Bible uses the words “four corners, or
four winds” that it means four directions. When the exile ended God
brought his remnant back from Pathros (a portion of Egypt), Cush
(Africa), Elam-East of Tigris river (now Iran), Shinar-Babylonia (now Iraq), and Hamath (a Cannanite city). The four winds strove upon the great sea. Winds as used are a sign of strife, confusion, commotions, destruction, turmoil, and war.

I will bring against Elam the four winds from the four quarters of the heavens; I will scatter them to the four winds, and there will not be a nation where Elam’s exiles do not go. Jer.49:36
I will shatter Elam before their foes, before those who seek their lives; I will bring disaster upon them, even my fierce anger,” declares the Lord. “I will pursue them with the sword until I have made an end of them. Jer. 49:37

When God said that he would bring the four winds against Elam (now Iran he meant war would come from four quarters. The Lord sent three invasions by Assurbanipal and one by the Babylonians. In the passage here in Daniel we are told that the four winds were to blow something in from the sea of humanity. Note how John uses the word waters in Rev. 17:15 “And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.”

3 And four great beasts came up from the sea, diverse one from another.

Daniel sees the great sea of humanity stirred up and out of it four-world empires emerge. They were to be different from each other.

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

The first of the four kingdoms was Babylon and is described as a Lion. On their inscriptions they portrayed their kingdom under the
image of a lion. A Lion is warlike, supreme in power, domination, and sovereignty, distinguished for power and keeping other animals at awe. He is able to spring on other animals with great severity in his blow. This animal represents Babylon. On their monuments is inscribed a lion with eagle wings, denoting that the kingdom was rapid in its conquest. Daniel saw in his dream that the Lion (Babylon) would get it wings plucked off. In other words he would no longer be able to move rapidly in its conquest. The monarch would stand up like a man and be given a mans heart. In other words he would be changed from ferocity to weakness like a man. He would cease to act like a ravenous animal and would have calm reflections and think like a rational human being.

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

The second beast is described under the image of a Bear. This animal is distinguished mainly for two things, cunning and ferocity. When hungry or robbed of her whelps she is savage. This Bear is described as raising herself on one side. This kingdom was composed of the Medes and the Persians. She rose up on one side, that is, the Medes rose up first. She had three ribs in her mouth. She is pictured as devouring three provinces, namely Babylon, Lydia and Egypt. This kingdom in all respects acted like an animal.

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

The third kingdom is likened to a Leopard. It was to be dreadful, terrible, and strong. It had four wings of a fowl. It too was rapid in its movement, even greater than the Lion. This kingdom is Greece, under Alexander the Great; He could move armies faster than any nation on earth. This animal would spring on others unawares. Notice also that this animal has four heads. Upon the death of Alexander
the kingdom was divided among his four generals. Syria and the East were under the head of General Seleucus. Bithynia and Thrace was under General Lysimachus. Egypt was under General Ptolemy Sotor and Macedonia was under General Cassander. Finally Daniel says that dominion was given to it. Alexander ruled the world.

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

This fourth kingdom is likened to a nondescript animal, dreadful and terrible, iron teeth, it devours, and stomps people. It has ten horns. Whatever the Caesars didn’t devour they stomped down and crushed to the earth. This kingdom looked dangerous and it was menacing. The ten horns refer to the ten European governments that were within the Roman Empire. The ten kingdoms are thus listed by Sir Isaac Newton as follows: 8 Newton’s Prophecies on Daniel Ch. 6 (Published 1733)

1. The kingdom of the vandals and Alan’s in Spain and Africa.
2. The kingdom of the Suevians in Spain.
3. The Kingdom of the Visigoths.
4. The kingdom of the Alan’s in Gallia.
5. The Kingdom of the Burgundians.
6. The Kingdom of the Franks.
7. The Kingdom of the Britons.
8. The Kingdom of the Hunns.
9. The Kingdom of the Lombard’s.
10. The Kingdom of the Ravenna.

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

The little horn is popery that started in a small way but soon was able to wipe out three horns. It was on its way to world domination. Sir Isaac Newton lists the three horns that it wiped out as follows. “The Exarchate of Ravenna, the kingdom of the Lombard’s, and the Dukedom of Rome.”

This kingdom has eyes like the eyes of man and a mouth speaking great things. The papal power asserted civil authority in the midst of the divided empire.

While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a man and a mouth that spoke boastfully. Dan. 7:8

Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire. Dan 7:11

I also wanted to know about the ten horns on its head and about the other horn that came up, before which three of them fell-the horn that looked more imposing than the others and that had eyes and a mouth that spoke boastfully. Dan 7:20

He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time. Dan 7:25

By the arrogant claims of authority the NAME OF GOD was blasphemed, for only GOD has such power as the beast presumed to exercise. The tabernacle of God refers to the true worship. She took the wine from the laity in 1414. Lets look at the claims of the Pope’s and see if these great swelling words are not blasphemous.
1. He claims to be head of the church. How can this be in the light of Scripture:

And he [Christ] is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. Col 1:18

What blasphemy for any mortal man to claim what belongs only to God.

2. The Pope claims that he is the Judge of the Living and the Dead.  
   This is some more of his blasphemy. The Scriptures teach just the opposite.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: 2 Tim. 4:

3. The Pope claims authority above all and subject to none.  
   Some more of their great swelling words. Doesn’t sound like the teachings of the Bible. “Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.” Romans 13:1 NIV

4. Pope Leo XIII said: “We hold upon this earth the place of God Almighty.”  
   You can’t find a more blasphemous statement than that. No wonder God calls her MYSTERY BABYLON THE GREAT THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH. Rev. 17:5

5. The Pope claims to be The Vicar of Christ.  
   The Pope has this inscription on his crown VICARIVS FILII DEI. Translated this means Vicar of Son of God. It is interesting to learn that when we add up the numerical values of this inscription we have
6. The Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief of kings, having plenitude of power, to whom has been entrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom. The Pope is of so great authority and power that he can modify, explain, or interpret even divine laws.  

I offer the following quotes from official Catholic books to prove that she fulfills that which was spoken by Daniel.

He is the keeper of the keys, the judge of the living and the dead, and sits on the throne of justice, with power to extirpate all iniquity, He is the head of the church, which is one and stainless, and not a many-headed monster, and has full divine authority to pluck out and tear down, to build up and plant. Let not the king imagine that he has no superior, is not subject to the highest authority in the church.  

Now, therefore, we declare, say, determine and pronounce that for every human creature it is necessary for salvation to be subject to the authority of the Roman Pontiff.  

Pope Pius XI said in his Encyclical, Light of Truth, “the Roman Pontiff has from on high an authority which is supreme, above all others and subject to none”  

Pope Leo XIII said: “We (the pope) hold upon this earth the place of God almighty.”  

Hear Pope Leo XIII again: “But the supreme teacher in the church is the Roman Pontiff. Union of minds, therefore, requires together with a perfect accord in the one faith, complete submission and obedience of will to the church and to the Roman Pontiff as to God Himself.”
9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

The thrones that are cast down are the thrones of these four beasts. The Ancient of days did sit. That is, God convened court in Heaven, angels, seraphim’s, archangels, all of heavens ruling class are summoned to be present as court convenes and the charges are filed and evidence is presented. Since there is no higher court there was no appeals. Nothing but the truth was presented to the jury. The books of her conduct were opened and all of her crimes were laid before the august body. They considered the great words of the Little Horn. Arguments were made, testimony was heard, deliberations ensued, and a verdict was reached. The beasts must have their dominion taken away.

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

The one sitting on the throne is described in great detail by Ezekiel.

Above the expanse over their heads was what looked like a throne of sapphire, and high above on the throne was a figure like that of a man. I saw that from what appeared to be his waist up he looked like glowing metal, as if full of fire, and that from there down he looked like fire; and brilliant light surrounded him. Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the appearance of the likeness of the glory of the Lord. When I saw it, I fell facedown, and I heard the voice of one speaking. Ezek 1:26-28
No physical description of God can be found in the Bible thus it is not possible to make an idol or graven image of him.

11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

A recording was being played of the great words which the horn was saying. Daniel's attention was focused on the outcome of this trial. Daniel said he watched till the execution was carried out.

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 2 Thess. 2:4-8

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. Rev. 19:20

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. Rev. 20:10

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

This is not the final judgment but rather a judgment of the four beasts. They had their dominion taken away. Has this prophecy been
fulfilled? Where are the four beasts today? They have disappeared like fog in the rays of the sun. Daniel said they would be like chaff on the summer threshing floor. They are gone forever. Alleluia!

13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

This must refer to the Ascension and Coronation of Jesus Christ. When Jesus triumphed over the dead and returned to heaven there was a crowing of the King day.

And they sang a new song:

You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.” Rev. 5:9

A new song. A song of redemption. Thou art worthy to take the book. Jesus was worthy because of Calvary. We are new creatures in Christ.

Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! 2 Cor. 5:17

In reply Jesus declared, “I tell you the truth, no one can see the kingdom of God unless he is born again. How can a man be born when he is old? Nicodemus asked. Surely he cannot enter a second time into his mother’s womb to be born! Jesus answered, I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. John 3:3-5

For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do. Eph. 2:10

The Christian can now sing:
“I’m redeemed by love divine,
Glory Glory Christ is mine, Christ is mine,
All to Him I now resign,
I have been redeemed”

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

When Jesus returned to the father he received all power and dominion and glory, and a kingdom that all people, nations, and languages, should serve him. Read my comments on Daniel 2:44 where it says that in the days of these kings the God of Heaven will set up a kingdom that will stand forever. Peter declared in Acts 2:30 that when Jesus was resurrected from the dead that he ascended on high and received the throne of David. All the powers of Hell cannot destroy the kingdom of Christ. Herod couldn’t kill him! The Pharisees couldn’t confuse him! Nero couldn’t crush Him! Atheist can’t dethrone Him! Diocletion couldn’t exterminate him! And the New age cannot replace Him! He is forever and his kingdom will not pass away. The kingdoms set up by men have passed away but the kingdom of Christ remains. Heaven and earth may pass away but his word will not pass away and it is that word that tells us here that the kingdom set up by Jesus Christ will not pass away.

15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

Daniel tell us that his spirit was quivering, his whole body was a frightened and the vision of his head alarmed him.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.
Thus far Daniel knows the dream but he does not know what it means so he asks one of them that stood by to tell him the truth of all this. Isn’t it amazing even after Daniel receives the truth and relates it here in this chapter that the majority of mankind has no more understanding of this truth than hogs know how to ride side-saddle. The one standing next to Daniel made it clear and explained it in detail to Daniel.

17 These great beasts, which are four, are four kings, which shall arise out of the earth.

Here is the truth as it is told to Daniel. The four beasts are four kings or kingdoms. It is impossible to have one without the other. So the concrete is used for the Abstract. They arose out of the earth, that is, they were earthly kingdoms. Notice that verse twenty-three says “The fourth beast shall be the fourth kingdom upon earth.” So you can see that when Daniel uses the word King he also means Kingdom.

18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

The saints took the kingdom because Jesus said that it was the Father’s good pleasure to give you and I the kingdom.

Fear not, little flock; for it is you Father’s good pleasure to give you the kingdom. Luke 12:32

Saints were in the kingdom according to the Apostle Paul in his epistle to the Colossians.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Col. 1:13,14.
If we are not translated into the kingdom then we do not have forgiveness of sins. Remember that the new birth puts you in Christ kingdom. John wrote that he was in the kingdom when he penned the book of Revelation.

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. Rev. 1:9

Jesus said to Peter that he would give him the Keys of the Kingdom.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Mt. 16:18, 19

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

Daniel could have inquired about the other three kingdoms but his primary concern was the fourth kingdom. See verse seven for comments regarding it being dreadful and stomping its enemies.

See my comments on verses seven and eight. There has never been a nation on earth except Rome that meets the requirements of this chapter.

Daniel saw a beast coming out of the sea. John tells us in the book of Revelation that the waters out of which the beast rose was the sea of humanity.

Then the angel said to me, The waters you saw, where the prostitute sits, are peoples, multitudes, nations and languages. Rev. 17:15
What John saw was a nation rising from a chaotic condition of many nations. It was out of this condition that the Roman power came. He had ten horns. The ten horns represent the 10 kingdoms over which she ruled: Sir Isaac Newton listed them in his book published in 1733 with the names that they were known by at that time, as we look at a modern map we will find the names that occur below.

1. German empire
2. Austrian Empire
3. Belgium
4. Holland
5. France
6. Spain
7. Italy
8. Switzerland
9. Portugal
10. Great Britain

This Beast has passed through seven heads of Government: The Roman Empire passed thru seven heads of government. The World Book Encyclopedia lists the seven heads of government that Rome passed through.

1. 7 Kings ruled for about 200 years
2. Consuls
3. Tribunes
4. Decemvirs
5. Dictators
6. 65 Emperors ruled in Rome for 5 centuries
7. Exarchs of Ravenna ruled for more than a century.

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. Rev. 13:7
Rome’s long history was marked with the shedding of the blood of saints. Can anyone doubt that this belongs to the Popes? In 1208 Pope Innocent III warred against the Waldines and Albigines, in which one million perished. From the beginning of the Jesuits 1540-1580 nine hundred thousand were destroyed. One hundred fifty thousand perished by the inquisition in thirty years. In the low lands fifty thousand persons were hanged, beheaded, burned alive or buried alive for the crime of heresy (Christianity). Within 38 years from the edict of Charles V eighteen thousand were executed. The Popes tried to put down the reformation in Germany and Switzerland. The slightest acquaintance of the history of the Popes will convince us that this verse refers to them. The historian W.E.H. Lecky says, “The church of Rome has shed more innocent blood than any other institution that ever existed among mankind, will be questioned by no protestant who has a complete knowledge of history.”

Some historians have estimated that the persecuting hands of Rome have been reddened by the blood of fifty million saints. I doubt that anyone can come close to the exact number.

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

Let’s look at the three who fell: The First Horn was the Exarchate of Ravenna. They belonged to the Greek Emperors. This was the capitol of their dominions of Italy. It revolted at the instigation of the pope and was seized by Astoifhus, king of the Lombards who made himself master of all Italy. The pope asked aid from France-Pepin marched to Italy and forced the Lombards to surrender all territories in all Italy to the popes, the year was 755 AD. The Second Horn was the kingdom of the Lombards who were troublesome to the popes. The dominions of the pope were invaded by Desiderius, in the time of Pope Adrin I. The pope summoned France and Charles the Great (son of Pepin) who invaded the Lombads and put an end to their kingdom and gave a great part of their territory to the pope. The year was 774. The third was the States of Rome-they subjected to the
popes in a civil sense. Formerly ruled by a senate and had elected both the western emperors and the popes. So for the first time the world beheld a Christian Bishop invested with all the powers of a temporal prince. The year 775 to 796. Sir Isaac Newton elaborated in great detail in chapter seven of Newton on the Prophecies.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

The same horn that had now gained control over the Western churches It set the pope up above the judicature of the Roman Senate, and above that of a Council of the Italian and French Bishops; and was more stout than his fellows and was beginning to flex his arm by making war on the saints that did not agree with the catholic church. The falling away that was predicted by the Apostle Paul in II Thess. 2:3-12 was underway.

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

We learn from this verse that God convened Heavens Court and the case was tried and judgment was given in behalf of the Saints of the Most High. Time came for the Saints of the Most High to possess the kingdom. All the history books will show in vivid detail how she made war against the saints until the Protestant Reformation when the Saints of the most High were granted judgment from on High in their behalf. Heavens court had decided in favor of the Saints on High and the Little Horn would no longer control the world. The Protestant Reformation was the fulfillment of prophecy.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.
See my comments on verse seven. We know that the fourth beast was the Imperial Roman Empire which fell in the year of 476 AD. And the Little Horn, the pope, gains control of the kingdom of Europe for the next 1260 years.

24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

Daniel again tells us about the ten horns and the little horn that rises and subdues three kings. He wants us to see the truth of all this.

25 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.

The little horn, the pope, was to speak great words against the most High. No ruler, king or potentate has ever spoke such great swelling words as the pope. She claims that Peter was the first pope and conveyed all the powers upon the pope. She claims that the popes are the judges of the living and the dead. She claims authority above all and subject to none. She claims that she holds the place of God Almighty on this earth. She claims that the pope is the vicar of Jesus Christ. She claims that no one on earth can be saved unless he is in subjection to the pope. She claims that she is infallible. The author of this book know that these are lies, lies, lies. Daniel further states that she would wear out the saints of the Most High. I hold in my hand a history of the persecutions by Lecky vol 2. Christians were hunted like criminals over the mountains. Their ears were torn from the roots, they were branded with hot irons, their fingers were wrenched asunder, the bones of their legs were shattered in the boots, and every ingenuity in the art of torture was used by the popes. She persecuted to the full extent of the power of her clergy.
The church of Rome has inflicted a greater amount of unmerited suffering than any other religion that has ever existed among mankind.”

Read Antichrist in Our Midst by Rand Winburn and Fox’s book of Martyrs, by John Fox, and as you follow the trail of blood the evidence is overwhelming and the material voluminous.

The popes also changed times and laws.
She claimed the power to make Kings and unmake Kings, and throughout her reign in the dark ages she exercised this power to the fullest extant.

She changed the laws respecting the Lord’s Supper.
She set up images.
She instituted Celibacy of the clergy. In 1075 pope Gregory declared all clerical marriages invalid. This was the greatest mass divorce in history.

She changed the 10 commandments.
She done away with the 2nd. commandment and made two out of the 10th. By making two out of the 10th. She has 10 commandments.
In general she claims absolute control of all religion.

However, God says that all this would be given into her hand until a time and times and the dividing of time. Now it doesn’t require one to be a rocket scientist to figure that out. The first pope was Boniface III, 503 AD. And 1260 years later, Napoleon Bonaparte took the pope prisoner and locked him up in exile and all the ten kingdoms of Europe have been shorn from her. Her world dominion has shrunk to the 97 acres of the Vatican empire. Daniel and the Apostle John in the book of Revelation prophesied all this. I have in my library over 3,000 thousand volumes and the descriptions of her crimes have no end.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

Could anything in history be more literally fulfilled. The judgment shall sit: Almighty God presided over the case and rendered the verdict that her dominion would be taken away. The
ten kingdoms of Europe hated her but none dared to challenge her power till the days of the Protestant Reformation. Today she does not control a single one of the countries of Europe. Finally, God says in this verse that he will consume and destroy her unto the end. Read the book: The Decline And Fall Of The Roman Church by Malachi Martin and you will begin to realize that her own prelates see her downfall. Her pedophilia and homosexual priest are helping to destroy her.

Pope Paul VI said The Devil has entered the Church, and there is smoke around the altar.  

27 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.

The kingdom and dominion shall be given to the Saints of the Most High. She who sat upon many waters, the city that ruled the world no longer rules a single country. Her ecclesial control has shrank and freedom of religion has spread among all the nations of Europe and in every town and hamlet you can find Protestant Churches and she doesn't lay a hand on them. No more inquisitions, no more torture chambers, no longer are we menaced by Vatican officials, no more arrests of dissenters, no longer do we suffer the indignity and coercive enactment of former popes, no more atrocities by the Anti-Christ, no more executions of heretics by her ecclesiastics. Her long period of tyranny has come to an end! I join with heaven in saying,

Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. Rev. 19:1,2
I wonder if you noticed that “hath avenged the blood of his servants at her hand.” Ever wonder about the French Revolution, ever wonder why it was a catholic army that arrested and put down the papal power? Need I tell you that it was all by her own hand! Need I tell you that the Almighty God had told this in prophecy centuries before it took place!

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

Daniel was grieved in his spirit in the midst of his body, and the visions of his head troubled him. After what Daniel seen in the vision and having wrote it down and thought about it he was troubled in thought and he turned pale. When you dear reader take a step back in time and read the History of Babylon, Medo-Persia, Greece, Rome and the Little Horn, you will drop in your tracks. You will wonder why people still support this system of evil. Daniel wanted to know the “truth of all this.” Now, you know the truth of all this!
In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

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

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

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.
11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

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

13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man’s voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

20 The ram which thou sawest having two horns are the kings of Media and Persia.

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.
25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

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

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

**INTRODUCTION**

Standing by the river a vision comes to Daniel regarding a ram with two horns and one was taller than the other. Later in the chapter he tells us that the ram is the Medo-Persian Empire and the two horns are the two powers and that the highest horn is the Persians. He sees the ram pushing West, North and South and none could stop him. He had conquered all regions from the Caspian Sea to Egypt. Then he sees a goat with one horn, later in this chapter he identifies the goat as the king of Greece (Alexander the Great). Daniel sees the goat run into the ram with all his fury. When Alexander's army met Darius on the field of battle, at Arbela, Granicus and at Issus he had thirty five thousand soldiers and Darius had five hundred thousand. In the first battle Alexander lost five hundred and Darius lost one hundred thousand. As the prophet says: 'he ran into him with all his fury'. The goat became great (ruled the world) and his horn was broken (Alexander died) and four horns sprang up in it place. (His four generals will rule the world). A little horn sprang up from the Seleucid’s that ruled Syria, his name was Antiochus Epiphanies who attacked the Holy Land and desecrated the temple and took away the daily sacrifice for twenty three hundred days. The exposition section will describe in detail this foul character.
EXPOSITION

1 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

In the year of 548 BC which was the third year of the reign of Belshazzar a vision came to Daniel. He was probably twenty-one when he was exiled and about eighty six years old at this time. A vision may occur when awake or in ecstasy; however the former one occurred when he was asleep Dan. 7:1. The representation would seem to have been made to pass before his mind in open day and when fully awake.

2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Daniel was living in the Palace in the city of Shushan (Susa) in Persia. When he seen the vision he was standing beside the Ulai River. However, at this time the Babylonian empire was still in existence and will continue until 539 B.C. It was probably a summer palace. Daniel was a high ranking government official and therefore could be at any one of the palaces. This city is now a gloomy wilderness inhabited by lions, hyenas and other beasts of prey.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

In this vision he sees a Ram with two horns and one was higher than the other. In verse 20 Daniel says that the ram with the two horns are the two kings of Persia. So, the vision will be about the Medo-Persian empire. This empire consisted of 127 provinces and extended from India to Ethiopia, the boundaries of the then known world. Two horns represent the two powers, the Medes and the
Persians, and one higher than the other means that the Persian power rose higher than the Medes. Verse 20 tells us that the two horns are the two kings of Media and Persia.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

In the previous verse we learned that the Ram was the Empire of Medo-Persia. This ram was extending its possessions in three directions. East is not mentioned because none of her conquests were in that direction. She pushed West and conquered Babylonia, Mesopotamia, Syria, and Asia Minor. She pushed North and conquered Colchis, Armenia, Iberia, and the regions around the Caspian Sea. She pushed South and conquered the regions of Palestine, Ethiopia, Egypt, Libya. It became great and had subdued to itself a large portion of the world, extending from India to Ethiopia.

5 And as I was considering behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

In the vision Daniel sees a he goat with one horn. The goat represented the Greek or Macedonian empire. The goat touched not the ground surely represents the swiftness of the movement of Alexander’s army.

The rough goat is the king of Grecia; and the great horn that is between his eyes is the first king. Daniel 8:21

The Greeks were known as the goat people from antiquity. It is remarkable that Alexander’s son by Roxana was named Alexander Aegus, or the son of the goat, and some of Alexander’s successors are represented in their coins with goat’s horns. Bronze figures of a goat have been found as a symbol of Macedon. When Alexander came to Jerusalem a group of priests met with him and showed him
the prophecies of Daniel and he perceived that they referred to him and so he bestowed great favors upon the Jews. I will quote a portion of what Josephus wrote in his book Antiquities of the Jews.

“And when he understood that he was not far from the city, he went out in procession, with the priests and the multitude of the citizens. The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha, which name, translated into Greek, signifies a prospect, for you have thence a prospect both of Jerusalem and of the temple. And when the Phoenicians and the Chaldeans that followed him thought they should have liberty to plunder the city, and torment the high priest to death, which the king’s displeasure fairly promised them, the very reverse of it happened; for Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his mitre on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest. The Jews also did all together, with one voice, salute Alexander, and encompass him about; whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind. However, Parmenio alone went up to him, and asked him how it came to pass that, when all others adored him, he should adore the high priest of the Jews? To whom he replied, ‘I did not adore him, but that God who hath honored him with his high priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is that, having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I
believe that I bring this army under the Divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind.” And when he had said this to Parmenio, and had given the high priest his right hand, the priests ran along by him, and he came into the city. And when he went up into the temple, he offered sacrifice to God, according to the high priest’s direction, and magnificently treated both the high priest and the priests. And when the Book of Daniel was showed him wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended. And as he was then glad, he dismissed the multitude for the present; but the next day he called them to him, and bid them ask what favors they pleased of him; whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired. And when they entreated him that he would permit the Jews in Babylon and Media to enjoy their own laws also, he willingly promised to do hereafter what they desired. And when he said to the multitude, that if any of them would enlist themselves in his army, on this condition, that they should continue under the laws of their forefathers, and live according to them, he was willing to take them with him, many were ready to accompany him in his wars.”

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

Alexander the Great, king of Macedonia, conquer of the Persian Empire, was probably the greatest military geniuses of all times. He conquered the world in 12 years. And he gathered a mighty strong host and ruled over countries, and nations, and kings, who became tributaries unto him. On his way to conquer Tyre he passed through Jerusalem and the High Priest showed Alexander the prophecies
of the prophet Daniel. When he read the sacred writings he was convinced that he was the person mentioned as the “Goat with one Horn” Armed with this information Alexander is ready to take on the Persian Empire. The greatest and most impressive battle of all was when Alex met the King of Persia by the name of Darius. While Darius awaited his reinforcements in Babylon, Alexander was thrusting south across the rocky, volcanic uplands of Cappadocia, under a burning August sun. Between them and the coastal plain stretched the great barrier of the Taurus Mountains. The only pass was a deep, twisting canyon. Alexander, understandably, anticipated trouble at the Gates; but there was no one guarding the pass thru the Taurus Mountains. Alexander himself said afterwards that he never had a more amazing piece of luck in his entire career. Having defeated the Persian Empire, which ruled from India to Ethiopia, over 127 provinces. From this time forward no one could defeat Alexander.

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

This represents the fierceness and fury with which he attacked the Persians at the Granicus, at Ittus, and Arbella, with which he overthrew and invaded their country. Alexander acted as if he were furiously enraged---on the eve of the battle, Darius sent ten chief relatives to sue for peace. When they had presented their conditions to Alexander. He said, “heaven cannot support two sons, nor the earth two masters.” So, the goat with one horn stomped the ram with two horns. Any world history book will give you the full story of Alexander the Great conquering the world.

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.
The Prophet said that when he was strong that the great horn (Alexander) would be broken and that four notable ones would rise up from the four winds. At the age of 33 He drank the Herculean cup and laid in a drunken coma for 10 days before he expired. The kingdom did not go to his sons but was divided among his four generals and they ruled the empire which was divided into North, South, East and West (the four winds). The following quote is from the Nicene Library.

Again, the sons of Greece celebrate Alexander the Macedonian as the conqueror of many and diverse nations; yet we find that he was removed by an early death, before he had reached maturity, being carried off by the effects of revelry and drunkenness. His whole life embraced but the space of thirty-two years, and his reign extended to no more than a third part of that period. Unsparing as the thunderbolt, he advanced through streams of blood and reduced entire nations and cities, young and old, to utter slavery. But when he had scarcely arrived at the maturity of life, and was lamenting the loss of youthful pleasures, death fell upon him with terrible stroke, and, that he might not longer outrage the human race, cut him off in a foreign and hostile land, childless, without successor, and homeless. His kingdom too was instantly dismembered, each of his officers taking away and appropriating a portion for himself. And yet this man is extolled for such deeds as these.” 24

The following quote is from the First Book of Machabees. It informs us of Alexander’s parentage and homeland, that he was a noted warrior that he lived to the age of 33 and when he died he parted his kingdom among his honorable men.

And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece, And made many wars, and won many strong holds, and slew the kings of the
earth, And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted and his heart was lifted up. And he gathered a mighty strong host and ruled over countries, and nations, and kings, who became tributaries unto him. And after these things he fell sick, and perceived that he should die. Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive. So Alexander reigned twelve years, and then died.”

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

Watch carefully, because Daniel says that out of one of them came forth a little horn. So, the little horn must come from one of the FOUR NOTABLE ONES of the previous verse. We therefore identify him as Antiochus Epiphanes. He was the younger son of Antiochus the Great, who usurped the kingdom, to the prejudice of his nephew Demetrius, son, of his elder brother Seleucus Philopator. I will try and lay the facts of history before your mind. Alexander’s kingdom was now divided among his four generals. Seleucus ruled Syria and the East. Lysimachus ruled Blythnia and Thrace, Ptolemy Soter ruled Egypt and Cassander ruled Macedonia.

ALEXANDER’S SUCCESSORS

Alexander’s Principal Generals, soon after his death, divided his empire among themselves. A mortal struggle of twenty-two years followed, during which these officers, released from the strong hand of their master, “fought, quarreled, grasped, and wrangled like loosened tigers in an amphitheater.” The greed and jealousy of the generals, or kings as they were called, were equaled only by the treachery of their men. Finally, by the decisive battle of Ipsus (301 B.C.), the conflict was ended, and the following distribution of the territory made:
Ptolemy received Egypt, and conquered all of Palestine, Phoenicia, and Cyprus.

Lysimachus received Thrace and nearly all of Asia Minor

Seleucus received Syria and the East, and he afterward conquered Asia Minor, Lysimachus being slain.

Cassander received Macedon and Greece.

The succession of princes who reigned in Antioch, from Seleucus to Antiochus Epiphanes, were as follows: By presenting the succession of kings you will readily see that Antiochus Epiphanies was out of one of the four horns.

1  Seleucus Nicator, B.C. 312-280.
2  Antiochus Sotor, his son, 280-261
3  Antiochus Theos, his son, 261-247
4  Seleucus Callinicus, his son, 247-226
5  (Alexander), or Seleucus Ceraunus, his son, 226-223.
6  Antiochus the Great, his brother, 223-187
7  Antiochus Epiphanes, his brother, 176-164

It was not long until the others, leaving only two, absorbed two of these divisions, which occupy our attention. Namely Syria and Egypt. These two kingdoms will hereafter in Daniel be referred to as the Kingdom of the North (Syria) and Kingdom of the South (Egypt). There was constant hostility toward each other. This present verse has to do with the Kingdom of Syria, and one of its kings who was one of the most vile and wicked men in history. He will be pushing south toward Egypt, East toward Persia, and toward the pleasant land, (Palestine).

10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them
The following quote from the History of Josephus about Antiochus Epiphanes will show how he fulfills the prophecy of Daniel 8:9-27. It will further expose all the futuristic interpretations that are prevalent today.

“At the same time that Antiochus, who was called Epiphanes, had a quarrel with the sixth Ptolemy about his right to the whole country of Syria, a great sedition fell among the men of power in Judea, and they had a contention about obtaining the government; while each of those that were of dignity could not endure to be subject to their equals. However, Onias, one of the high priests, got the better, and cast the sons of Tobias out of the city; who fled to Antiochus, and besought him to make use of them for his leaders, and to make an expedition into Judea. The king being thereto disposed beforehand, complied with them, and came upon the Jews with a great army, and took their city by force, and slew a great multitude of those that favored Ptolemy, and sent out his soldiers to plunder them without mercy. He also spoiled the temple, and put a stop to the constant practice of offering a daily sacrifice of expiation for three years and six months. But Onias, the high priest, fled to Ptolemy, and received a place from him in the Nomus of Heriopolis, where he built a city resembling Jerusalem, and a temple that was like its temple concerning which we shall speak more in its proper place hereafter. Now Antiochus was not satisfied either with his unexpected taking the City, or with its pillage, or with the great slaughter he had made there; but being overcome with his violent passions, and remembering what he had suffered during the siege, he compelled the Jews to dissolve the laws of their country, and to keep their infants uncircumcised, and to sacrifice swine’s flesh upon the altar; against which they all opposed themselves, and the most approved among them were put to death. Bacchides also, who was sent to keep the fortresses, having these wicked commands, joined to his own natural barbarity, indulged all sorts of the extremist wickedness, and tormented the worthiest of the inhabitants,
man by man, and threatened their city every day with open destruction, till at length he provoked the poor sufferers by the extremity of his wicked doings to avenge themselves. 27

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

I will be quoting extensively from the book of First and Second Machabees, which contains the history of this period. No one can understand this section of the book of Daniel who has not read the Machabees. A little information will be given at this time concerning these books. These books contain the history of the people of God under the command of Judas Machabeus and his brethren. These books were not received by the Jews as canonical. But were received as history, however during the middle ages, namely, the Catholic Church at the council of Florence (1439) and council of Trent (1545-1563) deemed them canonical and added them to the Old Testament. They are not found today in any of our Protestant Bibles. The author of this commentary regards them as accurate history and there can be no doubt of their authenticity.

And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude, And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof; And the table of the shewbread, and the pouring vessels, and the vials. and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off. He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found. And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. Therefore there was a great mourning in Israel, in every place where they were; So that the princes and elders
mourned, the virgins and young men were made feeble, and the beauty of women was changed.28

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

The following composite of historical facts and forensic evidence should convince any Bible believer that Antiochus Epiphanes fulfills these scriptures.

And pollute the sanctuary and holy people: and should forbid holocausts and sacrifices and atonements to be made in the temple of God. That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: To the end they might forget the law, and change all the ordinances. And whosoever would not do according to the commandment of the king, he said, he should die. In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city. And when they had rent in pieces the books of the law which they found, they burnt them with fire. 29

13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

This conversation was regarding the time limit that God would permit the TRANSGRESSION OF ABOMINATION to last. The collation of historical facts presented in this commentary is overwhelming. Since the average reader may not have access to the books of Machabees, extensive quotes are embodied in this book.
And whosoever was found with any the book of the testament, or if any committed to the law, the king’s commandment was, that they should put him to death. Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.  

Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda.  

For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel. Thus they shed innocent blood on every side of the sanctuary, and defiled it: Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her. Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach her honour into contempt. As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.  

Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.  

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.  

This calculation would equal six years and one hundred and ten days. From the time that Antiochus Epiphanes entered Jerusalem and took away the daily sacrifice till the cleansing of the temple was 2300 days. 171 B.C. to 165 B.C. Wow! God’s Word and history’s connection proves that prophecy is true in every detail.
Maccabeus and his company, the Lord guiding them, recovered the temple and the city: But the altars which the heathen had built in the open street, and also the chapels, they pulled down. And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread. When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations. Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu. And they kept the eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts. Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place. They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews. And this was the end of Antiochus, called Epiphanes. 34

They established a feast of Dedication and each year celebrated it. We are told in John 10:22 that Jesus was in Jerusalem at the feast of Dedication and walked in the Temple in Solomon’s porch.

15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

Under divine orders, someone appears before Daniel in the form of a human being. I will reserve comments on this person until chapter ten verses five and six.
And I heard a man’s voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

He looked like a man, he talked like a man but he had a divine mission, which was to instruct Gabriel to reveal the meaning of the vision to Daniel.

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

It is evident and collaborated with scripture truth that the time of the end is not the end of the world, but the latter end of the verse declares that the time of the end shall be the vision. In other words 150 years later Antiochus Epiphanes who is the main subject of the vision will be brought down to the grave and the temple rededicated and temple worship restored.

Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

Daniel was lying face down, unconscious, as though he was in a trance or a dead faint. Now the angel Gabriel touches him and set him in an upright position.

And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

Wow! Gabriel is going to reveal the remaining events of the scene. The rest of the chapter will reveal the secret. There is to be an end to the Medo-Persian, Grecian Empire and of the little horn. The vision ended with the downfall of the little horn (Antiochus Epiphanes) This is THE END that verse 17 and 19 are referring too. It is the end of the INDIGNATION created by Antiochus Epiphanes.
Some pervert the word of God by trying to show that this is the end of the world, nothing could be further from the truth.

20 The ram which thou sawest having two horns are the kings of Media and Persia.

Nothing could be plainer. Cyrus and Darius the Kings of Media and Persia.

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

No wonder Alexander the Great liked the book of Daniel because he could see himself in the prophecy. Daniel, thru the telescope of prophecy, saw the rise of Alexander the Great about 200 years before it happened.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

The single horn is broken and from its roots comes four horns. Alexander the great was broken and his four generals divided the empire and ruled over it. Alexander’s kingdom was now divided among his four generals. Seleucus ruled Syria and the East. Lysimachus ruled Blthynia and Thrace, Ptolemy Soter ruled Egypt and Cassander ruled Macedonia.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

Please note that “in the latter time of their kingdom” a king of fierce countenance should stand up. This give us double proof that it was Antiochus, called Epiphanes. The following will provide verification of the people, date, and events to establish evidence that it could be none other than Antiochus Epiphanes.
And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks. In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow. So this device pleased them well. Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen; Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen: And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief. Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms. Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death. Thus they got the strong cities in the land of Egypt and he took the spoils thereof. Moreover king Antiochus wrote to his whole kingdom, that all should be one people, And every one should leave his laws: so all the heathen agreed according to the commandment of the king. Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath. For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land, And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: And pollute the sanctuary and holy people: Set up altars, and groves, and chapels of idols, and sacrifice swine’s flesh, and unclean beasts: 35
Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land; 

And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

At which time according to the commandment they (Antiochus Epiphanes et al) put to death certain women, that had caused their children to be circumcised. And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. And there was very great wrath upon Israel.

It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine’s flesh, and were tormented with scourges and whips. But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers. Then the king, being in a rage, commanded pans and caldrons to be made hot: Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on. Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus, The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his
song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants. So when the first was dead after this number, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body? But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did. And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life. 39

He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were of perfect age, and to sell the women and the younger sort. 40

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Antiochus’ policy was slick, he pretended and promised peace, then when he caught them off guard he would destroy them. He ran his course and was finally destroyed and a human hand never touched him. The Eternal God that he had opposed struck him with a plague unlike any ever described in medical journals. This man literally rotted in his tracts. He stank so bad that he himself could not stand the smell. In the final days of his life he was carried in a horse litter (A horse litter was composed of two shafts that were fastened to the collar of the horse and extended about three feet behind the horse to which were affixed a type of lounge) and he pleaded with God (to no avail) that if God would spare his life he would renovate and restore the temple beyond it original glory, become a Jewish proselyte, have himself circumcised, give all Jews civil rights and serve the God he had blasphemed. But, God broke him without
hand and he died in a strange land in unparalleled agony. Halleluiah, Halleluiah, Halleluiah!

And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink. 41

Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves. And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes. 42

And I thought with myself, Into what tribulation am I come, and how great a flood of misery is it, wherein now I am! for I was bountiful and beloved in my power. But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause. 43

But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: or as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts; And that most justly: for he had tormented other men’s bowels with many and strange torments. Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass, And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horse-litter, shewing forth unto all the manifest power of God. So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army. And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink. He therefore, being plagued, he began
to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment. And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself if he were God. This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus, That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common buryingplace,) he would set at liberty: And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens: And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices: Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God. 44

Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains. 45

Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness, The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion. And after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude, And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. And when he had taken the spoils of the city, he set it on fire, and pulled down the house, But the women and children took they captive, and possessed the cattle. Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them. And they put therein a sinful
nation, wicked men, and fortified themselves therein. They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare and walls thereof on every side. 

So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

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

Daniel is to keep the vision secret (for the time being) for it pertains to many days hence. He will in chapter eleven tell the full story.

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

Daniel lost consciousness; he was exhausted, ill for several days, too sick to go to work, told his boss that he was unable to discharge his duties. The vision had taken its toll on Daniel both mentally and physically.
IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments;

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God belong mercies and forgivenesnesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured
upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

17 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;
ECHO

21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

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

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

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: 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.

27 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, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

INTRODUCTION

Somewhere hidden in the archives of Babylon was a copy of Jeremiah’s scroll. This scroll was probably sixty feet long, rolled on a cylinder and stored in a round elongated wooden or pottery cylinder and protected for safekeeping. Daniel’s eyes came to rest on the twelfth verse of the twenty-fifth chapter. Now he knows for sure that all the exiles (war prisoners children and grand children) will return to Jerusalem. Insomuch as time is drawing close when will
it happen? After all God could rescind the agreement on the basis that Israel had not fulfilled their end of the bargain (Covenant). It is amazing that Daniel gets all that he prayed for and more than he bargained for. First Gabriel tells Daniel that he came to give him skill and understanding. Here is the sum of that understanding: From the Persian decree to rebuild Jerusalem to the Messiah will be 483 years, then three and one half years later he will be crucified and three and one half years later the Gentiles will be called to the kingdom. This commentary will give you all the details.

EXPOSITION

1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

Daniel makes it clear that the Darius that he is talking about is the son of Ahasuerus. This Darius succeeded Belshazzar, and was the immediate predecessor of Cyrus. The prophet is very precise in pinpointing the date in which he was privileged to read a copy of Jeremiah’s book. There were fourteen Monarchs who reigned 207 years till Alexander the Great subdued the last prince in 331 B.C. Here is the list of the Kings and the amount of years and or months they reigned.

538 BC Cyaxares II reigned 2 years.
536 BC Cyrus reigned 7 years
529 BC Cambyses reigned 7 years and 5 months
522 BC Smerdis reigned 7 months
521 BC Darius Hystaspis reigned 36 years
485 BC Xerxes I reigned 21 years
464 BC Artaxerxes Longimanus reigned 40 years & 3 Months.
424 BC Xerxes II reigned 2 months
424 BC Sogdianus reigned 7 months
423 BC Darius Nothus reigned 19 years
404 BC Artaxerxes Mnemon reigned 46 years
358 BC  Darius Ocius reigned 21 years (Took the name of Artaxerxes)
337 BC  Arsies reigned 2 months
335 BC  Darius Codomanus reigned 4 months

It was during the reign of this last king that Alexander the Great conquered the Persian Empire.

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

The Jews were forbidden to practice their religion in Babylon, however there must have been a private collection of the scrolls hid somewhere, anyway Daniel has the privilege of reading from Jeremiah’s scroll. Daniel knew that the captivity had started in 606 B.C. he subtracts 70 years from that date and arrives with the year of 536 B.C.

And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. Jer. 25:12

3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

Both Nehemiah and Job do a similar thing.

And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, Neh. 1:4

To set ones face unto the Lord is equal to saying that he made a firm resolution, or commitment. Daniel is requesting God’s grace,
he will go without food, dressed in a hair cloth garment, this piece of cloth was woven from course animal hair and usually used for sacks, he would wrap a piece of it around himself and tie it with leather throngs. Then he put ashes on his head.

And he took him a potsherd to scrape himself withal; and he sat down among the ashes. Job 2:8

4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

Daniel pleaded with the Great and dreadful God, his plea was like a lawyer in the court room who cites a precedent in order to get a similar ruling from the judge. He pleads with the God who keeps the covenant and mercy to them that love him. He is pleading that somehow God will not rescind the seventy year agreement on the basis that his people have not keep their end of the agreement. Remember that agreements are between two parties, therefore if the party of the second part does not live up to the agreement then the party of the first part will not be obligated to keep his part of the bargain. Therefore, Daniel is going to plead the case in prayer and fasting and sackcloth and ashes that God will bring the people of Israel back to their homeland and restore the former things, although Israel has not done its part and is not worthy of being restored.

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

Daniel confessed that he and his people had swerved from God’s injunctions and regulations, that they had rebelled, transgressed, back-slid, apostatized, and turned from Gods ordinances.
Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

Listen to the testimony of scriptures.

And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: Ex. 32:9

Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; I Sam. 8:19

Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear. 2 Ch. 24:19.

And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. Jer. 32:33

As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. Jer. 44:16

But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Zech. 7:11

O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

We know, that with the Lord there is righteousness and integrity. But, with us there is a look of shame, Daniel makes it plain that the whole country, including exiles and slaves and war prisoners, all were living a life of shame for their transgressions. Daniel is not merely confessing the sins of the nation at this moment and time but for eons past.
8 O Lord, to us belong confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

Daniel begins at the top of the rung of the ladder and works his way down. He confesses that sin was not just among the lower class but that it had permeated the whole nation like a malignant cancer.

9 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;

Although man had been a rebel God had shown mercies and forgiveness.

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

All of Israel had flouted the laws of God that had been handed down to them by the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

God had rained down on them the curses that they had been warned about in the Law of Moses, which they had ignored.

But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy
land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. Deut. 28:15-20

The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. Deut. 28:36

The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: Deut. 28: 49,50

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

If God had failed to uphold his word then we could not put any reliability in any thing that he might have to say. It was imperative that God corroborate and substantiate what the prophets had uttered. It is noteworthy to see that everything that happened to Israel was previously forecast by God’s servants. The curse, embodied in the oath, was written by Moses, which left them with a written record of God’s wrath if they turned from him to the heathen practices.

13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

The misfortune that came upon them was clearly written in the Law of Moses, but this people had ignored the warnings. They
could have prevented the calamity but chose rather to plunge deeper into their iniquity. The prophets warned of the impending doom and disaster but instead of changing course they chose to kill the messengers.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

Because Israel done nothing to appease, nothing to propitiate, no supplication, God brought the evil that the prophets had warned them of upon them. God had warned them of the time and watched the right moment to bring this disaster upon them. The fact that God kept his word and brought the calamity upon them proves that he is a righteous God. Many today decry God bringing disaster upon people and nations saying: “If God is good and kind he could not punish people with disaster.” If God had failed to do so then his word would be meaningless.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

Daniel in his plea before the Judge of all the earth is offering an impassioned plea reminding God that when He brought Israel out of Egypt He gained renown. But, the impoverished people in captivity have become a byword and a shame. Therefore, if God would hear his plea and answer his prayer he could bring the city that lies in ruins back to its former glory and grant favors upon his people. Daniel is not pleading with God to do this because they deserved to be rewarded but rather to give honor to God.

16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for
the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

First, Daniel acknowledges that the problems are their own fault, that they had brought it upon themselves. However, in view of the mocking from the heathen, the shame they had borne for seventy years, and had been a byword among the nations, he now asks God to remove the reproach.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake.

Make no mistake about it God was angry and furious about what Israel had done. I cannot over emphasize the fact that God is righteous, to do less than he done would mean that he was unrighteous. When judges sentence criminals to the gallows or life in the slammer it is righteous judgment. Daniel is in no way claiming that the punishment was too harsh or unjust. He now is asking Heavens court to cause “thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake.” This was an earnest plea for God to favorably regard the temple had was in ruins. And, I hasten to add at this time that before the chapter is ended that Daniel will receive a favorable nod from the Judge of all the earth that he is going to restore the Temple. (Alleluia)

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

This is a passionate plea for God to open his eyes and see the miseries and the state of Jerusalem and then to respond, not because of their good works or holiness but rather out of his great compassion and tender mercy.
19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

The plea continues and now he offers a triple request. First he asks God to hear, second he asks God to pardon, and third he asks God to perform. Again he asks God to do it because they belong to him and it is his city and they are called by his name.

20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

Daniel was still occupied with the business of praying and fully aware of the sins of his relatives of past generations and the present, he is presenting a bold plea to the throne of grace.

21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation

The evening sacrifice began at three in the afternoon. It was one of the stated times of prayer and Daniel according to custom was in prayer when suddenly he is touched by an angel.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

Gabriel said that the purpose of his appearance was to enlighten, to make Daniel skilful in understanding and to give him discernment.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.
Gabriel tells Daniel that when he had begun praying about the matter that word was dispatched to him that he was to relay to Daniel. So Gabriel was now in the presence of Daniel to give him full instruction regarding the events of the future; namely, the rebuilding of the walls of Jerusalem, rebuilding of the temple, coming of the Messiah, crucifixion, confirmation of the covenant, reconciliation, bringing in everlasting righteousness, anointing of the Most Holy, causing the sacrifice to cease and the desolation of Jerusalem. The following verses will be what Gabriel was instructed to show Daniel.

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

Remember from verse 2, Daniel was praying that God would fulfill his promise to Jeremiah and end the Babylonian captivity after 70 years—now coming to an end. Daniel didn’t ask for more, but he sure got it! After an exhortation that would encourage the fainthearted, Gabriel proceeds not only to affirm that God would fulfill His promise to His people, but also to deliver one of the most miraculous prophecies found in scripture: when the Messiah would come.

The angel Gabriel picks up from the prophecy Daniel was reading in Jeremiah:

And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. Jeremiah 25:11,12.

For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my
good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive. Jeremiah 29:10-14.

From these verses, he knew that the 70 years was coming to a close. However, Gabriel revealed additional information regarding the coming of the Messiah.

The seventy weeks that are determined upon Israel is generally understood as seventy weeks of years. This being true, it would equal 490 years. These 490 years would bring about what God’s people had longed for from the beginning: the coming Messiah, the one through whom all nations would be blessed, the one to take away the sin of the world, the righteous one, the anointed…Jesus.

The following note is from the side column in the 1672 edition of the Geneva Bible. This note shows clearly that the scholars of that era believed that Daniel’s prophecy of the 70 weeks brought us to the Messiah.

He alluded to Jeremiah’s prophesy, who prophesied that their captivity should be seventy years; but now God’s mercy should sevenfold exceed his judgment, which should be four hundred and ninety years, even to the coming of Christ.”

King James Bible with Geneva Bible Notes 1672

This verse gives the whole picture—a summary of the whole 70 weeks, concentrating on the climatic conclusion. Now the three last verses of this chapter give detail to the prophecy, pinpointing the times and dates important events would happen. Clearly God wants
all men to know that Jesus is Christ, the promised Messiah. Praise God!

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks: the street shall be built again, and the wall, even in troublous times.

The challenge is to know and understand that from the commandment to restore and to rebuild Jerusalem unto the Messiah (Jesus) would be 69 weeks of years (483 years). The prophecy starts with the commandment to rebuild Jerusalem. There were four commandments issued by the Persian kings relating to the return and rebuilding of Jerusalem:

1. Ezra 1:1-14, First year of Cyrus. (537 BC) Under the leadership of Zurubbabel
2. Ezra 6:1-12 Second year of Darius (520 BC) Under the leadership of Haggai.
4. Neh. 2:1-8 Twentieth year of Artaxerxes (444 BC) Under the leadership of Nehemiah

To understand the prophecy is to understand the commandments and the story behind them. The return of God’s people began when God moved the heart of the Persian king, Cyrus. He made the following decree:

Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth
in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem. Ezra 1:2-4 (537 BC)

Only the foundation of the temple was laid, however because of the opposition posed by Rehum and his cohorts. He wrote a letter to Artaxerxes, the new Persian King, to seek an injunction against the rebuilding of the walls etc. This letter was written in 529 BC (about 128 years before the 490 year count begins.) The following is a copy of the letter:

This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls thereof set up, by this means thou shalt have no portion on this side the river. Ezra 4:11-16 (529 BC)

When Artaxerxes read the letter and considered the matter he issued a ‘cease and desist’ order:
The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? Ezra 4:18-22. (529 BC)

Armed with the “stop work” order Rehum, and his associates haste to Jerusalem to enforce the order:

Now when the copy of king Artaxerxes’ letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia. Ezra 4:23,24. (529 BC)

For the next 16 years the work was halted. No sooner than the order was issued till there was a shake-up in the Persian line of kings. Finally Zerubbabel and some of the chief fathers decided to re-start the construction project.

Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them. Ezra 5:1-2 (539-521 BC)
Another letter is written (this time to Darius the new King) seeking an enforcement of the former injunction. Here is a copy of that letter:

The copy of the letter that Tatnai, governor on this side the river, and Shetharboznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king: They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace. Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls? We asked their names also, to certify thee, that we might write the names of the men that were the chief. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God. And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made governor; And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place. Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished. Now therefore, if it seem good to the king, let there be search made in the king’s
ECHO

treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter. Ezra 5:6-17. (539-521 BC)

Wow! Watch what is going to happen. The King issues an order to check the archives for the original decree. He then, not only issues a decree for the continuation of the construction but that it be paid for by the Persian Government and further issues a “do not interfere” order.

Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be built, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; Ezra 6:1-3: (520 BC)

Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king’s goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. Ezra 6:8 (520 BC)

Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. Ezra. 6:11 (520 BC)

And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day
of the month Adar, which was in the sixth year of the reign of Darius the king. Eza. 6:14,15. (520 BC)

Now the temple was rebuilt, but only some of the Israelites had returned to inhabit the broken city of Jerusalem. That is, until the decree of Artaxerxes in 457 BC:

Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel. Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee, Forasmuch as thou art sent of the king, and of his seven counselors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; And to carry the silver and gold, which the king and his counselors have freely offered unto the God of Israel, whose habitation is in Jerusalem, and all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem: That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem. And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king’s treasure house. And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra
the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily.” Ezra 7:11-21

Finally, the Temple is restored (although not in its former glory), and everyone who wanted to return did so. Jerusalem was rebuilt. However, the walls were left in ruins. That is, until Nehamiah heard about it. With letters from King Artazerges in hand, he returned to Jerusalem to rebuild the walls in 444 BC (Neh 2).

Now that we have the background of four decrees relating to the return and rebuilding of Jerusalem, we must analyze to determine which fits the prophecy. Simply put, here is the essence of the four decrees:

1. Rebuild the Temple, 537 BC.
2. Rebuild the Temple, 520 BC.
3. All the Israelites may return 457 BC.
4. Rebuild the Walls, 444 BC.

The rebuilding of the Temple and the walls were very important events, but Jerusalem was really rebuilt when the nation was permitted to return (with funds) and rebuilt their homes and livelihood. A short time later, the walls were built to protect the newly restored city from their enemies. This was done in troublesome times, as their neighbors did everything they could to stop it.

So the decree of 457 BC is the decree referred to by the revelation given to Daniel. Then he promised that Messiah the Prince would come 483 years later, i.e. 26 AD – the very year Christ, our Savior, was baptized, anointed by the Holy Spirit, and was identified by God the Father when He said “this is my beloved Son.” John also identified him as the Christ.

We know Jesus was baptized in 26AD because according to Luke 3:23, Jesus was 30 years old at His baptism and it was the 15th Year of Tiberius (Luke 3:1). It is firmly established in history that this was 26 AD.

One further note, that there seems to be something significant about the first 49 years (seven ‘sevens’) of the 483-year period. This may refer to the period by which the Lord would still speak through the prophets, Malachi being the last of the old testament prophets, about 450-400 BC.
26 And after threescore and two weeks shall Messiah be cut off, but not for himself; 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.

Now the time after the 69 weeks is described. Remember that there were 7, then 62 weeks (49+434 years), bringing us to the time after 26 AD.

The interpretation of this verse has led to many diverse explanations of the meaning of the prophecy. I believe this stems from the view that this is the 70th week. The prophecy says that these events would happen after 26 AD, which would include the 70th week, but also time after that. The Messiah was cut off when He was crucified 3 ½ years later in 30 AD.

Daniel tells us that the people of the prince shall come and destroy the city. It is clear from a close analysis of the text that the destruction of Jerusalem is not figured in the 70 times 7 (490 years). This refers to Titus, the Roman Prince, who came one generation later, burned the temple, and destroyed the city. The city was desolate and there was no Jewish Nation until 1948. Although there is now a Jewish Nation, the temple has not been rebuilt nor has there been a return to animal sacrifices. The city was made desolate. The Romans overran the city, destroying all that was in their path. This has been done. Here is more historical background:

For that it was a seditious temper of our own that destroyed it, and that they were the tyrants among the Jews who brought the Roman power upon us, who unwillingly attacked us, and occasioned the burning of our holy temple, Titus Caesar, who destroyed it, is himself a witness, who, during the entire war, pitied the people who were kept under by the seditious, and did often voluntarily delay the taking of the city, and allowed time to the siege, in order to let the authors have opportunity for repentance. \(^{48}\) Josephus

...they occasioned the fulfilling of those very prophecies belonging to their own country; for there was a certain ancient
oracle of those men, that the city should then be taken and the sanctuary burnt, by right of war, when a sedition should invade the Jews, and their own hand should pollute the temple of God. Now while these zealots did not [quite] disbelieve these predictions, they made themselves the instruments of their accomplishment. 49

27 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, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The covenant was confirmed in the midst of the last or 70th week of years. Jesus, the Messiah, was anointed at the end of the 69th week of years. 3 ½ years later (in the midst of the week) He was crucified. At the day of Pentecost the new covenant was confirmed and ratified. The following scriptures will prove that:

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Heb. 9:15,17

Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By which will we are sanctified through the offering of the body of Jesus Christ once for all. Heb. 10:9,10.

This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Heb. 10:16, 17.
Pentecost confirmed the covenant, but only for the Jews. The covenant had not yet been confirmed for the many (i.e. the gentile world) until one very important event 3 ½ years later. Acts 10 records the story of Cornelius—the first gentile converted to the Way. This event happened just as it did for the Jews at Pentecost (Acts 10:47). So, the confirmation of the Gentiles at the end of the 70th week brings fulfillment to this prophecy, and to the promise God made to Abraham almost 2000 years earlier.

The overspreading of abominations and making desolate occurred around 70 A.D. when Titus the Roman General invaded the land of Israel and burned the Temple.

On the following page is a timeline that will help us put this prophecy in historical perspective:
Nebuchadnezzar Invaded Judea (606 BC)
Destruction of Jerusalem (586 BC)
Jews Return to Begin Rebuilding Temple,
Cyrus (539-536 BC) Ez 1:1-5, Jer 5:11
2nd Decree (Darius) -
Finish Temple (519 BC) Ez 6:1-8
Decree of Artaxerxes to Ezra (457 BC) Ez 7:11-16
Leads 2nd Band Back to Jerusalem
Commencement to Rebuild Jerusalem
Decree of Artaxerxes Neh 2:1-8,
Wall Finished (444 BC) Neh 4-6
Malachi (400-450 BC)

Jesus' Birth
Jesus' Baptism (26 AD)
Jesus' Crucifixion (30-33 AD)
Calling of Gentiles, Cornelius Acts 10
Destruction of Jerusalem by Titus (70 AD)
Note: Messiah comes first: Ps 118:26,
Dan 9:26, Hag 2:7-9, Zech 11:3
IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

2. In those days I Daniel was mourning three full weeks.

3. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

5. Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

6. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

11. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.
12. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

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

15. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18. Then there came again and touched me one like the appearance of a man, and he strengthened me,

19. And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

INTRODUCTION

Daniel mourned over the state of the nation. They had left Babylon but were still in Persia. For twenty-one days he fasts and prays. On April 24th. 537 B.C. he had a heavenly visitor. Daniel shook like a reed in a strong wind. He hears some reassuring words:
Gabriel said that Michael had come to help him with the prince of Persia. Somehow the prince of Persia was trying to thwart heavens plans. Gabriel assures Daniel that his prayer had been heard but he had to attend a more urgent matter and now he had come to Daniels aid. Upon the news of what would befall his people in the latter days Daniel becomes weak and fell on the ground. The angel strengthened Daniel and encouraged him to be strong. The angel said he had to go and fight with the prince of Persia for the prince of Greece shall come. You will not need a master’s degree to figure this out. Here is a hint: The prince of Greece is Alexander the Great, the goat man who comes against the prince of Persia. More details are waiting for you in the exposition.

EXPOSITION

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

The vision is true. Its meaning will unfold through this chapter. The time appointed was long, that is, it stretched out over a long period of time. It was about events in the distant future. Only God knows the future. Daniel is writing in the third person and says that he understood the thing. The vision was clear to him as concerning its meaning.

2 In those days I Daniel was mourning three full weeks.

Daniel was sad and troubled over the state of affairs that his Nation was in. Although they had left captivity they were still in Persia and the city of Jerusalem was still in ruins. Plans were being made for their return but there lay hardships ahead as they traveled over the land to reach their destination.
3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

For the next 3 weeks Daniel will be fasting and praying. He had been accustomed to the best of food prepared by the top chiefs of Persia, but now he chooses to eat only the course and disagreeable food. His personal appearance was also neglected during this period. It was a dry climate and oils were used on the skin to prevent dry skin. He doesn’t use any moisturizers during this period.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

On the twenty forth day of the first month or corresponding to our calendar this would be April 24th 537 B.C. Daniel was beside the river Hiddekel (later known as the Tigris which flows into the Persian Gulf).

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz.

The clothes that he was wearing indicated the importance of the mission and the dignity of the person. In the book or Revelation we have a similar description. (Rev. 1:14,15). The description here and in the book of Revelation is nowhere applied to angels or mortals.

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

The vision or revelation about to be given and which will occupy this chapter and the next chapter is conveyed to Daniel by the person so described in this verse. His body was like beryl, that is, it glistened like topaz. Beryl is a “mineral of great hardness, occurring in green
and bluish-green six-sided prisms. His face was like lightening: Compare this to the mount of transfiguration in Mt. 17. His arms
and feet were like the color of polished brass. And the voice of his
words like the voice of a multitude. I suppose this to mean that the
voice was strong, clear and distinct.

7 And I Daniel alone saw the vision: for the men that were with
me saw not the vision; but a great quaking fell upon them, so
that they fled to hide themselves.

I am not sure who was with Daniel, but whoever they were they
were afraid and ran away and hid. Daniel was the only one to see
the vision.

8 Therefore I was left alone, and saw this great vision, and
there remained no strength in me: for my comeliness was
turned in me into corruption, and I retained no strength.

Daniel had turned the color of death and his strength had deserted
him.

9 Yet heard I the voice of his words: and when I heard the voice
of his words, then was I in a deep sleep on my face, and my
face toward the ground.

Daniel was laying face down on the ground, in a senseless
position.

10 And, behold, an hand touched me, which set me upon my
knees and upon the palms of my hands.

Compare this with Revelation 1:17. At this point he was probably
trembling and too tottery to stand up. He will gradually get enough
strength back to stand upright.

11 And he said unto me, O Daniel, a man greatly beloved,
understand the words that I speak unto thee, and stand
upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

These are the reassuring words that Daniel needed to hear. However, he wants Daniel to listen carefully and intently to what he has to say. He further instructs him to stand upright and when he stood up he was shaking like a leaf.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

“Fear not,” are the favorite words of Jesus. The heavenly being says, “I heard you 24 days ago and have now come to answer your prayer.” He was 24 days late and just on time! I am come for “thy words,” implies that Daniels supplication and prayer was heard. Weeks and months and years may lapse but the prayer of the righteous avail much. When Daniel started his fasting and praying he had no idea that it would end like this way. Can you imagine what he would have been like if he had known that he would have a heavenly visitor? No one knows how or when God will answer. Delay may seem long, but the answer will be sweet.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

For 21 days he was withstood by the Prince of the kingdom of Persia. Listen carefully. It was not the prince of heaven, but the prince of Persia that withstood the heavenly messenger. The word prince means a leader, commander, chief or a person of noble estate. It could mean a prime minister or one who has authority within the kingdom of Persia. This prince was working in opposition to the plans of God and therefore it was necessary to counteract his plans. During the prayer of Daniel, a Persian prince was making plans
contrary to the will of God. Somehow the councils of Persia were preventing the plans that Heaven had in mind from going forward.

So Michael, the Archangel, comes to aid Gabriel in the matter. Exactly how they worked through the governing process is not revealed. It is evident that resistance was coming from all quarters. It was necessary, therefore, that the minds of these men be secured for God’s divine purposes about the return of the exiles to their homeland, and rebuilding of Jerusalem. I am going to sum it all up by saying, “victory was obtained, minds were changed in the council chamber, God prevailed and the exiles return on schedule.” It must have been a “hard sell” during this protracted period of time. I am not going to engage into too much supposition regarding how the angels changes the minds of these councilors, but we continually see decisions made in accordance with prophecy, and we are certain that God had a hand in the affairs of that nation.

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

The answer to Daniel’s prayer extended far beyond what he had been praying for. It extended far into the future, as we will discover in the next two chapters.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

Daniel was completely overcome with the understanding of the events that were to happen. If God were to lay the future of this nation before you and cause you to understand it in minute detail you would set your face toward the ground and become speechless. You would probably fall flat on the ground and never say a word.

16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision
my sorrows are turned upon me, and I have retained no strength.

Remember that in verse ten a hand touched him and set him upon his knees, now a hand touches his lips. Remember that he was so stricken that he couldn’t talk. He speaks of retaining no strength. No doubt his vital signs changed. His blood pressure rose. He was terrified by the presence of Gabriel. It was like a sword in his heart. He was pale as a corpse and weak as water.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

Even though his lips have been touched, he feels incapable of speaking in the presence of such a holy one. He recognized his lowly condition and his rank in the presence of one from heaven. Picture Daniel so overcome that he has shortness of breath and weakness of body.

18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

This is the third time that he has been touched, but this time the touching is to reinvigorate Daniel. When Jesus was in garden of Gethsemane he received strength from an angel.

And there appeared an angel unto him from heaven, strengthening him. Luke 22:43

19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

Again he repeats what he had said in verse eleven, but adds the words, “fear not, be strong, yea, be strong.” It was a touch and
encouraging words that restored Daniel’s strength. It gave him courage and restored his heart.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

Now you know why I came to you. He had told him in verse fourteen “Now I am come to make thee understand what shall befall thy people in the latter days.” The angel says he still has to fight with the Persian prince and then he would have to prepare to do battle with the prince of Greece. History has revealed that the two nations of Persia and Greece met in battle.

21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

The scripture of truth is the only place you can find what will be in the future. Soothsayers, necromancers, magicians, etc. cannot reveal the future. Only God knows the future. Gabriel tells Daniel that No one else knows these things, but Michael your prince. In other words none holds the truths, or knows anything about them, except Michael. No other angel, no prophet, no priest, nor king, and no book on earth written or about to be written has the truth about these things except the “Scripture of Truth.”
Daniel 11

539 B.C.

Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

6 And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

9 So the king of the south shall come into his kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.
11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

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

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.
22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.
23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.
24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers’ fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.
25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.
26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.
27 And both these kings’ hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.
28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.
29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.
30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.
31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.
32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.
33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.
34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

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

41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.
45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

INTRODUCTION

Remember that in chapter ten, God revealed to Daniel what would befall his people in the latter end. In this chapter he downloads the whole story. First, the fourth king of Persia (Xerxes) will stir up the king of Greece (Alexander the great). Just at the peak of his triumphancy, Alexander will be broken and his kingdom divided towards the four winds of heaven. A novice at history will immediately realize that Alexander’s kingdom went to his four generals. The remaining part of the chapter tells the story of the king of the North (Syria) and the king of the south (Egypt). The king of the North (Antiochus) divorces Laodice in order to marry Bernice, the daughter of the king of the South. Their son would rule the North kingdom (Syria). The angel tells Daniel that this prenuptial marriage agreement will not stand. The exposition will tell about the divorce, disinheriting, poisoning, murder, and with them the historical fulfillment of prophecy.

A branch was to come up out of the root of Laodice and enter the kingdom of the north (Syria). This too was fulfilled under Ptolemy Euergetes. The marriage of Cleopatra (daughter of Antiochus, king of (Syria) to Ptolemy king of Egypt was arranged in order to exploit the kingdom of Egypt. The rise of Antiochus Epiphanies, one of the worst men in history, is discussed in the exposition. This chapter represents the climax of Daniel’s prophecy. A great blessing awaits those who learn how specific and detailed God’s revelation is.
A
CHRONOLOGICAL TABLE
OF THE
NORTHERN KINGDOM,
KINGS OF SYRIA
KNOWN AS THE SELEUCIDAE

<table>
<thead>
<tr>
<th>Year</th>
<th>King</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>323 B.C.</td>
<td>Seleucus Nicator</td>
<td>33 years.</td>
</tr>
<tr>
<td>279 B.C.</td>
<td>Antiochus Soter</td>
<td>19 years.</td>
</tr>
<tr>
<td>260 B.C.</td>
<td>Antiochus Theus</td>
<td>15 years.</td>
</tr>
<tr>
<td>245 B.C.</td>
<td>Seleucus Callinicus</td>
<td>20 years.</td>
</tr>
<tr>
<td>225 B.C.</td>
<td>Seleucus Creanus</td>
<td>3 years.</td>
</tr>
<tr>
<td>222 B.C.</td>
<td>Antiochus the Great</td>
<td>36 years.</td>
</tr>
<tr>
<td>187 B.C.</td>
<td>Seleucus Philopator</td>
<td>11 years.</td>
</tr>
<tr>
<td>175 B.C.</td>
<td>Antiochus Epiphanes</td>
<td>11 years.</td>
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A
CHRONOLOGICAL TABLE
OF THE
SOUTHERN KINGDOM,
KINGS OF EGYPT
KNOWN AS THE PTOLEMY’S

<table>
<thead>
<tr>
<th>Year</th>
<th>King</th>
<th>Reign</th>
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</thead>
<tbody>
<tr>
<td>304 B.C.</td>
<td>Ptolemy Soter</td>
<td>20 years.</td>
</tr>
<tr>
<td>284 B.C.</td>
<td>Ptolemy Philadelphus</td>
<td>38 years.</td>
</tr>
<tr>
<td>246 B.C.</td>
<td>Ptolemy Eurgetes</td>
<td>25 years.</td>
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</table>
I thought it necessary to provide a guided tour through chapter eleven because it contains extensive historical quotes and may be difficult to follow. Machabees is the key to understanding the eleventh chapter of Daniel.

Daniel begins by telling us that he will show us the truth. We should be eager to hear and understand the truth. We are told that the forth king of Persia (Xerxes) will pick a fight with Alexander the Great and that Alexander will gain control of the world, however he will lose his life and his kingdom will be divided. His wife, Roxana and his son Alexander Aegus, will not inherit the kingdom but it will pass to his four generals. Only two of the four kingdoms survive for long. So, this chapter will be about these two kingdoms, namely the kingdom of the North (Syria) and the kingdom of the South (Egypt).

Later Bernice, who is the daughter of the Egyptian king (Ptolemy Soter), marries the Northern king (Antiochus Theos), but he must first divorce his wife Laodice. An agreement is made that the heir of Bernice will inherit the Northern Kingdom (Syria). When his father-in-law dies, the Northern king (Syria) decides to divorce Bernice and remarry Laodice, his former wife, and thus forfeit the agreement.

However, she doesn’t trust him, so she poisons her husband (Antiochus Theus) and then proceeds to have her husbands second wife Bernice and her son murdered so that her children will inherit the throne. She and her son seek political asylum, but are found and killed along with the Egyptians that accompanied her.

Her brother, Seluccus Callinicus, (who is out of her roots,) becomes the king of Syria, and decides to declare war on Egypt, but fails and returns home. Then his sons gather a large army and attack Egypt again, but Egypt won. The Syrian king will be back yet again with a larger army. Some Jews will ally themselves with this Syrian
king, Antiochus the Great, and help him gain victory but this will only prove their undoing.

It looks as though this Syrian king is unbeatable. Antiochus the Great will capture Sidon, attack Jerusalem, set up a garrison in Jerusalem, and control all of Palestine. Antiochus the Great will give his daughter Cleopatra to the Egyptian king, but this proves to be another Syrian blunder; for she was loyal to her husband and the arrangement backfired. Antiochus the Great will attack the coasts of Asia Minor and the Roman general, Scipio will defeat him, taking most of his territory at the Battle of Thermopylae and Magnesium.

The Syrians become bridled with heavy taxes imposed on them by the Romans. The new Syrian king, Seleucus Philopater, will “raise their taxes” and lose his life robbing temples in order to pay war reparations. The new heir to the throne will be set aside by Antiochus Epiphanes—a man who uses flattery and hypocrisy to gain control of Syria. This contemptible ruler will be successful in war, will be shrewd, and cunning. He will be worse than anyone before him when he sets up an idol of his god Jupiter Olympus in the Temple and sacrifices swine on God’s altar, additionally, he destroys many Jews.

Antiochus Epiphanes will be successful in war over great armies like that of the Egyptian king, Ptolemy Philopator. He will depose Onias, who is the Prince of the covenant. He will wage war against the Machabees (Jews) and persecute Israel. Again he (Epiphanes) will attack Egypt but this time he will lose because the Roman ships of Chittum will come to the aid of Egypt and take much territory away from Antiochus Epiphanes.

Finally, God sends a plague upon Antiochus. This homosexual apostate, Jew hating, vile, and treacherous man begins to rot piece by piece. In his final stages of the disease he thinks he can bargain with God for clemency. He starts by promising to get circumcised, thus become a Jew. He continues by promising to replace all that he plundered and go through this world heralding the praises of God. Additional information will be found on this liar and deceiver in the exposition.
1 Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

At this time Cyrus and Darius are joint rulers. After the demise of the Babylonian Empire the rulers of the Persian Empire needed confirmation and strengthening. Read carefully the last verse of chapter ten and you will see that the angel Gabriel is the person who is giving this strength to Persia.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

If you have been waiting for the drama to unfold then you are in for a historical treat unlike anything you have ever dreamed. After the Angel assures Daniel that he is going to show the truth. He begins by showing him that there will be three kings in Persia, followed by a fourth, very strong king. History records their names as Cambyses, Smerdis, and Darius Hystaspia; and the fourth as Xerxes. The angel tells Daniel about the future events passing briefly over the first three kings and hastens to the fourth one. He says that the fourth king would have riches and would stir up the realm of Grecia. This fourth king would be so hostile that he would stir up trouble and finally anger the king of Grecia by his hostile encroachments that would break out.

Xerxes plundered temples, pillaged, and burnt until he was the richest monarch of the east. God had told the prophet Isaiah one hundred and seventy years before the event, that the two leaved gates would be left open, and that the treasures, hidden in secret places, would be opened for Cyrus. While this passage in Isaiah refers to Cyrus we must remember that Xerxes inherits his riches from his predecessors, as well as the plunder and taxes he imposed on the empire himself.
And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. Isa. 45:3

The fulfillment of this prophecy is substantiated by several historians:

The first expedition (493 B.C.) against Greece was sent out under Mardonius, the son-in-law of Darius. The land troops were defeated in Thrace, and the fleet was shattered while rounding Mount Athos. Mardonius returned without having set foot into the region he went to conquer. The second expedition—Darius, full of fury, began at once raising a new army. Meanwhile heralds were dispatched to demand the surrender of the Grecian cities. Many sent back earth and water, the oriental symbols of submission; Sparta and Athens refused, Sparta throwing the envoys into a deep well, and bidding them find there the earth and water they demanded.  

For eight years all Asia was in preparation (for the expedition against Greece). Levies were made upon all the provinces from India to Macedonia. Vast contingents of war galleys, and transport ships. War with Greece was felt in every quarter of Asia.

Xerxes thus levied his army searching out every region of the continent. For from the reduction of Egypt, he was employed four whole years in assembling his forces, and providing things necessary for the expedition. Xerxes, in four years which followed on the reduction of Egypt, continued incessantly to make the most gigantic preparations for his intended attack upon Greece...Forty-nine nations, according to Herodotus, served under his standard.
Now we know what is meant in the prophecy when the angel says, “he shall stir up all against the realm of Grecia.”

All these expeditions, and many others if there have been any besides them, are not to be compared with this one. For what nation did not Xerxes lead out of Asia against Greece?

As Xerxes readied Persia, a new king is installed in Grecia.

In a congress of all the states except Sparta, he (Philip) was appointed to lead their united forces against Persia. But while preparing to start he was assassinated (336 B.C.) at his daughter’s marriage feast. Alexander, his son, succeeded to Philip’s throne and ambitious projects. Though only twenty years old, he was more than his father’s equal in statesmanship and military skill. Thebes having revolted, he sold its inhabitants as slaves, and razed the city, sparing only the temples and the house of Pindar the poet. This terrible example quieted all opposition. He was at once made captain-general of the Grecian forces to invade Persia, and, soon after, he set out upon that perilous expedition from which he never returned. In 334 B.C. Alexander crossed the Hellespont with thirty thousand infantry and four thousand five hundred cavalry. He was the first to leap on the Asiatic shore. Pressing eastward, he defeated the Persians in two great battles, ---one at the river Granicus, and other at Issus.54

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

This mighty king was Alexander the great. This quotation from the history books will confirm what the Angel said to Daniel:

The peculiar feature of this body was that the men were armed with huge lances twenty-one feet long. The lines were placed so that the front rank, composed of the strongest and
most experienced soldiers, was protected by a bristling mass of five rows of lance-points, their own extending fifteen feet before them, and the rest twelve, nine, six, and three feet respectively. Formed in a solid mass, usually sixteen ranks deep, shield touching shield, and marching with the precision of a machine, the phalanx charge was irresistible. The Spartans, carrying spears only about half as long, could not reach the Macedonians.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

The Prophet said that when he was strong that a mighty King would stand up, and that the dominion would be great (World Wide) and that he would do as he pleased and that the Kingdom would be broken. Alexander would be broken and that four notable ones would rise up from the four winds. At the age of 33 He drank the Herculean cup and laid in a drunken coma for 10 days before he expired. The kingdom did not go to his son, but was divided among his four generals. They ruled the empire which was divided into North, South, East and West (the four winds). Syria and the East was under the head of General Seleucus. Blthynia and Thrace was under General Lysimachus. Egypt was under General Ptolemy Sotor and Macedonia was under General Cassander. Finally Daniel says that the kingdom shall be plucked up, even for others beside those. I will show in this chapter that although it passed to the four generals it will eventually go to someone else.

5 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.
After the death of Alexander the kingdom wrangled and fought for about 20 years and then it was divided into four kingdoms. Two of these kingdoms were short lived. Now the prophecy only speaks of two. The two that remained were Syria, ruled by Seleucus Nicator (North), and Egypt, ruled by Ptolemy Soter (South). These two kingdoms were hostile toward each other. At times they pretended friendliness but it was short lived. The King of the South was Ptolemy Soter who ruled over Egypt and the King of the North was Seleucus Nicator one of Alexander’s princes, and ruled over Syria and the country’s East of Syria. The king of the North (Seleucus Nicator) had much more territory and was indeed strong above him (Ptolemy, the king of the South.) The scripture is correct in that Egypt the South is strong, but this other prince (Syria) will be even stronger. We know this stronger prince as (Seleucus Nicator).

6 And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

The remaining portion of this chapter has direct bearing upon the king of the North and the king of the South. The use of the words “end of years” meaning of course after some years. Here is how it all happened. Antiochus Theos attains the Northern throne, and was tired of the war between him and Ptolemy Soter of the South. So peace was made on the terms that Antiochus would divorce his wife Laodice and marry Bernice who was the daughter of Ptolemy Soter, king of the South. The agreement was ratified by both sides and it was further agreed that the son from this marriage would inherit the throne. So, after having two sons with Laodice (his half-sister) Antiochus divorced her and married Bernice. Watch carefully what is going to happen. Daniel says that she shall not retain the power of the arm, that is, she shall be given up.

Following the death of Ptolemy Soter, Antiochus Theos decides to divorce Bernice and take back his ex-wife, Laodice. Laodice, not
DANIEL

trusting Antiochus Theos, decides to murder him. So, she has his food poisoned. She did this to secure the kingdom for her son. In the meantime, she decides to have Bernice and her sons killed. This like many love triangles met with nothing but disappointment. Bernice and her son escape for a time, only to be found and murdered along with her helpers—just as prophesied. These comments are just an echo of history:

As soon as Antiochus Theos had received intelligence of the death of Ptolemy Philadelphus, his father-in-law, he divorced Bernice, and recalled Laodice and her children. This lady who knew the variable disposition and inconstancy of Antiochus, and was apprehensive that the same levity of mind would induce him to supplant her, by receiving Bernice again, resolved to improve the present opportunity to secure the crown for her son. Her own children were disinherited by the treaty made with Ptolemy; by which it was also stipulated that the issue Bernice might have by Antiochus should succeed to the throne, and she then had a son. Laodice, therefore, caused Antiochus to be poisoned...Laodice, not believing herself safe as long as Bernice and her son lived, concerted measures with Seleucus to destroy them also; but that princess, being informed of their design, escaped the danger for some time by retiring, with her son, to Daphne, where she shut herself up in the asylum built by Seleucus Nicator; but being at last betrayed by the perfidy (treachery) of those who besieged her there, by the order of Laodice, first her son, and then herself, with all the Egyptians who had accompanied her to that retreat were murdered in the basest and most inhuman manner. 56

Antiochus Theus, as soon as he heard of the death of King Ptolemy Philadelphus, his father-in-law, removed Berenice from his bed, and again recalled unto him Laodice and her children. But she knowing the unsteady and fickle humour of Antiochus, and therefore fearing that he might, upon as light change of mind, again recall Bernice, as he had her, resolved to make use of the present opportunity to
secure the succession of her son. For, by the late treaty with Ptolemy, her children were to be disinherited, and the crown to be settled on the children which Bernice should bear unto him and she already had one son by him. For the affecting of this design, she procured Antiochus to be poisoned by the servants, and then, on his death, did put one Artemon, that was very much like him, into his bed, to personate him as sick, till she should have brought her matters to bear; who acting his part well, the death of the king was not known, till by orders forged in his name, her eldest son by him, Seleueus Callinicus, was secured of the succession; and then the death of the king being publicly declared, Seleucus ascended the throne without any opposition, and sat in it twenty years. But Laodice not thinking him safe in the possession which he had thus take of it, as long as Berenice and her son lived, designs were laid to cut them both off, which Bernice being informed of, she fled with her son to Daphne, and here shut herself up in the asylum which was built in that place by Seleucus Nicator. But she being circumvented by the fraud of those who, by the appointment of Laodice, did there besiege her, first her son, and afterward she herself, were villainously slain, with all the Egyptian attendants that came with him. And hereby was exactly fulfilled what was foretold by the prophet Daniel concerning this marriage (Dan. 11:6.) that is, that “neither he (that is, Antiochus king of the north) nor she (that is, Berenice, daughter of Ptolemy king of the south) should continue in their power; but that he (that is, King Antiochus) should fall, and that she (that is, Berenice,) being deprived of him that strengthened her( that is, of her father who died a little before,) should be given up with those that brought her (that is, that came with her out of Egypt, and her son, whom she brought forth to be cut off and destroyed. 57

I do not believe that any prophecy could have been fulfilled in so clear, so perfect and irrefutable manner as this.
7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

There should one arise out of a branch of her roots in his estate, that is, Ptolemy Euergetes, who springing from the same root with her, as being her brother, did stand up in the estate of Ptolemy Philadelphus his father, whom he succeeded in his kingdom; and that “he should come with an army, and enter into the fortress of the king of the north, and prevail against him, and should carry captive into Egypt the gods of the Syrians, with their princes and with their precious vessels of silver and gold; and so should come, and return again into his own kingdom. 58

Bernice is dead but this did not end the matter, for out of her roots shall one stand up in his estate, which shall come with an army. Here is the story: Bernice the daughter of Ptolemy Soter, who is now divorced by the King of the North (Antiochus) is hiding in exile, where she thinks everything is safe. However, she is killed with her son. Her brother takes revenge upon Laodice and has her killed. The following extracts from a history book tells the whole story.

While Bernice (daughter of Ptolemy Philadelphus and former wife of Antiochus Theos) continued shut up and besieged in Daphne, the cities of Lesser Asia (or Asia Minor), hearing of her distress, commiserated (sympathized) her case, and immediately, by a joint association, sent an army toward Antioch for her relief; and Ptolemy Euergetes, (Also known as Ptolemy III), her brother, hastened thither with a greater force out of Egypt for the same purpose. But both Bernice and her son were cut off before either of them could arrive for their help; whereupon both armies turning their desire of saving the queen and her son into a rage for the revenging of their death, the Asian forces joined the Egyptians for the effecting of it, and Ptolemy, at the head of both carried all
before him; for he not only slew Laodice, but also made himself master of all Syria and Cilicia, and then passing the Euphrates, brought all under him as far as Babylon, and the River Tigris, and would have subjugated to him all the other provinces of the Syrian Empire, but that a sedition arising in Egypt during his absence called him back to suppress it. 59

8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

As we unfold the events of history in the year of 246 B.C. We will find that Ptolemy III, (Euergetes) Invaded Syria to avenge the death of his sister Bernice. He conquered Syria as far North as Antioch and was pressing towards Babylon when he was informed that trouble was brewing at home, so he headed back to Egypt. He brought back with him idols (gods) and a vast treasures. The following quotation from ancient history will give us the facts surrounding Ptolemy III.

And therefore, having appointed Antiochus and Xantippus, two of his generals, the former of them to command the provinces he had taken on the west side of Mount Taurus, and the other to command the provinces he had taken on the east side of it, he marched back into Egypt, carrying with him vast treasures, which he had gotten together, in the plunder of the conquered provinces; for he brought from them with him forty thousand talents of silver, a vast number of precious vessels of silver and gold, and images also to the number of two thousand five hundred, among which were many of the Egyptian idols, which Cambyses, on his conquering Egypt, had carried thence into Persia. These Ptolemy (son of Philadelphus and brother of Bernice) having restored to their former temples, on his return from this expedition, he thereby much endeared himself to his people 60
Ptolemy plundered and carried back into Egypt 40,000 talents of silver, a vast number of gold and silver vessels and 2,500 images (gods). Let me remind you that in verse two the angel tells Daniel “I will shew thee the truth” Now you have the truth in black and white. It is also noteworthy at this time to point out that his kingdom stood longer than the kingdom of the North.

9 So the king of the south shall come into his kingdom, and shall return into his own land.

So the King of the south, who was Ptolemy Euergetes, having heard of unrest in his homeland returns to Egypt.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

As I quote a page from the history book you will readily see that this prediction was fulfilled.

“The weakness of Philopator, and the mismanagement of the State by Sosibius, who was at once incapable and wicked, laid the empire open to attack; and it was not long before the young king of Syria, Antiochus III, took advantage of the condition of affairs to advance his own pretensions to the possessions of the long-disputed tract between Syria Proper and Egypt.”

Here are some details of the war. Antiochus the Great commenced B.C. 219, by besieging Seleuceia, the port of Antioch, which had remained in the hands of the Egyptian governor of Coele-Syria. He invaded that country, took Tyre, and Ptolemais (Acre), and advance to the frontiers of Egypt. The two sons Seleucus II and Antiochus II are stirred up and the latter one certainly came and overflowed, or passed through Egypt like a flood, even to the fortress.
11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

The king of the south is furious and comes out fighting like a caged animal. He has a vast army and advances against the forces of the North (Syria). Syria falls into the hands of the Egyptian king. Take another look at the history of that period.

“Ptolemy Philopator, was an indolent, effeminate prince. (King of the South...Egypt) It was necessary to excite and drag him, in a manner, out of his lethargy, in order to prevail with him to take up arms, and repulse the enemy, who were preparing to march into his country. At last he put himself at the head of his troops; by the valor and good conduct of his generals, obtained a signal victory over Antiochus (the Great) at Raphia.” 62

It might have been expected that, under the circumstances, he (Antiochus the Great) would have been successful. But the Egyptian forces, relaxed though their discipline had been by Sosibius, were still superior to the Syrians; the battle of Raphia B.C. 217 was a repetition of the lessons taught at Pelesium and Gaza. The invader was once more defeated upon the borders, and by the peace which followed, the losses of the two preceding years were, with one exception, recovered (by Philopator) 63

In the third year of the war, B.C. 217, Philopator marched out from Alexandria in person, with 70,000 foot soldiers, 5,000 mounted calvary and 73 elephants. Antiochus advanced to give him battle, and the two armies met at Raphia, on the eastern edge of the desert. After a vain attempt on the part of Theodotus to assassinate Philopator in his camp an engagement took place, and Antiochus the great was completely defeated. He then made peace, relinquishing all his conquests except Seleuceia. In summary, the king of Egypt is Ptolemy, and the king of Syria is Antiochus. The Egyptian king,
who doesn’t want to fight is forced to defend his territory, however he comes on the scene of battle like a stirred up hornets nest. He wins the battle at Raphia and recovers what had been taken from him two years before.

12 *And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.*

His success goes to his head, his heart is lifted up, this victor is elated. He wins big time but he will not follow up on his successes. This arrogant ruler will let victory go to his head. This verse becomes clear when we read the following history.

Antiochus III lost upwards of ten thousand foot and three hundred horses and four thousand of his men were taken prisoners. Philopator, having marched, after his victory, to Jerusalem was so audacious as to attempt to enter the sanctuary, (“his heart shall be lifted up”); and being returned to his kingdom, he behaved with the utmost pride toward the Jews, and treated them very cruelly. He might have dispossessed Antiochus of his dominions had he taken proper advantage of his glorious victory; but he contented himself with recovering Coele-Syria and Phoenicia, and again plunged into his former excesses. 64

Ptolemy (Philopator) having thus regained these provinces, made a progress through them; and, among other cities which he visited in his perambulation, Jerusalem was one that had this favor from him. He took a view of the temple, and there offered up many sacrifices to the God of Israel, and made many oblations to the temple, and gave several valuable donatives to it. But, not being content to view it only from the outer court, beyond which it was not lawful for any gentile to pass, he would have pressed into the sanctuary itself, and into the holy of holies in the temple, where none but the high priest only, once a year, on the great day of expiation, was to enter. This made a great
uproar all over the city. The high-priest informed him of the sacredness of the place, and the law of God which forbade his entrance thither. And the priests and Levites gathered together to hinder it, and all the people to deprecate it; and great lamentation was made everywhere among them on the apprehension of the great profanation which would hereby be offered to their holy temple, and all hands were lifted up unto God in prayer to avert it. But the king, the more he was opposed, growing the more intent to have his will in this matter, pressed into the inner court; but, as he was passing farther to go into the temple itself, he was smitten from God with such a terror and confusion of mind, that he was carried out of the place in a manner half dead, On this he departed from Jerusalem, filled with great wrath against the whole nation of the Jews, for that which happened to him in that place, and venting many threatenings against them for it.” 65

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

As we delve further into the king of the north (Antiochus the great) and of Ptolemy Philopator king of the south we will see that the Syrian king built up his forces and will once again seek to capture territories belonging to Egypt. Here is the history on this important verse.

Antiochus, after he had ended the war beyond the Euphrates, raised a great army in those provinces. Finding, fourteen years after the conclusion of the first war, that Ptolemy Epiphanes, who was then but five or six years of age, had succeeded Philopator his father, he united with Philip of Macedon, in order to deprive the infant king of his throne. Having defeated Scopas (a general conducting the war on behalf of the infant king) at Pium, near the source of the river Jordan, he subjected the whole country
which Philopator had conquered, by the victory he gained at Raphia. 66

He (Antiochus III) then turned towards the eastern frontiers of the realm, against Parthia and Bactria; penetrated into Northern India and organized a formidable army, including a hundred and fifty Indian elephants. In 204 Philopator died; and the Egyptian crown devolved on his son, Ptolemy V, (Epiphanes) a boy of five years. This circumstance Antiochus meant to utilize. He conquered Coele-Syria, Phoenicia, and Palestine, and gained a decisive victory in 198 at Paneas in Coele-Syria. Peace was then concluded. 67

Antiochus, king of Syria, and Philip, king of Macedon, thinking to serve themselves of the advantage they had by the death of Philopator, and the succession of an infant king after him, entered into a league to divide his dominion between them, agreeing that Philip should have Caria, Libya, Cyrene, and Egypt, and Antiochus all the rest. And accordingly Antiochus forthwith marched into Coele-Syria and Palestine, and partly this year, and partly in the next, made himself master of these provinces, and all the several districts and cities in them. 68

Return of Antiochus from the East, B.C. 205 and resumption of his Egyptian projects. A treaty is made with Philip of Macedon for the partition of the kingdom of Ptolemies between the two powers. War in Coele-Syria, Phoenicia, and Palestine with varied success, terminated by a great victory over Scopas near Panias, B. C. 198. Marriage of Cleopatra, daughter of Antiochus, with Ptolemy V. Coele-Syria and Palestine promised as a dowery, but not delivered. 69

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.
The prophet declares that many will stand up against the king of the south, and history records the events which transpired against the southern kingdom. Here is another quote to reinforce the above comment.

Antiochus, king of Syria, and Philip, king of Macedon, thinking to serve themselves of the advantage they had by the death of Philopator, and the succession of an infant king after him, entered into a league to divide his dominions between them.” 70

Let's look at history and see if the “robbers of thy people” shall fall.

At that time (reign of Ptolemy Epiphanes) Antiochus having passed into Lesser Asia, and there engaged himself in a war with Attalus, king of Pergamus, the minister of Alexandria took advantage hereof to send Scopas with an army into Palestine and Coele-Syria, for the recovery of those provinces; where he managed the war with such success that he took several cities, and reduced all Judea by force, and put a garrison into the castle at Jerusalem; and, on the approach of winter, returned to Alexandria with full honor for the victories he had obtained, and with as great riches, which he had gathered from the plunder of the country. The Jews were at this time very much alienated in their affections from the Egyptian king; whether it were by reason of the former ill treatment of their nation by his father, or for some fresher ill treatment they had received, is not said. It is most likely it was because of the ravages and robberies of Scopas, in his taking Jerusalem the former year; for he was a very covetous and rapacious man, laying his hands everywhere on all that he could get; and therefore, on Antiochus’ marching that way, they willingly rendered all places unto him, and on his coming to Jerusalem, the priests and elders went out in a solemn procession to meet him, and received him with gladness, and entertained him and all his army in their city,
provided for his horses and elephants, and assisted him with their arms for the reducing of the castle where Scopas had left a garrison. 71

Now it happened that the reign of Antiochus the Great, who ruled over all Asia that the Jews, as well as the inhabitants of Coele-Syria, suffered greatly, and their land was sorely harassed; for while he was at war with Ptolemy Philopater, and with his son, who was called Epiphanes, it fell out that these nations were equally sufferers, both when he was beaten, and when he beat the others: so that they were very like to a ship in a storm, which is tossed by the waves on both sides; and just thus were they in their situation in the middle between Antiochus’s prosperity and its change to adversity. But at length, when Antiochus had beaten Ptolemy, he seized upon Judea; and when Philopater was dead, his son sent out a great army under Scopas, the general of his forces, against the inhabitants of Coele-Syria, who took many of their cities, and in particular our nation; which when he fell upon them, went over to him. Yet was it not long afterward when Antiochus overcame Scopas, in a battle fought at the fountains of Jordan, and destroyed a great part of his army. But afterward, when Antiochus subdued those cities of Coele-Syria which Scopas had gotten into his possession, and Samaria with them, the Jews, of their own accord, went over to him, and received him into the city [Jerusalem], and gave plentiful provision to all his army, and to his elephants, and readily assisted him when he besieged the garrison which was in the citadel of Jerusalem. Wherefore Antiochus thought it but just to requite the Jews’ diligence and zeal in his service. So he wrote to the generals of his armies, and to his friends, and gave testimony to the good behavior of the Jews towards him, and informed them what rewards he had resolved to bestow on them for that their behavior. 72

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall
not withstand, neither his chosen people, neither shall there be any strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

For, on his subduing Palestine, he (Antiochus Epiphanes) entered into Judea, “the glorious land;” which was a part of Palestine, and there established his authority, and made it there firmly “to stand,” after he had expelled out of the castle of Jerusalem the garrison which Scopas had left there.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

By grouping these three verses (15,16,17) together you will get the entire story from history and my comment. First lets look at the historical account as recorded in Rollin’s Ancient History.

Antiochus, besieged and took, first Sidon, then Gaza, and afterwards all the cities of those provinces, notwithstanding the opposition made by the chosen troops which the king of Egypt had sent against him. ‘He did according to his own will,’ in Coele-Syria and Palestine, and nothing was able to make the least resistance against him. Pursuing his conquests in Palestine, he entered Judea, ‘the glorious,’ or, according to the Hebrew, ‘that desirable land.’ He there established his authority and strengthened it, by repulsing from the castle of Jerusalem, the garrison which Scopas had thrown into it. This garrison being so well defended that Antiochus was obliged to send for all the troops in order to force it, and the siege continuing a long time, the country was ruined and consumed by the stay the army was obliged to make in it… Antiochus, seeing that the Romans undertook the defense
of young Ptolemy Epiphanes, thought it would best suit his interest to lull the king asleep, by giving him his daughter in marriage, in order to ‘corrupt her,’ and excite her to betray her husband; but he was not successful in his design; for as soon as she was married to Ptolemy, she renounced her father’s interests, and embraced those of her husband. It was on this account that we see her join with him in the embassy which was sent from Egypt to Rome, to congratulate the Romans on the victory which Acilius had gained over her father at Thermopylae.74

Remember that Daniel was to be shown “the truth of all this.” So Antiochus (King of the North) was to come against Ptolemy Epiphanes (King of the South) and in order to make his gains sure he gives in marriage to the king of Egypt (Ptolemy), his daughter, whose name is Cleopatra. His scheme was to corrupt her and that she would act as a spy for her fathers interests. However, she was true to her husband: As the word of God says she would “not stand on his (her father’s) side, neither be for him. Wow! If the Prophet Daniel was not guided by divine inspiration then how did he know this hundreds of years in advance.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

Antiochus, having put an end to the war of Coele-Syria and Palestine, sent his two sons, at the end of the land army, to Sardis, while he embarked on board the fleet, and sailed to the Aegean Sea, where he took several islands and extended his empire exceedingly on that side. However, the prince of the people, whom he had insulted by making this invasion, that is Scipio, the Roman Consul, caused the reproach to turn upon him, by defeating him at Mount Sipilus, and repulsing him from every part of Asia Minor.75
He (Antiochus III) then invaded Asia Minor, and in 195 he crossed the Hellespont, and advanced into Europe. Here he encountered the Romans; but in 190 he was totally defeated at Magnesia by Scipio Asiaticus, and he obtained peace from Rome only on very severe conditions.

As we look at the history of Antiochus and his wars it is apparent that he fulfills the record that the prophet Daniel left us in this verse. Antiochus in his conquests of Islands comes into contact with the Romans and they overpower him and cause him to evacuate the cities of Asia Minor. In the great battles that ensued, Antiochus’ loses to the Roman general Scipios and he had to pay dearly for peace. He purchases peace by returning all of Asia Minor except Celicia, and by consenting to pay a contribution of 12,000 talents.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

The defeat of Magnesia is followed by the revolt of Armenia, B.C. 189, which henceforth becomes independent. It leads also to the death of Antiochus, who, in order to pay the war contribution imposed upon him by the Romans, is driven to the plunder of the Oriental temples. Hence a tumult in Elymais, wherein the king is killed, B.C. 187.

Antiochus, after his defeat, returned to Antioch, the capital of his kingdom, and the strongest fortress in it. He went soon after into the provinces of the east, in order to levy money to pay the Romans; but having plundered the temple of Elymais, he there lost his life in a miserable manner.

To sum it up: Antiochus, who was defeated by the Roman General Scipio, agreed to pay 12,000 talents and gave up claim to all of Asia Minor except Celicia. He then decides to sack the temples in order to pay the war debt. However, in doing so there is a tumult and he is killed in the riot. The prophet Daniel’s prophecy is fulfilled in every detail. Is the Word of God amazing!
20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

After the death of Antiochus III a new politician will stand up and he advocated raising taxes. Watch who is it and what happens to him. See if Daniel gets it right.

He was obliged to furnish the Romans, by the articles of the peace concluded between them, a thousand talents annually; and the twelve years of this tribute exactly end with his life. He reigned but eleven years." 79

After the death of Antiochus the Great, Seleucus Philopator, his eldest son, whom he left at Antioch on his departure then into the east, succeeded him in the kingdom, but made a very poor figure of it, by reason of the low estate which the Romans had reduced the Syrian Empire to, and the heavy tribute of one thousand talents a year, which, through the whole time of his reign was obliged to pay them; by the treaty of peace lately granted by them to his father. 80

The whole of this kings reign is expressed by Daniel 11:20. For in that text it is foretold, that after Antiochus the Great, who is spoken of in the foregoing verses, “there should stand up in his estate a raiser of taxes.” And Seleucus was no more than such all the time, for the whole business of his reign was to raise the thousand talents every year, which, by the treaty of peace that his father had made with the Romans, he was obliged for twelve years together, annually to pay that people; and the last of these years was the last of his life. For, as the text saith, “within a few years after he should be destroyed, and that neither in anger, nor in battle”; so accordingly it happened. For he reigned only eleven years, and his death was neither in battle nor in anger; that is, neither in war abroad, nor in sedition or rebellion at home, but by the secret treachery of one of his own friends. His successor was Antiochus Epiphanes his brother. 81
21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

Seleucus had a brother whose name was Antiochus Epiphanes. He was, as Daniel tells us, “and in his estate”, that is he was from the same family roots. The world has never seen a more vile person than Antiochus Epiphanes. A full description of this person will be given in the following comments and quotes from history books.

The conduct of Antiochus shall show how vile he was. It is said, “that to him they shall not give the honours of the kingdom” He did not obtain the crown, either by right of birth, as his brother Seleucus had left behind him a son who was his lawful heir, or by the free choice of the people; Eumenes and Attalus having set it on his head. Being returned from the west “peaceably, or rather secretly,” to surprise his rival, he won the hearts of the people by his artifices, and a specious appearance of clemency. 82

This prince, who is known in history as Antiochus IV., or (more commonly) as Antiochus Epiphanes, was a man of courage and energy. He engaged in important wars with Armenia and Egypt; and would beyond a doubt have conquered the latter country, had it not been for the interposition of the Romans. Still, the energy of Epiphanes was of little benefit to his country. He gained no permanent advantage from his Egyptian campaigns, since the Romans deprived him even of Cyprus…The Jews, favored by former kings of Syria, were driven to desperation by the mad project of this self-willed monarch, who, not content with plundering the Temple to satisfy his necessities, profaned it by setting up in the Holy of Holies the image of Jupiter Olympius. His luxury and extravagance also tended to ruin his empire, and made him seek to enrich himself with plunder of other temples besides that at Jerusalem. 83
22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

Arms of a flood simply means a flood of arms or military forces that this vile person will bring against the Egyptian king. The prince of the covenant certainly refers to Heliodorus who had seized the throne upon the murder of Seleucus. Again let’s look at the history of this period.

Heliodorus, the murderer of Seleucus, and his adherents, as also those of the Egyptian king, who had formed designs against Syria, were defeated by the forces of Attalus and Eumenes, dispersed by the arrival of Epiphanes, whose presence disconcerted all their projects. By the ‘prince of the covenant,’ we may suppose to be meant, either Heliodorus, the chief of the conspirators, who had killed Seleucus; or rather Ptolemy Epiphanes king of Egypt, who lost his life by a conspiracy of his own subjects, when he was mediating a war against Syria. Thus Providence removed this powerful adversary, to make way for Antiochus Epiphanes, and raised him to the throne. 84

23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

Ptolemy Philometor, is the new king of Egypt and Epiphanes will come against this new king and pretend friendship, he will have a smaller army but will use deceit to get the upper hand. The following quote will give us some of the details.

Antiochus Epiphanes, though he was already determined on the war, ‘yet shall he assume a specious (deceptive) appearance of friendship for the king of Egypt.’ He even sent Apollonius to Memphis, to be present at the banquet given on occasion of that prince’s coronation, as a proof that it was
agreeable to him. But soon after, on pretence of defending his nephew, he marched into Egypt, with a small army, in comparison of those which he levied afterwards. The battle was fought near Pelusium. Antiochus was strongest, that is, victorious, and afterwards returned to Tyre. Such was the end of his first expedition.

24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers’ fathers: he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

After grouping these three verses together I will give you my comments and some quotes from the historians. It is prophesied that Epiphanes will come without warning and stealthily invade the best spots of the province that he will plunder and spoil and distribute amongst the people, that he would devise plans against fortresses, that he would use cleverness against the King of the south, that there would be a great battle. That the king of the South would raise a great army but would not prevail. Now lets look at the record: In these three verses (Daniel 11:24-26) appear the principal characters of the second expedition of Antiochus into Egypt. His mighty armies, his rapid conquests, the rich spoils he carried from thence, and the dissimulation (hypocrisy) and treachery he began to practice with regard to Ptolemy.
Antiochus, after employing the whole winter in making preparations for a second expedition into Egypt, invaded it both by sea and land, as soon as the season would permit. Wherefore, he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy. And made war against Ptolemy king of Egypt; but Ptolemy was afraid of him, and fled; and many were wounded to death. Thus they got the strong cities in the land of Egypt, and he took the spoils thereof. 86

Diodorus related, that Antiochus, after this victory, conquered all Egypt, or at least the greatest part of it; for all the cities, Alexandria excepted, opened their gates to the conqueror. He subdued Egypt with an astonishing rapidity, and did that ‘which his forefathers had not done, nor his father’s fathers.’ Ptolemy either surrendered himself, or fell into the hands of Antiochus, who at first treated him with kindness; had but one table with him; seemed to be greatly concerned for his welfare, and left him the peaceable possession of his kingdom, reserving to himself Pelusium, which was the key to it. For Antiochus assumed this appearance of friendship, with no other view than to have the better opportunity of ruining him. ‘They that feed of the portion of his meat shall destroy.’ Antiochus did not make a long stay in Egypt at that time, the revolt of the Jews obliging him to march against them. In the mean time the inhabitants of Alexandria, offended at Philometor for having concluded an alliance with Antiochus, raised Euergetes, his youngest brother, to the throne in his stead. Antiochus, who had advice of what had passed in Alexandria, took the opportunity to return into Egypt, upon pretext of restoring the dethroned monarch, but in reality to make himself absolute master of the kingdom. 87

Antiochus, having been making preparations during all the winter for a second expedition into Egypt, as soon as the season of the year would permit, again invaded that country both by sea and land...while Antiochus carried on his vast invasion, Philometor came into his hands; whether he were
taken prisoner by him, or else voluntarily came in unto him, is not said; the latter seems most likely. For Antiochus took not from him his library, but they did eat at the same table, and conversed together as friends: and for some time Antiochus pretended to take care of the interest of this young king his nephew, and to manage the affairs of the kingdom as tutor and guardian to him. But when he had, under this pretence, make himself master of the country, he seized all to himself; and, having miserably pillaged all parts where he came, vastly enriched himself and his army with the spoils of them. 88

27 And both these kings’ hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

What a story! Two kings (Philometor and Epiphanes) seated at the same table, each with a heart bent on evil, exchanging lies. However, the plans they are laying will not be achieved for the appointed time is yet to come. What lays ahead for each kingdom will be unfolding as we quote the history of this period. Picture, if you will, these two kings sitting across from each other, laughing and pretending friendship, while Epiphanes was plotting the ruin of Philometor and Philometor suspecting the treachery of Epiphanes but pretended not to see anything wrong. All of the above is confirmed and corroborated in the history books.

The third expedition of Antiochus could scarcely be pointed out more clearly (in Daniel 11:27,28). That prince, hearing that the Alexandrians had raised Euergetes to the throne, returned to Egypt upon the specious pretence of restoring Philometor. After having overcome the Alexandrians in a sea fight at Pelusium, he laid siege to Alexandria. But, finding the inhabitants made a strong opposition, he was contented with making himself master of Egypt again, in the name of his nephew, in whose defense he pretended to have drawn the sword. They were then at Memphis, ate at
the same table, and behaved towards one another with all the outward marks of a sincere friendship. The uncle seemed to have the nephew’s interest at heart, and the nephew to repose the highest confidence in his uncle; but all this was mere show, both dissembling (acting hypocritically) their real sentiments. The uncle endeavored to crush his nephew, and the nephew, who saw through his design, strove immediately to be reconciled to his brother. Thus neither succeeded in deceiving the other; nothing was yet determined, and Antiochus returned into Syria. 89

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

Antiochus returns to Syria with riches that he had gained in his exploits but he hated the Jews and his heart was set upon doing all the damage possible to Jerusalem. He hated the word of God and will try and destroy its manuscripts and adherents.

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

Antiochus now determines to conquer Egypt. This will be his fourth expedition into Egypt. However, he will run into trouble as the ships of Chittim will arrive in defense of Egypt.

Fourth expedition of Antichus into Egypt—Advice being brought to Antiochus, that the two brothers were reconciled, (Euergetes and Philometor) he threw off the mask, and declared publicly that he intended to conquer Egypt for himself. And, to support his pretensions, ‘he returned toward the south,’ that is, into Egypt, but was not so successful in this expedition as before, As he was advancing to besiege Alexandria, Popilius and the other Roman ambassadors, who were on board a fleet composed of Macedonian or Greek ships, for this the Hebrew word Chittim signifies, which they
found at Delos, obliged him to lay down his arms, and leave Egypt. He obeyed, but "with the utmost reluctance, and made the city and temple of Jerusalem feel the dire effects of his indignation. 90

30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

Epiphanes is not only a liar but he is vicious and in his indignation will attack Jerusalem. This prophecy affirms that he will conspire with them that forsake the holy covenant. I will produce the evidence from history to confirm the truth of Daniel’s prophecy.

Advice being brought to Antiochus, that the two brothers were reconciled, he threw off the mask, and declared publicly that he intended to conquer Egypt for himself. And, to support his pretensions, “he returned toward the South,” that is, into Egypt, but was not so successful in this expedition as before. As he was advancing to besiege Alexandria, Popilius and the other Roman ambassadors, who were on board a fleet composed of Macedonian or Greek ships, for this the Hebrew word Chittim signifies, which they found at Delos, obliged him to lay down his arms, and leave Egypt. 91

At the same time that Antiochus, who was called Epiphanes, had a quarrel with the sixth Ptolemy about his right to the whole country of Syria, a great sedition fell among the men of power in Judea, and they had a contention about obtaining the government; while each of those that were of dignity could not endure to be subject to their equals. However, Onias, one of the high priests, got the better, and cast the sons of Tobias out of the city; who fled to Antiochus, and besought him to make use of them for his leaders, and to make an expedition into Judea. The king being thereto disposed beforehand, complied with them, and came upon the Jews with a great army, and took their city by force, and slew
a great multitude of those that favored Ptolemy, and sent out his soldiers to plunder them without mercy. He also spoiled the temple, and put a stop to the constant practice of offering a daily sacrifice of expiation for three years and six months. But Onias, the high priest, fled to Ptolemy, and received a place from him in the Nomus of Heliopolis, where he built a city resembling Jerusalem, and a temple that was like its temple concerning which we shall speak more in its proper place hereafter. Now Antiochus was not satisfied either with his unexpected taking the city, or with its pillage, or with the great slaughter he had made there; but being overcome with his violent passions, and remembering what he had suffered during the siege, he compelled the Jews to dissolve the laws of their country, and to keep their infants uncircumcised, and to sacrifice swine’s flesh upon the altar; against which they all opposed themselves, and the most approved among them were put to death. Bacchides also, who was sent to keep the fortresses, having these wicked commands, joined to his own natural barbarity, indulged all sorts of the extremest wickedness, and tormented the worthiest of the inhabitants, man by man, and threatened their city every day with open destruction, till at length he provoked the poor sufferers by the extremity of his wicked doings to avenge themselves.

The king (Antiochus) came up to Jerusalem, and, pretending peace, he got possession of the city by treachery: at which time he spared not so much as those that admitted him into it, on account of the riches that lay in the temple; but, led by his covetous inclination (for he saw there was in it a great deal of gold, and many ornaments that had been dedicated to it of very great value), and in order to plunder its wealth, he ventured to break the league he had made. So he left the temple bare, and took away the golden candlesticks, and the golden altar (of incense), and table (of shewbread), and the altar (of burnt offering); and did not abstain from even the veils, which were made of fine linen and scarlet. He also emptied it of its secret treasures, and left nothing at all remaining; and by this means cast the Jews into great
lamentation, for he forbade them to offer those daily sacrifices which they used to offer to God, according to the law. And when he had pillaged the whole city, some of the inhabitants he slew, and some he carried captive, together with their wives and children, so that the multitude of those captives that were taken alive amounted to about ten thousand. He also burnt down the finest building; and when he had overthrown the city walls, he built a citadel in the lower part of the city, for the place was high, and overlooked the temple, on which account he fortified it with high walls and towers and put into it a garrison of Macedonians. However, in that citadel dwelt the impious and wicked part of the (Jewish) multitude, from whom it proved that the citizens suffered many and sore calamities. And when the king had built an idol altar upon God’s Altar, he slew swine upon it, and so offered a sacrifice neither according to the law, nor the Jewish religious worship in that country. He also compelled them to forsake the worship which they paid their God, and to adore those whom he took to be gods; and made them build temples, and offer swine upon them every day. He also commanded them not to circumcise their sons, and threatened to punish any that should be found to have transgressed his injunction. He also appointed overseers, who should compel them to do what he commanded. And indeed many Jews there were who complied with the king’s commands, either voluntarily, or out of fear of the penalty that was denounced; but the best men, and those of the noblest souls, did not regard him, but did pay a greater respect to the customs of their country than concern as to the punishment which he threatened to the disobedient; on which account they every day underwent great miseries and bitter torments; for they were whipped with rods and their bodies were torn to pieces, and were crucified while they were still alive and breathed; they also strangled those women and their sons whom they had circumcised, as the king had appointed, hanging their sons about their necks as they were upon the crosses. And if there were any sacred
book of the law found, it was destroyed; and those with whom
they were found miserably perished also. 93

31 And arms shall stand on his part, and they shall pollute the
sanctuary of strength, and shall take away the daily sacrifice,
and they shall place the abomination that maketh desolate.

Antiochus sent his armed forces to desecrate the Temple and
profane the sanctuary, he took away the daily sacrifice and set up
Idols and sacrificed hogs on the altar.

Now the fifteenth day of the month Casleu, in the
hundred forty and fifth year, they set up the abomination of
desolation upon the altar, and builded idol altars throughout
the cities of Juda. 94

For it was a place to lie in wait against the sanctuary, and
an evil adversary to Israel. Thus they shed innocent blood on
every side of the sanctuary, and defiled it: Insomuch that the
inhabitants of Jerusalem fled because of them: whereupon
the city was made an habitation of strangers, and became
strange to those that were born in her; and her own children
left her. Her sanctuary was laid waste like a wilderness, her
feasts were turned into mourning, her sabbaths into reproach
her honour into contempt. As had been her glory, so was
her dishonour increased, and her excellency was turned into
mourning 95

Also that they had pulled down the abomination, which
he had set up upon the altar in Jerusalem, and that they had
compassed about the sanctuary with high walls, as before,
and his city Bethsura. 96

32 And such as do wickedly against the covenant shall be corrupt
by flatteries: but the people that do know their God shall be
strong, and do exploits.

There were a number of wicked Jews who did not keep the
covenant and they had actually sent for Antiochus and he corrupted
them by his flatteries. There were a large number of people who keep the covenant with God and had backbone enough to do what was right.

And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks. In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow. So this device pleased them well. Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen: Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen: And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief. Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms. Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, And made war against Ptolemees king of Egypt: but Ptolemees was afraid of him, and fled; and many were wounded to death. Thus they got the strong cities in the land of Egypt and he took the spoils thereof. Moreover king Antiochus wrote to his whole kingdom, that all should be one people, And every one should leave his laws: so all the heathen agreed according to the commandment of the king. Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath. For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land, And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: And pollute the sanctuary and holy people: Set up altars, and
groves, and chapels of idols, and sacrifice swine’s flesh, and unclean beasts. Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land; 

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

In this world we will suffer tribulation, persecution and martyrdom. Every Apostle was martyred except John and he was exiled with a life sentence on Patmos. Daniel tells us that those with spiritual understanding will have a wide ministry of teaching to the masses but they will be subjected to sword and flame, prison and plunder and exile.

At which time according to the commandment they (Antiochus Epiphanes etal) put to death certain women, that had caused their children to be circumcised. And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. And there was very great wrath upon Israel. It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine’s flesh, and were tormented with scourges and whips. But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers. Then the king, being in a rage, commanded pans and caldrons to be made hot: Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking
Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus, The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants. So when the first was dead after this number, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body? But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did. And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life. 

He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were of perfect age, and to sell the women and the younger sort.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

The followers of Judas Machabees fought but were finally overcome even though they received a little help. Many of the Jewish population without conviction attached themselves to Antiochus.

35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

In God’s providence he allows some of his people to fall, to be tried, sifted as wheat, all the while a purging process is going on, and they are made whiter than snow. God will allow all this to go
on till the final end of all that he has appointed to be fulfilled takes place. Have you wondered why God would allow James to be killed by Herod and Peter to be locked up in prison by the same King?

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

By now you are probably asking yourself why God is allowing Antiochus to do as he pleases, exalt himself, magnify himself above every god and utter incredible blasphemies against the Eternal God of Heaven. Why would God allow this arrogant, blasphemer, homosexual, pedophiliac villain to continue on such a killing spree? Will God finally bring him to an end?

And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink. 102

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

The prophet continues to tell us of the character to this man. This homosexual pedophiliac has no regard for the religion of his ancestors. He is anti-religious, ungodly, irreverent and wicked, he is anti-god, a graceless, unhallowed, freethinking, unholy materialistic heathen. When God gets finished with him he will send him to Hell.

Hell from beneath is moved for thee to meet thee at thy coming: Isa. 14:9
38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

Instead of honoring the true and only God he honors only the God of forces and in addition to that he concocts a god that neither his fathers knew. Here is the historical account of such a worship:

To the end they might forget the law, and change all the ordinances. And whosoever would not do according to the commandment of the king, he said, he should die. In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city. Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land; And drove the Israelites into secret places, even wheresoever they could flee for succour. Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builde idol altars throughout the cities of Juda on every side; 103

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

It is clear from the text and history that he worshipped a god, but it was not the god of his fathers but a strange god whom he had invented. He conferred honors on those who submitted to him and even divided land for gain.

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.
The end is drawing near for this evil ruler, Egypt and its armies, Rome and her chariots and horsemen, and ships are gathering to do battle against him, it is like a whirlwind and a storm with a destroying flood.

41 **He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.**

On his way down he still wants to vent his venom on the Jews. He will cause havoc everywhere, however Edom and Moab and the children of Ammon will escape his grip.

42 **He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.**

About that time came Antiochus with dishonour out of the country of Persia for he had entered the city called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame. Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus. Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgment of GOD now following him. For he had spoken proudly in this sort, That he would come to Jerusalem and make it a common burying place of the Jews. But the Lord Almighty, the God of Isreal, smote him with an incurable and invisible plague: or as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts; and that most justly: for he had tormented other men’s bowels with many and strange torments. Howbeit he
nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained. And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God. So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army. And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink. He therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment. And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself if he were God. 104

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

Epiphanes has stole, robbed and pillaged the treasures of Egypt. Libya and Ethiopia were at his door steps. That is, they were next on his list of places to conquer.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

Bad news came and he decides to vent his anger and frustration on the Jews.
During the siege of Alexandria, a report had prevailed that Antiochus was dead, and the Jews had been accused of expressing great joy at it. He thereupon marched to their city, stormed it, and exercised all the barbarity that his fury could suggest. About forty thousand men were killed, and the same number sold as slaves, in three days. Antiochus went into the temple, polluted it, and carried off all the vessels, treasures, and rich ornaments. 105

“Before he (Antiochus Epiphanes) set out for the provinces on the other side of the Euphrates, he gave Lysias, whom he appointed regent of the kingdom in his absence, half his army; commanding him to extirpate all the Jews, and to settle other nations in their country. 106

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

The prophet therefore declares that Antiochus shall pitch his camp near mount Zabi, doubtless the same with Taba where, according to Polybius, he died, and there he shall come to his end,” being abandoned by God, and having none” to help him.” We have seen how he expired, in the most cruel agonies, and struck with an unavailing repentance, which only increased his torments. 107

Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so did he a miserable death in a strange country in the mountains. 108

So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army. 109

But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: or as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts; And that most justly: for he had tormented other men's bowels with many
and strange torments. Howbeit he nothing at all ceased from
his bragging, but still was filled with pride, breathing out
fire in his rage against the Jews, and commanding to haste
the journey: but it came to pass, And thus he that a little afore
thought he might command the waves of the sea, (so proud
was he beyond the condition of man) and weigh the high
mountains in a balance, was now cast on the ground, and
carried in an horselitter, shewing forth unto all the manifest
power of God. So that the worms rose up out of the body of
this wicked man, and whiles he lived in sorrow and pain, his
flesh fell away, and the filthiness of his smell was noisome to
all his army. And the man, that thought a little afore he could
reach to the stars of heaven, no man could endure to carry for
his intolerable stink. He therefore, being plagued, he began
to leave off his great pride, and to come to the knowledge
of himself by the scourge of God, his pain increasing every
moment. And when he himself could not abide his own smell,
he said these words, It is meet to be subject unto God, and
that a man that is mortal should not proudly think of himself
as if he were God. This wicked person vowed also unto the
Lord, who now no more would have mercy upon him, saying
thus, That the holy city (to the which he was going in haste to
lay it even with the ground, and to make it a common burying
place,) he would set at liberty: And as touching the Jews,
whom he had judged not worthy so much as to be buried,
but to be cast out with their children to be devoured of the
fowls and wild beasts, he would make them all equals to the
citizens of Athens: And the holy temple, which before he had
spoiled, he would garnish with goodly gifts, and restore all
the holy vessels with many more, and out of his own revenue
defray the charges belonging to the sacrifices: Yea, and that
also he would become a Jew himself, and go through all the
world that was inhabited, and declare the power of God.
AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

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

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.
11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end: for thou shalt rest, and stand in thy lot at the end of the days.

INTRODUCTION

Michael the archangel has played an important role in chapters nine through twelve of this book. Every one who is written in the book of life will have everlasting life and the wicked will have shame and everlasting contempt. There will be a general resurrection of the dead and Jesus shall judge the world. In the meantime we who are wise need to shine brightly and turn many to righteousness. Daniel was told to seal the book. Daniel sees two standing on each side of the river and the one that was clothed in linen stood on the waters and swore that it shall be for time, times, and one half time. That is, that the time of Antichous was over. Cf. verse 11 the time of the abomination was over with. Finally Daniel would rest with his fathers till resurrection day.

EXPOSITION

1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

The time of trouble has been verified and elaborated upon in the previous chapters and that the time referred to was fulfilled under the Maccabean era is further confirmed in verse eleven of this chapter.
For the Lord himself shall descend from heaven with a
shout, with the voice of the archangel, and with the trump of
God: and the dead in Christ shall rise first: Then we which
are alive and remain shall be caught up together with them in
the clouds, to meet the Lord in the air: and so shall we ever
be with the Lord. Wherefore comfort one another with these
words. 1 Thess. 4:16-18

And I saw the dead, small and great, stand before God;
and the books were opened: and another book was opened,
which is the book of life: and the dead were judged out of
those things which were written in the books, according to
their works. Rev. 20:12

2 And many of them that sleep in the dust of the earth shall
awake, some to everlasting life, and some to shame and
everlasting contempt.

At the present time every child of God has eternal life (In Trust)
when we are resurrected we will be immortal and have everlasting
life. We have an inheritance incorruptible, and undefiled, and that
fadeth not away, reserved (In Trust) in heaven for you.

To an inheritance incorruptible, and undefiled, and that
fadeth not away, reserved in heaven for you. I Peter 1:4

Some will go to shame and everlasting contempt:

Marvel not at this: for the hour is coming, in the which
all that are in the graves shall hear his voice, And shall come
forth; they that have done good, unto the resurrection of
life; and they that have done evil, unto the resurrection of

3 And they that be wise shall shine as the brightness of the
firmament; and they that turn many to righteousness as the
stars for ever and ever.
The Psalmist said, “The heavens declare the glory of God, and the firmament showeth His handiwork”. Psalm 19:1

The major constellations, planets and stars are viewed as being vehicles of God’s natural revelation and are examined with a view to deciphering the glory of our Creator. So we are to be a witness to the accuracy of prophetic truths given through God’s special revelation, the Bible.

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

Shut up the words, and seal the book. That is equal to saying (the end) There are twelve chapters and there will never be a thirteenth chapter. Knowledge shall be increased.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. Isa 11:9

We live in the information age. Today the knowledge of the word is running to and fro throughout the world. There is a general diffusion of the light of truth being sent thru the world.

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

In Daniel 8:2,3,6, he has a vision and in the vision Daniel was by the river Ulai. The vision was regarding the ram which had two horns and the goat with one horn. Then in chapter ten Daniel is beside the river Hiddekel and has a vision that covers the remaining of chapter ten and all of eleven.

6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?
Now two are standing, one on the waters of the river and the other on the bank of the river, their conversation was regarding “how long to the end of these wonders?”

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swar by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

The answer was crouched in symbolic language. In chapter eight and verse 14 Daniel is told that the transgression of Antiochus Epiphanes will cover a period of 2300days—171-165 B.C. The period of Antiochus’ abominations. It would appear, however, during this period that time (a revolution =360 and times 2 revolutions =720 and ½ time 180 the sum total being 1260) was the period that the temple was used for heathen sacrifices, B.C. 168-165. As I examined the verse it didn’t occur to me that there was any discussion regarding the dark ages or the end of the world, but rather to the things regarding the “holy people” and the finishing of the things related in chapter ten and eleven.

8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

Daniel had his answer, but couldn’t put it all together. He still didn’t know how it would play out.

9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

“Go thy way” Just another way of saying, “stop asking questions.” This revelation is kept secret until the crisis comes to an end, therefore none will understand it before the proper time. I remind the reader that chapter ten and eleven was fulfilled as you read the historical accounts that have been written.
10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Most of us want to be purified and made white but few want to be tried. In order for silver to be purified it has to be put into a furnace and heated to extreme temperature and the dross will come to the top and the silversmith will remove all the impurity, so it is with those who are purified. We must be purified in the furnace of affliction. We must be tried as the tinsel strength of a rope is tried to see if it will hold the load. The wicked don’t have a clue, they read and read. Even after reading it they still didn’t get it.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

At the same time that Antiochus, who was called Epiphanes, had a quarrel with the sixth Ptolemy about his right to the whole country of Syria, a great sedition fell among the men of power in Judea, and they had a contention about obtaining the government; while each of those that were of dignity could not endure to be subject to their equals. However, Onias, one of the high priests, got the better, and cast the sons of Tobias out of the city; who fled to Antiochus, and besought him to make use of them for his leaders, and to make an expedition into Judea. The king being thereto disposed beforehand, complied with them, and came upon the Jews with a great army, and took their city by force, and slew a great multitude of those that favored Ptolemy, and sent out his soldiers to plunder them without mercy. He also spoiled the temple, and put a stop to the constant practice of offering a daily sacrifice of expiation for three years and six months. But Onias, the high priest, fled to Ptolemy, and received a place from him in the Nomus of Heliopolis, where he built a city resembling Jerusalem, and a temple that was
like its temple concerning which we shall speak more in its proper place hereafter. 111

Notice that I underlined the words three years and six months which equals 1260 days. This was the time that the temple was used for heathen sacrifices. It is further clear from the above scripture that he is not talking about the end of the world but the end of the occupation of Antiochus and the period of time that the temple was profaned and the abomination was upon the altar.

Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side. 112

The 30 days difference between the 1260 days and the 1290 days may be accounted for by the use of different calendars or the beginning and ending of the heathen practice.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

I believe that the 1260 days which is the same as 3 years and 6 months mentioned by Josephus is the exact length of time that the heathen sacrifices were offered on the altar and that the other two periods of 30 days and the additional 45 days has to do with the clean-up and rededication of the temple.

13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

Daniel, you keep on going till the end of your days and you will rest till the resurrection and then you will rise again.
THE REVELATION
The revelation of Jesus Christ, which God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John, who testifies to everything he saw—that is, the word of God and the testimony of Jesus Christ. Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.

John,

To the seven churches in the province of Asia:

Grace and peace to you from him who is, and who was, and who is to come, and from the seven spirits [Or the sevenfold Spirit] before his throne, and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth.

To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father--to him be glory and power for ever and ever! Amen.

Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen.

“I am the Alpha and the Omega,” says the Lord God, “who is, and who was, and who is to come, the Almighty.”

I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus. On the Lord’s Day I was in the Spirit, and I heard behind me a loud voice like a trumpet, which said: “Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea.”

I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands, and among the lampstands was someone “like a son of man,” [Daniel 7:13] dressed in a robe reaching down to his feet and with a golden sash around his chest. His head and hair were white like wool, as white as snow, and his eyes were like blazing fire. His feet were like bronze
ECHO

glowing in a furnace, and his voice was like the sound of rushing waters. In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance.

When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: “Do not be afraid. I am the First and the Last. I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades.

Write, therefore, what you have seen, what is now and what will take place later. The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels [ Or messengers ] of the seven churches, and the seven lampstands are the seven churches.

INTRODUCTION

When Daniel finished the Book Of Daniel he was told to “shut up the words, and seal the book,” Dan 12:4. John was instructed just the opposite. “Seal not the sayings of the prophecy of this book: for the time is at hand.” Rev. 22:10. Contrary to the speculations regarding another date it seems certain that John wrote the book about A.D. 96. We are first introduced to symbolism. It was a “spiritual code” only bible readers could understand this code. No officer (Government official) could cite any of this document against believers. However, do not get trapped into believing that the events described under symbols are not real. About 300 references to the Old Testament are found in this one book. If we anchor our ideas based on what the Old Testament teaches then we will have a true interpretation. If you are not grounded in the interpretation of Old Testament prophecies then you will not understand the code. In most cases I will refer you back to the Old Testament so you will see how the code was applied. If you are able to decode the Old Testament prophecies then you will be able in most cases to understand the New Testament prophecies. I have quoted the Old Testament Scriptures so the average reader can see clearly the meaning intended by the Holy Spirit and thus crack the code.
1:1-3 The revelation of Jesus Christ, which God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John, who testifies to everything he saw—that is, the word of God and the testimony of Jesus Christ. Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.

The revelation of Jesus Christ, Jesus Christ is the fountain of truth and knowledge. John is merely acting in the capacity of a scribe or secretary. He is about to give us a revelation that is unmatched in excitement and glorious to behold. Revelation means the unveiling of divine mysteries. To uncover. Jesus said “There is nothing covered that shall not be revealed.” Mt. 10:26. Revelation is a twisted rope rather than a tangled web. If we untwist the threads and lay them
side by side, we shall not have much difficulty if we exercise all that reverent and painstaking care which is due to the examination of every part of the word of God. Therefore, we can conclude that IT IS A REVELATION—NOT A MYSTERY. which God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John.

Dan. 12.10...”and none of the wicked shall understand; but the wise shall understand.” If we are his servants then we should be interested in what Jesus has to show us. The revelation of Jesus Christ, which God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John. An angel is the instrument and John is the recipient. He made it known by signs and symbols. cf. Hieroglyphics. who testifies to everything he saw. A witness who testifies to what he has seen cf. John 21:24 “This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.” Blessed is the one who reads the words of this prophecy, In ancient times one stood up and read publicly before the assembly. cf Acts 15:21 “For Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath.” A. Q. Morton’s estimate of the cost of a Gospel represents in papyrus alone a years wages and a New Testament about eight years wages of a skilled workman. Few believers could look forward to owning a bible, therefore the function of a reader was tremendously important. Thank God for the printing press and paper. Today the cost of a complete Bible is minimal. and blessed are those who hear it and take to heart what is written in it, because the time is near. Ten times Jesus uses the word hear. We are to keep in mind those things which relate to the future, and obey those things which require truth and duty. The blessings result from the fact that the truth exerts an influence over our lives. No blessings if this book was unintelligible. Therefore, this book is useful in supporting our faith, giving us elevated views of the final triumph of religion—glory of the world to come and anchors our hope to the heavenly world.

1:4,5a John, To the seven churches in the province of Asia:
Grace and peace to you from him who is, and who was, and
who is to come, and from the seven spirits | Or the sevenfold Spirit | before his throne, and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth.

Asia did not mean in the first century what it does today. It was a Roman province of which Ephesus was the capital. Today when we think of Asia we think of a continent. Grace and peace The word grace occurs 129 times in the K.J. translation. It is translated benefit one time, favor 6 times, liberality 1 time, thank 3 times and thanks 4 times. Thayer gives this primary definition “Sweetness, charm, loveliness; and explains it to signify “that which affords joy, pleasure, delight.” other definitions are: Good-will, loving kindness, favor. The word peace was a favorite benediction of Jesus LUK 10:5 “When you enter a house, first say, Peace to this house.” JOH 14:27 “Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”

I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world. JOH 16:33

On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, Peace be with you!” JOH 20:21 “Again Jesus said, Peace be with you! As the Father has sent me, I am sending you. JOH 20:19

“And from the seven spirits [Or the sevenfold Spirit] before his throne:” Seven denotes the full complete or manifold working of the Holy Spirit on the Souls of men and the affairs of the world. and from Jesus Christ, This is not a revelation from John, but a revelation from Jesus Christ. the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. He is one in whom we can put complete reliance. He was the first to be raised from the dead never to die again. He has all power in heaven and on earth. Mt 28:18 “Then Jesus came to them and said, All authority in heaven and on
earth has been given to me.” COL 1:18 “And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.”

1:5b-8 To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father--to him be glory and power for ever and ever! Amen. Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen. “I am the Alpha and the Omega,” says the Lord God, “who is, and who was, and who is to come, the Almighty.”

Him who loves us I John 4:19. “We love because he first loved us.” freed us from our sins Have you been to Jesus for the cleansing power are you washed in the blood of the lamb. made us to be a kingdom and priests I Peter 2:5 “you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.” Col. 1:13,14. “For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves,” Alpha and Omega. Doctors take X rays to reveal our bones and sonograms to see tissue, cartilage etc. But the Alpha and Omega can see the heart of man. Jesus Christ will thoroughly examine and completely diagnose his churches and where necessary prescribe a remedy.

14 In whom we have redemption Look, he is coming with the clouds, 2 Th. 1:10 “on the day he comes to be glorified in his holy people and to be marveled at among all those who have believed. This includes you, because you believed our testimony to you.” 2 Pet. 3:10 “But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. [Some manuscripts be burned up ] and every eye will see him, His coming will be personal and visible” even those who pierced him; and all the peoples of the earth will mourn because of him. John is the only one who speaks of the piercing of his side. The unconverted will wail when the
Lord returns. Why be alarmed if there is no future punishment. So shall it be! Amen. Amen occurs 150 times in the N.T. Greek. It is translated 50 times “Amen” and 100 times “verily” Thayer says that at the beginning of a discourse it means “surely, of a truth, truly.” He says a repetition of a word as John alone uses it has the force of a superlative, “Most assuredly, “and at the close of a sentence means, “so be it, so be it, may it be fulfilled. “I am the Alpha and the Omega,” says the Lord God, “who is, and who was, and who is to come, the Almighty.” He was our Alpha and Omega before the world was and shall be when the new world is. This indicated his exalted nature and supreme authority.

1:9-11 I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus. On the Lord’s Day I was in the Spirit, and I heard behind me a loud voice like a trumpet, which said: “Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea.” which said: “Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea.”
Irenaeus (2nd Century) says “Banished by Domition, Emperor of Rome at the latter end of his reign about A.D. 95 or 96. PATMOS This island is about 6 to 8 miles in length and about 15 miles in circumference. Neither trees nor rivers nor land for cultivation, except some nooks among the rocks. It has one deep bay sheltered by high mountains. It abounds in flowery plants and shrubs. It has walnut trees and fruit trees in its orchards. Anciely it was a convict quarry. Now it is populated by some five or six thousand inhabitants. (Kitto’s Cyclopedia of Biblical Lit.) “It was in its worst forms a terrible fate: Like the death penalty, it was preceded by scourging, and it was marked by perpetual fetters, scanty clothing, insufficient food, sleep on the bare ground in a dark prison, and work under lash of military leaders.” (Sir William Ramsey- Letters to the seven churches) It is located 20 miles South of Samos and 24 miles West of Asia Minor.

On the Lord’s Day I was in the Spirit, and I heard behind me a loud voice like a trumpet, The day which commemorates our
Lord’s conquering the conquer of men. The Ethopic version renders it “The first day of the week” Justin Martyr (150 A.D.) “On the day called Sunday (by the Greeks) the Christians met together to read the Scriptures, and prayed together, and administered the Lord’s supper.” IN THE SPIRIT

John had passed into a state of prophetic illumination.

In the [Or my] thirtieth year, in the fourth month on the fifth day, while I was among the exiles by the Kebar River, the heavens were opened and I saw visions of God. Eze 1:1

He stretched out what looked like a hand and took me by the hair of my head. The Spirit lifted me up between earth and heaven and in visions of God he took me to Jerusalem, to the entrance to the north gate of the inner court, where the idol that provokes to jealousy stood. Eze 8:3

In visions of God he took me to the land of Israel and set me on a very high mountain, on whose south side were some buildings that looked like a city. Eze 40:2

After Jehoiachin [Hebrew Jeconiah, a variant of Jehoiachin] son of Jehoiakim king of Judah and the officials, the craftsmen and the artisans of Judah were carried into exile from Jerusalem to Babylon by Nebuchadnezzar king of Babylon, the Lord showed me two baskets of figs placed in front of the temple of the Lord. Accompanied with entire prostration of the body. Jer. 24:1

the oracle of one who hears the words of God, who sees a vision from the Almighty, [Hebrew Shaddai; also in verse 16] who falls prostrate, and whose eyes are opened: Num 24:4

He stripped off his robes and also prophesied in Samuel’s presence. He lay that way all that day and night. This is why people say, Is Saul also among the prophets? I Sam. 19:24

Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the appearance of the likeness of the glory of the Lord. When I saw it, I fell facedown, and I heard the voice of one speaking. Ezek. 1:28
So I was left alone, gazing at this great vision; I had no strength left, my face turned deathly pale and I was helpless. Then I heard him speaking, and as I listened to him, I fell into a deep sleep, my face to the ground. A hand touched me and set me trembling on my hands and knees. Dan. 10:8-10

When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: Do not be afraid. I am the First and the Last. Rev. 1:17

1:12-16 I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands, and among the lampstands was someone “like a son of man,” [Daniel 7:13] dressed in a robe reaching down to his feet and with a golden sash around his chest. His head and hair were white like wool, as white as snow, and his eyes were like blazing fire. His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters. In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance.

A lampstand has no light of itself but is dependent upon what is put into it, and when the oil is put into it and the wick is trimmed and lighted it holds forth its light. Likewise N.T. churches have no light of themselves but are dependent for what is put into them. Now the light that is put into them is the “Light of the Gospel” which dispels darkness and gives light to the saints. Christ is walking among them trimming the wicks and supplying the oil.

We note that Jesus has on a ROBE. Denoting royalty, dressed in a robe reaching down to his feet and with a golden sash around his chest. The High Priest wore a golden girdle cf. Exodus 28:8 “Its skillfully woven waistband is to be like it--of one piece with the ephod and made with gold, and with blue, purple and scarlet yarn, and with finely twisted linen.” Jesus is our high priest under the order of Melchisedec Heb. 5:10 “and was designated by God to be high priest in the order of Melchizedek.” This golden girdle was worn by one of rank and greatness. His head and hair were white
like wool, as white as snow, His head and his hairs were white as snow; suggesting purity and ancient of days. Knowledge, wisdom and experience. John tells that Jesus said “before Abraham was, I am.” John 8:58. and his eyes were like blazing fire. His eyes were like a flame of fire. He sees all before his penetrating eyes. Paul tells us that “Neither is there any creature that is not manifest in his sight but all things are naked and opened unto the EYES OF HIM with whom we have to do.” Heb. 4:13 Nothing in all creation is hidden from God’s sight Everything is uncovered and laid bare before the eyes of him to whom we must give account. History says that Napoleon possessed fiery eyes. The Lord Jesus can look into your past, your present and your future. His feet were like bronze glowing in a furnace, His feet were like fine brass. He bore our judgment on the cross--refined, pure and clean. and his voice was like the sound of rushing waters. His voice was as the sound of many waters. Like the roar of a mighty cataract he sounded forth power and judgment. You can no more ignore the sound of the voice of Jesus than you can ignore the roaring of a mighty water falls.

16 In his right hand he held seven stars, Jesus had seven stars in his right hand. Stars are identified in verse 20. See my comments there. and out of his mouth came a sharp double-edged sword. Out of his mouth a sharp two edged sword. The word of Christ is a penetrating as a sword with two edges. cf. 19:15. “Out of his mouth comes a sharp sword with which to strike down the nations. He will rule them with an iron scepter. [ Psalm 2:9 ] He treads the winepress of the fury of the wrath of God Almighty.” Heb. 4:12. “For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.” The sword of God’s word is seen in awakening the conscience; alarming the fears; laying bare the secret feelings of the heart, and causing the sinner to tremble with the apprehension of the coming judgment. It reaches the very center of the feelings, motives etc. It awakens sinners. The word enters like a sword, destroying the hope of a sinner, cutting him down under conviction; prostrating him as if a sword had pierced his heart. It slays the old man of sin. His face was like the sun shining in all its brilliance. His countenance was as the sun shining cf. this
to the transfiguration in Matthew 17:2 “There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light.”

1:17, 18a “When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: “Do not be afraid. I am the First and the Last. I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades.

He was overwhelmed at the suddenness of the vision.

Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the appearance of the likeness of the glory of the Lord. When I saw it, I fell facedown, and I heard the voice of one speaking. Eze 1:2

He said to me, Son of man, stand up on your feet and I will speak to you. Eze 2:1

I, Daniel, was exhausted and lay ill for several days. Then I got up and went about the king’s business. I was appalled by the vision; it was beyond understanding. Dan 8:27

Jesus laid his right hand upon John and reassured him He wanted John to know who he was and that He was GOD. I am the First and the Last.

Listen to me, O Jacob, Israel, whom I have called: I am he; I am the first and I am the last. Isa 44:6

This is what the Lord says–Israel’s King and Redeemer, the Lord Almighty: I am the first and I am the last; apart from me there is no God. Isa 48:12

Do not tremble, do not be afraid. Did I not proclaim this and foretell it long ago? You are my witnesses. Is there any God besides me? No, there is no other Rock; I know not one.” Jesus has the keys of Hell and Death And I hold the keys of death and Hades. He holds the keys of the visible and
invisible world. therefore he can a accomplish all his plans 
and execute all his designs. Isa 44:8

1:19,20 “Write, therefore, what you have seen, what is now and 
what will take place later. The mystery of the seven stars that 
you saw in my right hand and of the seven golden lampstands 
is this: The seven stars are the angels [Or messengers] of 
the seven churches, and the seven lampstands are the seven 
churches.

John is instructed to write the PAST, The PRESENT (Condition 
of the seven churches), and the FUTURE (World history in prophecy). 
Why write if no one can understand it? The seven stars are the angels 
[Or messengers] of the seven churches: This was borrowed from the 
Jewish synagogue in which the angel, or messenger of the assembly 
was the person who presided over and arranged the meeting for 
worship. (Cook a compendium of 72 leading commentators) Do you 
know that it would be absurd to command John to write to an angel 
up in heaven. Genesis 37: 9,10 .Then he had another dream, and he 
told it to his brothers. “Listen,” he said, “I had another dream, and 
this time the sun and moon and eleven stars were bowing down 
to me.” When he told his father as well as his brothers, his father 
rebuked him and said, “What is this dream you had? Will your 
mother and I and your brothers actually come and bow down to the 
ground before you?” Eleven stars did indeed bow down to Joseph. 
They were Reuben, Simeon, Levi, Judah, Zebulun; Issachar, Dan, 
Gad, Asher, Naphtali; Benjamin. We speak of great actors as stars, 
great players in sports are stars, great men such as the above are 
 refereed to as stars so also are the Bishops of the seven churches 
 refereed to as stars.
To the Church in Ephesus

2 To the Angel of the church in Ephesus write:

These are the words of him who holds the seven stars in his right hand and walks among the seven golden lampstands: 2 I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked men, that you have tested those who claim to be apostles but are not, and have found them false. 3 You have persevered and have endured hardships for my name, and have not grown weary. 4 Yet I hold this against you: You have forsaken your first love. 5 Remember the height from which you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place. 6 But you have this in your favor: You hate the practices of the Nicolaitans, which I also hate. 7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God.

INTRODUCTION

The temple of Diana was located here. It was one of the seven wonders of the world. Paul spent three years here. Timothy labored here. Aquila, Priscilla, Apollos, Gius, Aristarchus, are all of Ephesus. It was a rich magnificent, commercial city with large harbors. There is not now a single house upon the sight of this ancient city. Near is a small Turkish village of Ayasaluk.

They arrived at Ephesus, where Paul left Priscilla and Aquila. He himself went into the synagogue and reasoned with the Jews. Acts 18:19

While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples. Acts 19:1
When they arrived, he said to them: “You know how I lived the whole time I was with you, from the first day I came into the province of Asia. I served the Lord with great humility and with tears, although I was severely tested by the plots of the Jews. You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house. I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus. “And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me—the task of testifying to the gospel of God’s grace. “Now I know that none of you among whom I have gone about preaching the kingdom will ever see me again. Therefore, I declare to you today that I am innocent of the blood of all men. For I have not hesitated to proclaim to you the whole will of God. Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. [Traditionally bishops] Be shepherds of the church of God, [Many manuscripts of the Lord] which he bought with his own blood. I know that after I leave, savage wolves will come in among you and will not spare the flock. Even from your own number men will arise and distort the truth in order to draw away disciples after them. So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears. “Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified. I have not coveted anyone’s silver or gold or clothing. You yourselves know that these hands of mine have supplied my own needs and the needs of my companions. In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: ‘It is more blessed to give than to receive.’” When he
had said this, he knelt down with all of them and prayed. They all wept as they embraced him and kissed him. What grieved them most was his statement that they would never see his face again. Then they accompanied him to the ship. Acts 20:18-38.

In Acts 19:29 a theater is mentioned. This theater was capable of holding 25,000 to 30,000 and was the largest ever built by the Greeks. It was 685 feet long and 200 feet wide. All these churches are non existent but the word of God liveth and abideth forever.

EXPOSITION

1 “To the angel [Or messenger; also in verses 8, 12 and 18] of the church in Ephesus write:

The bishop of this church is told that Jesus has an omniscient eye to determine the state of his church. Jesus says He holds the seven stars in his right hand. thus showing that they are dependent on him. He said in John 15:5 “For without me ye can do nothing.” Jesus is walking in the midst of his churches this denoted the constant supervision, inspection and surveillance.

Nothing in all creation is hidden from God’s sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account. Heb 4:13

But the Lord said to Samuel, “Do not consider his appearance or his height, for I have rejected him. The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart. I Sam. 16:7

2 I know your deeds, your hard work and your perseverance.

Jesus said he knew their works. They had not been idle, listless but active alert and energetic in his service. Labor refers to toiling in faithful service especially in opposing error.
Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain. I know that you cannot tolerate wicked men, that you have tested those who claim to be apostles but are not, and have found them false. I Cor 15:58

We Cannot tolerate wicked men and those who claim to be apostles.

I know that after I leave, savage wolves will come in among you and will not spare the flock. Even from your own number men will arise and distort the truth in order to draw away disciples after them. Acts 20:29,30

For such men are false apostles, deceitful workmen, masquerading as apostles of Christ. And no wonder, for Satan himself masquerades as an angel of light. II Cor. 11:13-14

They had thoroughly examined their claims and found their pretensions unfounded and false. They are praised for their intolerance.

3 You have persevered and have endured hardships for my name, and have not grown weary.

Persevering–enduring hardships–not becoming weary.

4 Yet I hold this against you: You have forsaken your first love. Remember when you first fell in love?

Observers said, “He will get over it!” That is exactly what occurred with God’s children in this church. They got over it! That is, they ceased loving Christ first! God, save us from getting over it! Many today have shifted their love for Christ to love for doctrine. This is legalism–right thing but wrong motive.

We often sing this song:
ECHO

When my love to Christ grow weak,
When for deeper faith I seek,
Then in thought I go to Thee,
Garden of Gethsemane!

This church had left their real love and devotion to Christ. Can
a husband see his wife grow cold and not be grieved? They had
become defenders of the faith, arming themselves with the heroic
virtues of truth and courage, only to discover that in the battle they
had lost the one quality without which all others are worthless.

5 Remember the height from which you have fallen! Repent
and do the things you did at first. If you do not repent, I will
come to you and remove your lampstand from its place.

This group of cold hearted professors were in a state of spiritual
decension. They had fallen from a height of excellence. Now they
needed to reflect upon their fall and come to repentance. I will come
to you and remove your lampstand. Not in person but in judgment.
If their is any doubt that the lampstand has been removed just visit
Ephesus. The city now lies in ruins.

6 But you have this in your favor: You hate the practices of the
Nicolaitans, which I also hate.

Deeds of the Nicolaitanes: little is known about this sect.

7 He who has an ear, let him hear what the Spirit says to the
churches. To him who overcomes, I will give the right to eat
from the tree of life, which is in the paradise of God.

Tree of life. Man is separated from it lest he eat of it and live
forever in sin. After he overcomes he may eat it and live forever in
the paradise of God. It is mentioned three times in Genesis and three
times in Revelation.
**REVELATION**

*To the Church in Smyrna*

2:8 “To the angel of the church in Smyrna write:

These are the words of him who is the First and the Last, who died and came to life again. I know your afflictions and your poverty—yet you are rich! I know the slander of those who say they are Jews and are not, but are a synagogue of Satan. Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt at all by the second death.

**INTRODUCTION**

Here Polycarp was burned at the stake in 168 A.D. when he was 86 years old. He was born in the year of 82 A.D. Ignatios tells us that he was Bishop at Smyrna in 108 A.D. Turtullian tells us that he was ordained by John. Polycarp was urged to say “Caesar is Lord” but refused. He was brought to the stadium and the proconsul urged him saying “swear and I will set you at liberty, reproach Christ. Polycarp answered 86 years I have served him and he never did me any injury, how then can I blaspheme my Lord and Saviour.” This church which was located 40 miles North West of Ephesus has been called the persecuted Church.

**EXPOSITION**

8 “To the angel of the church in Smyrna write: These are the words of him who is the First and the Last, who died and came to life again.

These are the words of him who is the First and the Last. The first and the last.

Listen to me, O Jacob, Israel, whom I have called: I am he; I am the first and I am the last. Isa 48:12
This is what the Lord says—Israel’s King and Redeemer, the Lord Almighty: I am the first and I am the last; apart from me there is no God. Who then is like me? Let him proclaim it. Let him declare and lay out before me what has happened since I established my ancient people, and what is yet to come—yes, let him foretell what will come. Do not tremble, do not be afraid. Did I not proclaim this and foretell it long ago? You are my witnesses. Is there any God besides me? No, there is no other Rock; I know not one. Isa 44:6-8

Jesus identifies himself as the God of the Old Testament. Jesus Christ is OMNIPOWERFUL—All powerful. OMNIFIC—All creating. OMNIPRESENT—Present everywhere at once. OMNISCIENT—Possessing infinite knowledge.

Jesus tells this church that he has been through it all. Who died and came to life again; “I was dead and am now alive.” He wants them to know that he understands what they are experiencing. He informs them that he is a discerner of values. Jesus values his church according to what they are as well as what they do.

9 I know your afflictions and your poverty—yet you are rich! I know the slander of those who say they are Jews and are not, but are a synagogue of Satan.

I know! What a Saviour! He knows their works, tribulations, poverty, etc.

The eyes of the Lord are everywhere, keeping watch on the wicked and the good. Prov. 15:3

But Jesus would not entrust himself to them, for he knew all men. He did not need man’s testimony about man, for he knew what was in a man. John 2:24,25

Jesus knows our works. It is crystal clear from the Scriptures that we are not saved by works but rather by grace.
For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast. For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do. Eph 2:8-10

James 2:21 tells us that Abraham was justified by works when he had offered Isaac his son upon the altar. Remember Abraham was called at the age of 75. His son was born when he was 100 and was offered when he was about 17 years old. Romans chapter 4 tells us that Abraham was justified by faith when he was 100 years old—thus the Bible says that Abraham was called at age 75 Justified by faith at age 100 and Justified by works at age 117.

Jesus also knew their tribulation. This means he knew of the pressure, affliction, anguish, burden and trouble they were going through. Persecution and tribulations are virtually the same, persecutions have special reference to the disagreeable treatment of the body while tribulations on the effect of the mind by way of worry and concern. Persecutions and tribulations are generally linked together. Jesus also knew of their poverty.

Yet you are rich! They were rich in faith, hope; and works.

Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also. Mt. 6:19-21

sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything. 2 Cor 6:10.

Jesus pleaded their poverty. You will not need to plead your poverty.

I know the slander of those who say they are Jews and are not. Jesus knows the Blasphemy of them who say they are Jews. The word Blasphemy means vilification against God; any evil speaking
or railing against our maker. But are a synagogue of Satan. The Devil is the real agent. These Jews were his instruments. Compare the book of Acts and the synagogues that Paul entered with the message of Christ and the reception he received.

10 Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you the crown of life.

Cast into prison, tried...tribulation ten days...faithful unto death. I will list the ten primitive persecutions beginning with Nero to Diocletian.

1. Under Nero, A.D. 67
2. Under Domitian, A.D. 81
3. Under Trajan, A.D. 108
4. Under Marcus Aurelius Antoninus, A.D. 162
5. Under Severus, A.D. 192
6. Under Maximus, A.D. 235
7. Under Decius A.D. 249
8. Under Valerian, A.D. 257
9. Under Aurelian, A.D. 274
10. Under Diocletian, A.D. 303

During the reign of Diocletian an edict was issued to exterminate Christianity from the earth. The fatal day was fixed for Feb. 23rd. A.D. 303. No distinction was made of age or sex; the name of Christian was so obnoxious to the pagans that all indiscriminately fell sacrifice to their opinions. Houses were set on fire with whole Christian families inside. Stones were fastened about their necks; and being tied together, they were driven into the sea. This persecution lasted for ten years. Racks, scourges, swords, daggers, crosses, poison, and famine were only part of the tortures against the Christians. Is it any wonder that Jesus exhorted his followers to be faithful unto death?
11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt at all by the second death.

There are two births and two deaths in the Bible. We can avoid the second death by a second birth.

In reply Jesus declared, I tell you the truth, no one can see the kingdom of God unless he is born again, How can a man be born when he is old? Nicodemus asked Surely he cannot enter a second time into his mother’s womb to be born! Jesus answered, I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. John 3:3-5

Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. Rev. 20:14.

To the Church in Pergamum

2:12 “To the angel of the church in Pergamum write:

These are the words of him who has the sharp, double-edged sword. 13I know where you live–where Satan has his throne. Yet you remain true to my name. You did not renounce your faith in me, even in the days of Antipas, my faithful witness, who was put to death in your city–where Satan lives. 14Nevertheless, I have a few things against you: You have people there who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols and by committing sexual immorality. 15Likewise you also have those who hold to the teaching of the Nicolaitans. 16Repent therefore! Otherwise, I will soon come to you and will fight against them with the sword of my mouth. 17He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it.
INTRODUCTION

The following message is being sent to the Bishop of the church at Pergamos. It was a large city and capitol of a province of Asia Minor. It had a large library of 200,000 volumes; also a famed temple of Ascuapius, the God of healing who was worshipped under the emblem of a serpent which believers in Christ believed to be the very symbol of Satan. This is still a medical symbol today. Satan is symbolized as a serpent 2 Cor. 11:3. The city is now called Bergama.

EXPOSITION

12 “To the angel of the church in Pergamum write: These are the words of him who has the sharp, double-edged sword. The sharp sword with two edges. Jesus identifies himself to this church as the one with a two edged sword.

The word of Christ is as penetrating as a sword with two edges.

Out of his mouth comes a sharp sword with which to strike down the nations. He will rule them with an iron scepter. He treads the winepress of the fury of the wrath of God Almighty. Rev 19:15

For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. Heb. 4:12

The sword of God’s word is seen in awakening the conscience; alarming the fears; laying bare the secret feelings of the heart, and causing the sinner to tremble with the apprehension of the coming judgment. It reaches the very center of the feelings motives etc. It awakens sinners. The word enters like a sword, destroying the hope of a sinner, cutting him down under conviction; prostrating him as if a sword had pierced his heart. It slays the old man of sin. They may
have a library of 200,000 volumes but only the word of Christ can save them.

Take the helmet of salvation and the sword of the Spirit, which is the word of God. Eph. 6:17
Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you. James 1:21
Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart. I Pet. 1:22
He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created. James 1:18
Simon Peter answered him, Lord, to whom shall we go? You have the words of eternal life. John 6:68
Jesus answered, It is written: Man does not live on bread alone, but on every word that comes from the mouth of God. Matt. 4:4

“Know thy works” (KJV). Under the omniscient eye of Jesus he inspects this church and finds that their works are acceptable.
We must never confuse works with salvation. Eph. 2:8,9. See my comments on works in verse 9.

13 I know where you live–where Satan has his throne. You did not renounce your faith in me, even in the days of Antipas, my faithful witness, who was put to death in your city–where Satan lives.

Where Satan’s seat is. It was a pantheon of heathen deities and pagan rites, the great altar of Zeus, Minerva, Apollo, Venus, Bacchus, and Aesculapius were here. The word Pergamos meant “the place of Nuptials.” No doubt it refers to the worship of Asculapius this “saviour” whose symbol was a serpent (Schaff Hertzog Ency Vol. I P. 316) “The notion that he originally was a god of light or underworld...the son of Apollo...serpent emblem on his staff...the god
of medicine (Americans Ency Vol. I pg. 197, Vol. 17 p. 72, Vol. 18 p. 572.) His priests performed charms and incantations, crowds resorted to his temple where lying miracles were alleged to be performed in his honor a living serpent was kept and fed in the temple. Serpent worship was the marked character. (Pulpit Commentary P. 73,101)

Tradition says that Antipas was the first Christian to be martyr slain by the Romans. That he was shut up inside a brazen bull to end his life by starvation. He ended his life in thanksgiving and prayer.

14 Nevertheless, I have a few things against you: You have people there who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols and by committing sexual immorality.

Balaam first seduced Israel to the worship of Baal and then tempted them into lewdness and fornication. The Greek term Nicolaitane is equivalent to Balaam in Hebrew. Both means “destroyer of people.” Commentaries generally agree that they held to a community of wives, regarded adultery and fornication as matters of indifference and permitted the eating of things sacrificed to Idols.

While Israel was staying in Shittim, the men began to indulge in sexual immorality with Moabite women, who invited them to the sacrifices to their gods. The people ate and bowed down before these gods. So Israel joined in worshipping the Baal of Peor. And the Lord’s anger burned against them. Numbers 25:1-3

Have you allowed all the women to live? he asked them. They were the ones who followed Balaam’s advice and were the means of turning the Israelites away from the Lord in what happened at Peor, so that a plague struck the Lord’s people. Numbers 31:15,16

15 Likewise you also have those who hold to the teaching of the Nicolaitans.
Doctrine of the Nicolaitanes: see comments on verse 6. The church suffers when it permits wicked men in its bosom.

16 Repent therefore! Otherwise, I will soon come to you and will fight against them with the sword of my mouth.

Repent. If they would not repent then he would direct heavy judgment against them.

17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it.

Hidden manna and a white stone. The grace of Christ and all its glorious fruits will be their food.

I am the bread of life. John 6:48
I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world. John 6:51

White stone was a symbol of acquittal and a black stone of guilt. A white stone was put into a vessel by a jury to vote acquittal for a person on trial. Jesus, would therefore vote on acquittal for them if they overcome. Could any lover give anything more enticing to his beloved? The hidden manna, so precious when we find it, and then the new pet name that no one knows but you; for it is too delicate and precious for others to use and it is written upon a costly and rare white stone. No lover like “Jesus, the Lover of my soul.”

To the Church in Thyatira

2:18 “To the angel of the church in Thyatira write:
These are the words of the Son of God, whose eyes are like blazing fire and whose feet are like burnished bronze. I know your deeds, your love and faith, your service and perseverance, and
that you are now doing more than you did at first. Nevertheless, I have this against you: You tolerate that woman Jezebel, who calls herself a prophetess. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols. I have given her time to repent of her immorality, but she is unwilling. So I will cast her on a bed of suffering, and I will make those who commit adultery with her suffer intensely, unless they repent of her ways. I will strike her children dead. Then all the churches will know that I am he who searches hearts and minds, and I will repay each of you according to your deeds. Now I say to the rest of you in Thyatira, to you who do not hold to her teaching and have not learned Satan's so-called deep secrets (I will not impose any other burden on you): Only hold on to what you have until I come. To him who overcomes and does my will to the end. I will give authority over the nations—He will rule them with an iron scepter; he will dash them to pieces like pottery— just as I have received authority from my Father. I will also give him the morning star. He who has an ear, let him hear what the Spirit says to the churches.

INTRODUCTION

This church was located in a city known for its trade guilds. Thyatira was famous for its purple dye and cloth. A very famous Christian known to us—Lydia—lived here. The tutelary god of the city was Tyrimnos. The first of the seven churches was seen as weakening its love yet it was faithful to judge false teachers, while the church at Thyatira was growing in love, and tolerant of false teachers. Both extremes must be avoided. There must be proper balance to our teaching. Unloving orthodoxy and loving compromise are both hateful to God. There is a tremendous lesson to be learned here. We can be zealous and orthodox like Ephesus and at the same time lose our love for Christ. Or like Thyatira grieve the Lord because of our tolerance.
EXPOSITION

18 “To the angel of the church in Thyatira write: These are the words of the Son of God, whose eyes are like blazing fire and whose feet are like burnished bronze.

Thyatira—Center of communication—a trading city. Here we find the trade guilds, wool workers, linen workers, makers of outer garments dyers, etc. cf. Lydia of

One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul’s message. Acts 16:14

These trade guilds were associated with the worship of tutelary Gods. Each guild had its guardian gods, the scenario would be somewhat as follows: 1. Membership to guild implies that you worship its god. 2. You would be expected to attend its festivals and eat what was offered to the tutelary god. 3. When the feast ends—and the fun begins—(grossly immoral) if you walk out you would be ridiculed and persecuted. 4. What must a Christian do? (a) If he quits the union, he loses his position and standing in society—he might even go hungry. (b) If he remains and attends the feasts—eating and drinking things offered to Idols and committing fornication, he denies the Lord, Jezebel had the answer—she apparently argued—in order to conquer Satan you must know him. Hence, by all means attend the guild feasts and commit fornication—and still remain a Christian, yea, rather become a better Christian. This church has become known as the compromising church. Present population of Thyatira is 15,000 to 20,000.

These are the words of the Son of God, whose eyes are like blazing fire and whose feet are like burnished bronze. Before the glance of his eye, nothing can be concealed. His majesty and glory is here indicated.
19 I know your deeds, your love and faith, your service and perseverance, and that you are now doing more than you did at first.

I know thy works—services the church had rendered:

Love.

We continually remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.” 1 Th. 1:3

And service.

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Romans 12:1

And faith.

For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love. Gal. 5:6

And patience.

Perseverance must finish its work so that you may be mature and complete, not lacking anything. Jas 1:4

And that you are now doing more than you did at first. Those works that had most recently been performed were more numerous and more commendable than those which had been rendered formerly. Religion in the soul is designed to be progressive. Is your last works better than your former?
20 Nevertheless, I have this against you: You tolerate that woman Jezebel, who calls herself a prophetess. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols.

I have a few things against thee. JEZEBEL. Daughter of Ethbaal, king of Tyre. A woman of vast influence which was uniformly exerted for evil. She used all her powers to establish the worship of Idols. She was highly gifted, persuasive, artful and resolute in accomplishing her purposes. She was ambitious in extending and perpetrating her power, and unscrupulous in the means employed. The kind of woman therefore designated would be one who was a through advocate of evil; unscrupulous and whose influence lead people into abominable practices of idolatry.

21 I have given her time to repent of her immorality, but she is unwilling.

I gave her space to repent. But she showed no disposition to abandon her course.

22 So I will cast her on a bed of suffering, and I will make those who commit adultery with her suffer intensely, unless they repent of her ways.

I will cast her into a bed. Not a bed of ease but a bed of pain, diseases of body and tortures of soul.

23 I will strike her children dead. Then all the churches will know that I am he who searches hearts and minds, and I will repay each of you according to your deeds.

Notice Jesus uses “I” eleven times from verse 20 to 28. I will give unto every one of you according to your works. As we sow so shall we reap. I am he who searches hearts and minds, and I will repay each of you according to your deeds. I search reigns and hearts. Jesus searches the innermost mind and the secrets of the soul.
There are 851 occurrences of the word heart in the Old Testament and one third denote personality as a whole—the inner life—character. It always includes the ideas of integrity, singleness of purpose and absence of low aims.

24 Now I say to the rest of you in Thyatira, to you who do not hold to her teaching and have not learned Satan’s so-called deep secrets (I will not impose any other burden on you):

I will put upon you none other burden. Thank God! They had about all they could handle.

No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it. I Cor 10:13.

25 Only hold on to what you have until I come.

Hold fast till I come. This is a sermon in a nutshell. Jesus wants us to be on guard. To stand firm in the faith.

Be on your guard; stand firm in the faith; be men of courage; be strong. I Cor. 16:13

26 To him who overcomes and does my will to the end, I will give authority over the nations—

Overcometh. The hymn writer R. Kelso Carter wrote:

Standing on the promises of Christ the Lord,  
Bound to Him eternally by love’s strong cord,  
Overcoming daily with the Spirit’s sword,  
Standing on the promises of God.
27 ‘He will rule them with an iron scepter; he will dash them to pieces like pottery just as I have received authority from my Father.

To rule with a sepulcher of iron, is not to rule with a harsh and tyrannical sway, but with power that is firm and invincible. This does not mean that the church will rule the world by temporal power, but that it will yield a sway that is a great spiritual power and influence over all nations and with the sword of the spirit, will break down the tyrannical power of nations, and will break to shivers Idols by their righteous living, and by the power of the gospel will destroy the very strongholds of Satan.

She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne. Rev 12:5

I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshipped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. Rev 20:4

28 I will also give him the morning star.

To have Christ is more than the universe itself. The light of the gospel in the hearts of men.

29 He who has an ear, let him hear what the Spirit says to the churches.

Dear reader it behooves us to listen to the word of God.
REVELATION 3

To the Church in Sardis

3 “To the angel of the church in Sardis write:
These are the words of him who holds the seven spirits of God and the seven stars. I know your deeds; you have a reputation of being alive, but you are dead. 2Wake up! Strengthen what remains and is about to die, for I have not found your deeds complete in the sight of my God. 3Remember, therefore, what you have received and heard; obey it, and repent. But if you do not wake up, I will come like a thief, and you will not know at what time I will come to you. 4Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy. 5He who overcomes will, like them, be dressed in white. I will never blot out his name from the book of life, but will acknowledge his name before my Father and his angels. 6He who has an ear, let him hear what the Spirit says to the churches.

INTRODUCTION

Sardis—The impregnable, situate upon a nearly inaccessible hill, its people were proud arrogant, over-confident. They were sure that no one could scale its perpendicular sides. Only one point of access. A very narrow neck at the south and this could be fortified very easily. But the enemy came in B.C. 549 and B.C. 218 and took Sardis. One unobserved, unguarded weak point, a crack in the wall. The chance of a thousand for a night attack. But the enemy came. Skillful mountain climbers scaled the slopes and dealt the crushing blow. Today all that remains is a cemetery. Many of our great churches of the past are now living monuments. This church had no doctrinal problems--no mention of persecution or opposition. All it had was reputation without reality, form without force. Both times in history the city had been captured because sentries had gone to sleep and failed on their jobs, likewise, when God’s sentries gets complacent the church is invaded by enemies. One writer called
them a decent people with a dying witness and a decaying ministry. It is good to guard our heritage from Campbell but not embalm it. We must infuse spirit and life into a church.

EXPOSITION

1 You have a reputation of being alive, but you are dead.

This church was a corps in a religious cloak. They had lost interest and enthusiasm.

2 Wake up! Strengthen what remains and is about to die, for I have not found your deeds complete in the sight of my God.

It enjoyed peace—the peace of a cemetery. Dead professors—profession is one thing, character is another.

Then he told this parable: A man had a fig tree, planted in his vineyard, and he went to look for fruit on it, but did not find any. So he said to the man who took care of the vineyard, For three years now I’ve been coming to look for fruit on this fig tree and haven’t found any. Cut it down! Why should it use up the soil?’ Sir, the man replied, ‘leave it alone for one more year, and I’ll dig around it and fertilize it. If it bears fruit next year, fine! If not, then cut it down. Luke 13:6-9

They had sunk into spiritual stupor and are now called upon to shake off slothfulness and fan the dying sparks.

For it is light that makes everything visible. This is why it is said: Wake up, O sleeper, rise from the dead, and Christ will shine on you. Eph. 5:14

And do this, understanding the present time. The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed. Rom. 13:11
3 Remember, therefore, what you have received and heard; obey it, and repent. But if you do not wake up, I will come like a thief, and you will not know at what time I will come to you.

Jesus calls upon them to remember the happy days of the past. The best way to prevent spiritual declension is to remember the happy days of when we first knew Jesus. We need to hold fast like a drowning man holds fast to the rope thrown to him.

4 Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy.

A few names in Sardis which have not defiled their garments. FEW! True too many places. Faith, love, genuine and sincere were lacking.

I delight greatly in the Lord; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels. Isa. 61:10

Some put on the Christian uniform and fight for the world.

5 He who overcomes will, like them, be dressed in white. I will never blot out his name from the book of life, but will acknowledge his name before my Father and his angels.

Not blot out his name. While the lamp holds out to burn the vilest sinner may return. When church members die he removes their names from the book of life.

6 He who has an ear, let him hear what the Spirit says to the churches.
This life giving message is enough to revive a dead church.

To the Church in Philadelphia

3:7 “To the angel of the church in Philadelphia write:
These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open. 8I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name. 9I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars—I will make them come and fall down at your feet and acknowledge that I have loved you. 10Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth. 11I am coming soon. Hold on to what you have, so that no one will take your crown. 12Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name. 13He who has an ear, let him hear what the Spirit says to the churches.

INTRODUCTION

Philadelphia has been called a church with an opportunity. Today about 10,000 people live there. This city was situate in a valley on a very important road. It derived its name from Attalus II, 159-138 B.C. Whose loyalty to his brother Eumenes won him the epithet “brother lover.” It was founded with the intention of being a center for the spread of the Greek language and manners in Lydia and Phrygia. Hence from the beginning it was a missionary city and very successful in its purpose. It was located 20 miles from Sardis.
EXPOSITION

7 “To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open.

You disowned the Holy and Righteous One and asked that a murderer be released to you. Acts 3:14
Such a high priest meets our need--one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. Heb 7:26
He committed no sin, and no deceit was found in his mouth. I Pet 2:22

He that is true.

We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true–even in his Son Jesus Christ. He is the true God and eternal life. I John 5:20
Jesus said to them, I tell you the truth, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. John 6:32
Jesus answered, I am the way and the truth and the life. No one comes to the Father except through me. John 14:6
I am the true vine, and my Father is the gardener. John 15:1

Key of David.

I will place on his shoulder the key to the house of David; what he opens no one can shut, and what he shuts no one can open. Isa. 22:22
He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David. Luke 1:32
Such characteristics were a guarantee that his pronouncements would be true.

8 I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name.

“I know thy works” (KJV). Only Jesus truly knows our works and efforts and labors and difficulties.

Because a great door for effective work has opened to me, and there are many who oppose me. I Cor 16:9

Now when I went to Troas to preach the gospel of Christ and found that the Lord had opened a door for me.” Col. 4:3 “And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. 2 Cor 2:12

No one has the power to prevent you from rendering service. Little strength: This may mean that they were small compared to the pagan populace. They are complimented for resisting temptation and keeping his word.

9 I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars—I will make them come and fall down at your feet and acknowledge that I have loved you.

Synagogue of Satan: see comments 2:9. I will make them to come and worship before thy feet: This would be a fulfillment of Isaiah:

Therefore this is what the Lord, who redeemed Abraham, says to the house of Jacob: “No longer will Jacob be ashamed; no longer will their faces grow pale. When they see among them their children, the work of my hands, they will keep my name holy; they will acknowledge the holiness of the Holy
One of Jacob, and will stand in awe of the God of Israel. Isa. 29:22,23

The sons of your oppressors will come bowing before you; all who despise you will bow down at your feet and will call you the City of the Lord, Zion of the Holy One of Israel. Isa 60:14

10 Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth.

To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy. Jude 24

We see that divine protection and human exertion go hand in hand. I will also keep you from the hour of trial

If you fully obey the Lord your God and carefully follow all his commands I give you today, the Lord your God will set you high above all the nations on earth. De. 28:2

All these blessings will come upon you and accompany you if you obey the Lord your God: De. 28:1

The Lord will grant that the enemies who rise up against you will be defeated before you. They will come at you from one direction but flee from you in seven. De. 28:7

The Lord will open the heavens, the storehouse of his bounty, to send rain on your land in season and to bless all the work of your hands. You will lend to many nations but will borrow from none. Deut. 28:12

If you listen carefully to what he says and do all that I say, I will be an enemy to your enemies and will oppose those who oppose you. Ex. 23:22

The Lord will make you the head, not the tail. If you pay attention to the commands of the Lord your God that I give you this day and carefully follow them, you will always be at the top, never at the bottom. De. 28:13
If this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment. 2 Pet. 2:9

The period when temptation endangers your soul, Jesus will give you grace to sustain you.

11 I am coming soon. Hold on to what you have, so that no one will take your crown.

When Jesus comes He will raise the dead.

Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned. John 5:28,29

There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day. John12:48

And I have the same hope in God as these men, that there will be a resurrection of both the righteous and the wicked. Acts 24:15

He will Judge the world.

In the past God overlooked such ignorance, but now he commands all people everywhere to repent. For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead. Acts 17:30,31

You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat. It is written: As surely as I live, says the Lord, 'every knee will bow before me; every tongue will confess to God. So then, each of us will give an account of himself to God. Rom. 14:10-12
When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. Mt. 25:31,32

He will give us a new body.

But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body. Phil. 3:20-21

He will sentence the wicked.

And give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power. 2 Th. 1:7-9

So that no one will take your crown. Let no man take thy crown. cf. 2:10. Fear, unbelief and delay has caused many churches to neglect its God-given opportunities.

12 Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name.

Overcometh is a favorite word of Jesus. When you feel crushed, defeated and downcast Jesus calls upon you to surmount, and subdue and conquer and overthrow your enemy. Dear reader if your soul has
wandered into sin you may overcome the fetters that hold you. If you have been in the lowlands of strife and despair Jesus calls upon you today to overcome. If you are in dread sway you can overcome today. If you are bruised and fainting, footsore and weary, Jesus calls upon you to overcome. If your days are dark and fears possess you then Jesus says overcome. I John 2:13,14; 4:4; 5:4,5, Peter Marshall said, “It is better to fail in a cause that will ultimately succeed than to succeed in a cause that will ultimately fail.” I will make a pillar in the temple of my God.

He erected the pillars in the front of the temple, one to the south and one to the north. The one to the south he named Jakin and the one to the north Boaz. 2 Chron. 3:17

Today I have made you a fortified city, an iron pillar and a bronze wall to stand against the whole land—against the kings of Judah, its officials, its priests and the people of the land. Jer 1:18

James, Peter and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to the Gentiles, and they to the Jews. Gal. 2:9

Jesus promises to make them strong leaders and that they will be justly honored. Dear reader please trust in the promises.

13 He who has an ear, let him hear what the Spirit says to the churches.

Jesus begs us to hear his humble pleas. If you will hear him he will heal your wounds, help your unbelief, he will intercede for you if you will cast your heavy burden upon him.

To the Church in Laodicea

3:14 “To the angel of the church in Laodicea write:

These are the words of the Amen, the faithful and true witness, the ruler of God’s creation. 15I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! 16So, because
you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth. 17 You say, ‘I am rich; I have acquired wealth and do not need a thing.’ But you do not realize that you are wretched, pitiful, poor, blind and naked. 18 I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see.

19 Those whom I love I rebuke and discipline. So be earnest, and repent. 20 Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me. 21 To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne. 22 He who has an ear, let him hear what the Spirit says to the churches.

INTRODUCTION

Laodicea has been called the complacent church. It was located 40 miles south west of Philadelphia. Hot springs here emitting lukewarm water. A figure which they understood. Here grew up a famous school of medicine. Among other things it produced a remedy for weak eyes. Laodicea was famous for wealth. Home of millionaires. It had theaters, stadiums, gymnasiums, baths, etc. When partly wrecked by an earthquake in A.D. 61. they refused government aid. Even the church possessed this proud defiant, conceited attitude.

EXPOSITION

14 “To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, the ruler of God’s creation.

The Amen: The word Amen occurs 150 times and it translated 50 times “Amen” and 100 times “verily.” Thayer says that at the beginning of a discourse it means “Surely, of a truth, truly.” He says a repetition of a word as John alone uses it, has the force of a
superlative, “Most assuredly, “And at the close of a sentence means, “So be it, so be it, may it be fulfilled.” The faithful and true witness. We can put complete reliance in Jesus. The ruler of God’s creation. The beginning of the creation of God.

Through him all things were made; without him nothing was made that has been made. John 1:3
and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. Eph. 3:9
For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. Col. 1:16

15 I know your deeds, that you are neither cold nor hot. I wish you were either one or the other!

“I know thy works” (KJV): See comments on 2:9. “Thou art neither cold nor hot.” This church was filled with self conceit and self deceit. The Lord does not want us to indifferent. Hot means full of zeal and enthusiasm while cold means complacent and full of apathy.

16 So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth.

The ancient city and church have passed away. It has been spit out.

17 You say, ‘I am rich; I have acquired wealth and do not need a thing.’ But you do not realize that you are wretched, pitiful, poor, blind and naked.

They were blinded by their riches.
ECHO

18 I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see.

Gold tried in the fire. They needed tried faith

These have come so that your faith—of greater worth than gold, which perishes even though refined by fire—may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed. I Pet. 1:17

White clothes.

I answered, Sir, you know. And he said, These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. Rev. 7:14

Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, God opposes the proud but gives grace to the humble. I Pet 5:5

They needed the garments of righteousness.

I delight greatly in the Lord; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels. Isa 61:10

And salve to put on your eyes, so you can see Anoint your eyes. This city manufactured eye salve so Jesus tells them they better buy some for themselves. Eye salve caused the eyes to smart and brought a flood of tears and washed away the obstruction. Oh! how they needed it.
But if anyone does not have them, he is nearsighted and blind, and has forgotten that he has been cleansed from his past sins. II Pet. 1:9

19 Those whom I love I rebuke and discipline. So be earnest, and repent.

Oh! That is why he writes—because he loves them. The emphasis is on the pronoun “I.” Jesus says shake off your complacency and repent.

20 Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.

Knocking represents two things. (1) The desire of admittance and (2) The right of him who dwells within. If Christ is on the outside there is something wrong on the inside. When is Christ on the outside of a church? (a) When in its fellowship respectability is thought more of than spiritual fervor. (b) When talent is thought more of than spiritual power. (c) When wealth and social position is recognized and growth in grace is not. (d) When a church boasts of its contributions instead of its faithful.

21 To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne.

To him that overcometh. Dear reader are you overcoming daily with the Spirit’s sword? Are you overcoming your struggles and temptations, your tribulations and woes? Have you overcome your clouds of doubt? Jesus will give you power to conquer—He will set you free. Have you overcome where your wayward feet have lead you. If your spirit is oppressed, if fetters of sin bind you, if the lowlands of strife has latched on to you then be assured that you can overcome. The joy of salvation and all that it entails can be yours.
ECHO

Let Jesus into your life. Open the door today. “I will give the right to sit with me on my throne.”

And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, Eph 2:6

22 He who has an ear, let him hear what the Spirit says to the churches.”

This is the same admonition that he has given to all of the churches.
4 After this I looked, and there before me was a door standing open in heaven. And the voice I had first heard speaking to me like a trumpet said, “Come up here, and I will show you what must take place after this.” 2At once I was in the Spirit, and there before me was a throne in heaven with someone sitting on it. 3And the one who sat there had the appearance of jasper and carnelian. A rainbow, resembling an emerald, encircled the throne. 4Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had crowns of gold on their heads. 5From the throne came flashes of lightning, rumblings and peals of thunder. Before the throne, seven lamps were blazing. These are the seven spirits [ Or the sevenfold Spirit ] of God. 6Also before the throne there was what looked like a sea of glass, clear as crystal.

In the center, around the throne, were four living creatures, and they were covered with eyes, in front and in back. 7The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle. 8Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying:

“Holy, holy, holy
is the Lord God Almighty,
who was, and is, and is to come.”

9Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever, 10the twenty-four elders fall down before him who sits on the throne, and worship him who lives for ever and ever. They lay their crowns before the throne and say:

11“You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being.
INTRODUCTION

Come with me and we will see the grand inauguration. First we are introduced to the Majesty On High–God himself is described in resplendent glory. Then we are introduced to heavens ruling class, the twenty four elders. What were they preparing for? None other than the coronation. Heaven’s ball room is filled with guests, no one had ever seen anything this elegant, excitement was in the air, praises were emanating from celestial beings. Then came the great announcement: The Lion of the tribe of Judah, The Lamb of God, The Root of David had appeared– The throne room was filled with applause. Lightening, Thunder, and voices–It was a “heavenly fireworks” seraphim’s and cherubim’s led in the “glory chorus” of Holy, Holy, Holy. They were proclaiming that Jesus the creator was worthy to receive power, honor and glory, for he had created all things.
EXPOSITION

1 After this I looked, and there before me was a door standing open in heaven. And the voice I had first heard speaking to me like a trumpet said, “Come up here, and I will show you what must take place after this.”

It was fitting for John to describe what he saw in heaven before he begins the recital of the great events that were about to be enacted. This chapter is given entirely to the setting forth the occupants and forces of heaven who were to direct all of the coming events. He first describes in symbolic language what he saw. We must bear in mind that the language is highly figurative even to the throne for that was only “set” in heaven, like the “movies,” where everything is set for the panorama that follows. First we see a door standing open and just through the door we get a glimpse of the triune God with all his attendants. Wow! What a scene. Like the sound of a trumpet a voice says come up hither, and I will reveal to you the future.

In the [Or my] thirtieth year, in the fourth month on the fifth day, while I was among the exiles by the Kebar River, the heavens were opened and I saw visions of God. Ezek. 1:1

2 At once I was in the Spirit, and there before me was a throne in heaven with someone sitting on it.

Enraptured John’s flesh no longer hinders his vision and senses.

I must go on boasting. Although there is nothing to be gained, I will go on to visions and revelations from the Lord. II Cor. 12:1

John sees the royal seat of God and Christ and describes his radiance and splendor.
3 And the one who sat there had the appearance of jasper and carnelian. A rainbow, resembling an emerald, encircled the throne.

Jasper is a precious stone—quartz like, variegated with divers colors, some sea green dazzling in brilliance. The Sardine stone (Carnelian NIV. and Ruby in the ASV) Blood red in color. In the heavenly scene God appeared like the crystalline brightness of Jasper and the fiery Sardis stone.

Above the expanse over their heads was what looked like a throne of sapphire, [Or lapis lazuli] and high above on the throne was a figure like that of a man. I saw that from what appeared to be his waist up he looked like glowing metal, as if full of fire, and that from there down he looked like fire; and brilliant light surrounded him. Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the appearance of the likeness of the glory of the Lord. When I saw it, I fell facedown, and I heard the voice of one speaking  

Ezek 1:26-28

4 Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had crowns of gold on their heads.

If these elders are the 12 patriarchs and the 12 apostles then the resurrection had taken place before John begins his recital of the great events given in panoramic form which is unthinkable. The Twentieth Century New Testament gives the name councilors instead of the name elders. These 24 are the ruling aristocracy of heaven.

As I looked, “thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand
stood before him. The court was seated, and the books were opened. “Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire. (The other beasts had been stripped of their authority, but were allowed to live for a period of time.) “In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshipped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed. Dan. 7:9-14

5 From the throne came flashes of lightning, rumblings and peals of thunder. Before the throne, seven lamps were blazing. These are the seven spirits [Or the sevenfold Spirit] of God.

Out of the throne proceeded lightning’s and thunder. Symbols of God’s proclamations

On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp trembled. Then Moses led the people out of the camp to meet with God, and they stood at the foot of the mountain. Mount Sinai was covered with smoke, because the Lord descended on it in fire. The smoke billowed up from it like smoke from a furnace, the whole mountain trembled violently, and the sound of the trumpet grew louder and louder. Then Moses spoke and the voice of God answered him. The Lord descended to the top of Mount Sinai and called Moses to the top of the mountain. Ex. 19:16-20

Before the throne, seven lamps were blazing. These are the seven spirits of God These seven lamps burning before the throne symbolized the Holy Spirit. Observe Solomon’s throne:
Then the king made a great throne inlaid with ivory and overlaid with fine gold. The throne had six steps, and its back had a rounded top. On both sides of the seat were armrests, with a lion standing beside each of them. Twelve lions stood on the six steps, one at either end of each step. Nothing like it had ever been made for any other kingdom. I Kings 10:18-20

6-7 Also before the throne there was what looked like a sea of glass, clear as crystal. In the center, around the throne, were four living creatures, and they were covered with eyes, in front and in back. The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle.

And before the throne there was a sea of glass. Like a sheet of ice (NEB). Four beings full of eyes before and behind. They are four seraphim’s or Cherubim’s. The same as Ezekiel and Isaiah saw. They are attendants of God and the workers of his purposes and judgments.

Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. Isa 6:2

and in the fire was what looked like four living creatures. In appearance their form was that of a man, but each of them had four faces and four wings. Ezek. 1:5,6

Then the cherubim rose upward. These were the living creatures I had seen by the Kebar River. Ezek. 10:15

8 Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying:

“Holy, holy, holy

is the Lord God Almighty,
who was, and is, and is to come.”

All of this symbolizes that God’s government is sovereign, firm, enduring, intelligent and rapid in its execution. That God is past, present future, eternal, everlasting.

And they were calling to one another: “Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory.

Isa. 6:3

9-11 Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever, the twenty-four elders fall down before him who sits on the throne, and worship him who lives for ever and ever. They lay their crowns before the throne and say: “You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being.”
REVELATION 5

5 Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals. 2And I saw a mighty angel proclaiming in a loud voice, “Who is worthy to break the seals and open the scroll?” 3But no one in heaven or on earth or under the earth could open the scroll or even look inside it. 4I wept and wept because no one was found who was worthy to open the scroll or look inside. 5Then one of the elders said to me, “Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals.” 6Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits [Or the sevenfold Spirit] of God sent out into all the earth. 7He came and took the scroll from the right hand of him who sat on the throne. 8And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints. 9And they sang a new song:

“You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. 10You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.”

11Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. 12In a loud voice they sang:

“Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!”
Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing:

“To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!”

The four living creatures said, “Amen,” and the elders fell down and worshipped.

INTRODUCTION

God is seated on His throne. The scroll of future history is sealed. An angel was asking who was worthy to reveal the future. No living creature in heaven or on earth was worthy. No magician, no astrologer, no sorcerer, no necromancer, no magi, no witch, no observer of times, no enchanter, no consulter with familiar spirits was able to give an accurate forecast of the future. John wept until one of the twenty four elders (heavens ruling class) told him that the “slain lamb”–Jesus–would take the scroll from the hand of God and reveal the future. Suddenly all heaven was seen in a praise-a-thon. A chorus of praise was coming from a hundred million saying that the “Lamb” was worthy to receive praise, riches, wisdom, strength, honor glory and blessing. So great was this celebration that even earth and sea joined in the celebration. All of heaven bowed in reverence to the Root of David.

EXPOSITION

1 Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals.

This scroll contains the secrets of God about the future. It was sealed so that each seal had to be broken to reveal its content.

2 And I saw a mighty angel proclaiming in a loud voice, “Who is worthy to break the seals and open the scroll?”
To which of the angels did God ever say, “Sit at my right hand until I make your enemies a footstool for your feet” [Psalm 110:1] Are not all angels ministering spirits sent to serve those who will inherit salvation? Heb. 1:13,14

This powerful servant, asks the question Who is worthy to open the book, and to loose the seals thereof?

3 But no one in heaven or on earth or under the earth could open the scroll or even look inside it.

No living person in heaven or earth is able to reveal the future.

4-5 I wept and wept because no one was found who was worthy to open the scroll or look inside. Then one of the elders said to me, “Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals.”

Jesus Christ is a descendant of David and David a Descendant of the Tribe of Judea. Jesus was the triumphant one he had conquered Death, Hell, and the grave. He is able to make known the future.

6 Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits [Or the sevenfold Spirit] of God sent out into all the earth.

Lamb signifies innocence and was used for sacrifice.

Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. Ex. 12:3

Seven Horns The all complete sign number for authority. Seven Eyes. The all complete sign number for perfect wisdom.
7 He came and took the scroll from the right hand of him who sat on the throne.

Jesus was able to receive the book from the everlasting one.

8 And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints.

Harps are symbols of the Christians praise and Odors (incense) is a symbol of prayers. Again heavenly creatures are seen worshipping God.

9 And they sang a new song: “You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.

A new song. A song of redemption. Thou art worthy to take the book. Jesus was worthy because of Calvary. For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. We are new creatures in Christ:

Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! 2 Cor 5:17

In reply Jesus declared, “I tell you the truth, no one can see the kingdom of God unless he is born again. “How can a man be born when he is old?” Nicodemus asked. “Surely he cannot enter a second time into his mother’s womb to be born!” Jesus answered, “I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit.” John 3:3-5

For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do. Eph. 2:10
ECHO

The Christian can now sing:
“T’m redeemed by love divine,
Glory Glory Christ is mine, Christ is mine,
All to Him I now resign,
I have been redeemed”

10 You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.”

God has made us to be a kingdom (ASV). We are priests. Not after the order of Aaron but after the order of Melchisedec. We are therefore to offer our sacrifice of praise to God continually.

Through Jesus, therefore, let us continually offer to God a sacrifice of praise— the fruit of lips that confess his name. Heb 13:15.

They will reign on the earth. We reign in the gospel age.

11 Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders.

All heaven and earth ascribing praise to God. It was an innumerable throng.

12-14 In a loud voice they sang: “Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!” Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: “To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!” The four living creatures said, “Amen,” and the elders fell down and worshipped.
Worthy is the Lamb. All this was to strengthen and encourage the church who was about to be subjected to severe persecutions revealed in opening the seven seals.

This simply means that John saw a heavenly vision of the triune God upon his throne surrounded with the ruling class of heaven praising Him from Whom all blessings flow.
REVELATION 6

6 I watched as the Lamb opened the first of the seven seals. Then I heard one of the four living creatures say in a voice like thunder, “Come!” I looked, and there before me was a white horse! Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on conquest. When the Lamb opened the second seal, I heard the second living creature say, “Come!” Then another horse came out, a fiery red one. Its rider was given power to take peace from the earth and to make men slay each other. To him was given a large sword.

5 When the Lamb opened the third seal, I heard the third living creature say, “Come!” I looked, and there before me was a black horse! Its rider was holding a pair of scales in his hand. Then I heard what sounded like a voice among the four living creatures, saying, “A quart [Greek a choinix (probably about a liter)] of wheat for a day’s wages, [Greek a denarius] and three quarts of barley for a day’s wages, and do not damage the oil and the wine!” When the Lamb opened the fourth seal, I heard the voice of the fourth living creature say, “Come!” I looked, and there before me was a pale horse! Its rider was named Death, and Hades was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth.

9 When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained. They called out in a loud voice, “How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?” Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was completed. I watched as he opened the sixth seal. There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, and the stars in the sky fell to earth, as late figs drop from a fig tree when shaken by a strong wind. The sky receded like a scroll, rolling up, and every mountain and island was removed from its place.
15 Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man hid in caves and among the rocks of the mountains. 16 They called to the mountains and the rocks, “Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! 17 For the great day of their wrath has come, and who can stand?”

INTRODUCTION

A white horse comes forth, with a mounted cavalier, having a bow and a crown that was given to him. He goes forth conquering and to conquer. During the reign of Trajan, who came from the Island of Crete which was famous for bows, he went forth conquering and to conquer. The empire of Rome grew to its greatest extent. From Armenia to Assyria, from Albania to Carduchian hills, every day new nations fell under the sway of this famed bowman. No sooner had this ended than a fiery red horse bursts on the scene. For the next hundred years the empire is drenched in blood from the Praetorian guards. They were the secret service of the emperors; with their sword they slew emperor after emperor and sold the office. Then a black horse races on the scene with a rider holding a pair of balances. This was a time of extreme taxation and exorbitant prices. Then a pale horse revealed in the opening of the fourth seal symbolizes death, and portrays in horrific panoramas the awful horrors of death during this period of history. The Greek word chlooros, translated “pale” means livid, ghastly, corpse-like. This horse looks like he was dead on foot, having famished away till there is nothing left but skin and bones. His rider is the grim monster of death. This represents a period of war, famine, pestilence and disease. The opening of the fifth seal reveals the martyrs. These martyrs all cried to God for vindication. Rest assured He has not forgotten a solitary wail or groan. Hence, an awful retribution, with accumulated and compound interest, is on the track of all the people in all ages that have persecuted God’s saints. There is but one Greek word for martyr and witness. Martyr is a pure Greek word, translated witness. When Jesus met an infuriated Saul on the Damascus road, He said unto him “I have appeared unto thee to make thee a minister and martyr.” Acts 26:16. From that time
forward Paul knew he would have to suffer martyrdom. When he opened the sixth seal there was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, and the stars in the sky fell to earth. This must emblematize the terrible political convulsions, which shake every potentate on the globe from the mighty thrones of time-honored empires. The sun emblematizes the kings, the moon the queens, and stars the state governors and all subordinate rulers. We see, amid these terrible national convulsions and a revolution, every ruler is to be shaken from his throne. This was no doubt fulfilled when paganism fell and Christianity took control of the Roman Empire.

**EXPOSITION**

1. I watched as the Lamb opened the first of the seven seals. Then I heard one of the four living creatures say in a voice like thunder, “Come!”

   Christ the worthy one opens the first seal to reveal an era of future events. One of the four beasts saying, Come and see. This Seraphim invites John to view the first scene on “set” in heaven.

2. I looked, and there before me was a white horse! Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on conquest.
FIRST SEAL: 98-192 A.D. Reign of Trajan to Commodus. Ninety four years of prosperous condition. His army went forth conquering. Had a bow. Two races on earth who were famed bowmen. Parthians and Cretians. Trajan was the adopted son of Nerva and his family was from Crete. And he went forth conquering, and to conquer. I will quote from Gibbon’s Decline and fall of the Roman Empire Vol 1 P,5-9:

Such was the state of the Roman frontiers, and such the maxims of Imperial policy, from the death of Augustus to the accession of Trajan. That virtuous and active prince had received the education of a soldier, and possessed the talents
of a general. The peaceful system of his predecessors was interrupted by scenes of war and conquest; and the legions, after a long interval, beheld a military emperor at their head. The first exploits of Trajan were against the Dacians, the most warlike of men, who dwelt beyond the Danube, and who, during the reign of Domitian, had insulted with impunity the majesty of Rome. The new province of Dacia was about 1300 miles in circumference....Trajan was ambitious of fame; and as long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the vice of the most exalted characters....Yet the successes of Trajan, however transcend, was rapid and specious. His fleets ravaged the coasts of Arabia; and Trajan vainly flattered himself that he was approaching towards the confines of India. Every day the astonished senate received the intelligence of new names and new nations, that acknowledged his sway. They were informed that the kings of Bosphorus, Colchos, Iberia, Albania, Osrhoene, and even the Parthian monarch himself, had accepted their diadems from the hands of the emperor; that the independent tribes of the Median and Carduchian hills had implored his protection; and that the rich countries of Armenia, Mesopotamia, and Assyria, were reduced into the state of provinces....Nor was there a province of the empire which, in the course of his reign, was not honored with the presence of the monarch....They preserved peace by constant preparation for war.

The empire grew as this warrior went forth conquering and to conquer. By the year 300 A.D. the empire was three and one half million square miles with 200,000 miles of highway system. Therefore I conclude that the rider on the white horse with a bow and a crown and going forth conquering and to conquer was fulfilled under the reign of Trajan.

3 When the Lamb opened the second seal, I heard the second living creature say, “Come!”
See comments on verse 1.

4 Then another horse came out, a fiery red one. Its rider was given power to take peace from the earth and to make men slay each other. To him was given a large sword.

This would be fulfilled during a period of civil war. And that they should kill one another: When emperors and contenders battle for the throne they kill one another. And there was given unto him a great sword. A sword was given to the Praetorian Guard when they became a part of the secret service. SECOND SEAL: 193-284 A.D. During this period 32 emperors and 27 contenders died as they fought for the throne. When one was made a Praetorian guard he was given a sword. History shows that these guards were the lawless ones who slew their own emperors. Red was a symbol of carnage, war and bloodshed. Gibbon described this period of history as a period of carnage and warfare. In chapter four he recited the murder of Commodus. The election of Pertinax and his attempts to reform the State. His assassination by the Praetorian guards. In chapter
five he tells of the public sale of the empire to Didius Julianus by the Praetorian Guards. Over and over we are told of the Praetorian Guards who murdered their emperor and sold the empire.

5 When the Lamb opened the third seal, I heard the third living creature say, “Come!” I looked, and there before me was a black horse! Its rider was holding a pair of scales in his hand.
Black is a symbol of want, lack, famine; the color of mourning. A pair of balances symbolizes a time of rationing or extreme taxation.

6 Then I heard what sounded like a voice among the four living creatures, saying, “A quart [Greek a choinix (probably about a liter)] of wheat for a day’s wages, [Greek a denarius] and three quarts of barley for a day’s wages, and do not damage the oil and the wine!

THIRD SEAL: 193-284 A.D. The death penalty was issued to anyone caught cutting down their own olive trees or vineyards to prevent taxation. Wheat, which was the staff of life, sold for $4.50 a bushel and $1.50 a bushel for barley. Exorbitant prices—cost today would be over $50.00 for wheat and $16.50 for barley. Nor was the rapacious son of Severus (Caracalla) contented with such a measure of taxation as had appeared sufficient to his moderate predecessors. Instead of a twentieth, he exacted a tenth of all legacies and inheritances, and during his reign he crushed alike every part of the empire under the weight of his iron scepter. Gibbon’s Vol. 1. p 161-162:

Swarms of exactors sent into the provinces, filled them with agitation and terror, as though a conquering enemy were leading them into captivity. The fields were separately measured, the trees and vines, the flocks and herds were numbered, and an examination made of the men. The sick and weak were borne to the place of inscription, a reckoning was made of the age of each, years were added to the young and subtracted from the old, in order to subject them to the higher taxation the law imposed. The whole scene was filled with wailing and sadness. (Lactantius) “In the course of this history, we shall be too often summoned to explain the land-tax the capitation, and the heavy contributions of corn, wine, oil, and meat, which were exacted from the provinces for the use of the court, the army, and the capital.
7-8 When the Lamb opened the fourth seal, I heard the voice of the fourth living creature say, “Come!” I looked, and there before me was a pale horse! Its rider was named Death, and Hades was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth.

FOURTH SEAL. A pale horse. This horse was sickly green in color. The color of this horse suggests war, famine, pestilence, disease and death personified. Death and Hell followed him. God said long ago to ancient Babylon, “Hell from beneath is moved for thee to meet thee at thy coming;” Isa 14:9 Now the empire of Rome is told that Death and Hell is following them. As the barbarous invaders
came and killed by the sword, pestilence followed, as many as 5,000 people died daily at Rome. Famine brought about starvation. Fourth part. Gibbon states that about a half of the human family perished. John says about a fourth part.

9-11 When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained. They called out in a loud voice, “How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?” Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was completed.

The altar was where sacrifices were made. John sees the martyrs under the altar. He would have seen Stephen, who suffered martyrdom
at Jerusalem, James the son of Zebedee, Martyred by Herod Agrippa, Phillip, Suffered martyrdom at Heliopolis, in Phrygia. He was scourged, thrown into prison, and crucified. Matthew In Ethiopia he suffered martyrdom, being slain with a halbred in the city of Nadabah. James the Less, he was beat and stoned by the Jews; and finally had his brains dashed out with a fuller's club. Matthias, He was stoned at Jerusalem and then beheaded. Andrew, He preached the gospel to many Asiatic nations; but on his arrival at Edessa he was taken and crucified on a cross. Mark, he was dragged to pieces by the people of Alexandria. Peter, crucified, as some do write, at Rome. Paul, Crucified at Rome under Nero. Jude, Crucified at Edessa. Bartholomew was Crucified in India. Thomas, Martyred by Pagan priests in India. Luke Hanged on an olive tree by the idolatrous priests of Greece. Simon, Crucified in Britain. The list is endless, historians estimate that at least fifty million were killed by Papal Rome during the dark ages. But, the church daily increased, deeply rooted in the doctrine of the apostles and watered with the blood of saints. FIFTH SEAL: A.D. 303-313. Persecution. Diocletion tried to extirpate Christianity from the earth. Churches were burnt. Bibles were gathered and destroyed. Millions estimated to have been killed. Christian worship was forbidden.

Faith of our fathers! living still,
In spite of dungeon, fire, and sword;
O how our hearts beat high with joy
Whenever we hear that glorious word!
Faith of our fathers, holy faith!
We will be true to thee till death!

Our fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children’s fate,
If they, like them, could die for thee!
Faith of our fathers, holy faith!
We will be true to thee till death!
Faith of our fathers! We will love
Both friend and foe in all our strife;
And preach thee, too, as love knows how,
by kindly words and virtuous life:
Faith of our fathers, holy faith!
We will be true to thee till death!

No doubt that this would include John Wycliffe, Savorarola, Swingli, Jerome, Tindale, Coverdale, the Waldines and Albigines, in which 1,000,000 perished, from the beginning of the Jesuits 1540-1580 900,000 were destroyed. 150,000 perished by inquisition in 30 years. In the low lands 50,000 people were hanged, beheaded, burned alive or buried alive for the crime of heresy (Christianity) They persecuted and tried to put down the reformation in Germany and Switzerland. The historian W.E. H. Lecky says,"The church of Rome has shed more innocent blood than any other institution that ever existed among mankind." God says to the martyrs “Rest yet for a little season,” We can be assured that God will bring vengeance upon the enemies of Christianity.

12-17 I watched as he opened the sixth seal. There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, and the stars in the sky fell to earth, as late figs drop from a fig tree when shaken by a strong wind. The sky receded like a scroll, rolling up, and every mountain and island was removed from its place. Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man hid in caves and among the rocks of the mountains. They called to the mountains and the rocks, “Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come, and who can stand?”
SIXTH SEAL 307-337 A.D. The symbols that follow were used extensively in the Old Testament to describe the fall of nation or empire. I call your attention to Isaiah:

See, the day of the Lord is coming—a cruel day, with wrath and fierce anger—to make the land desolate and destroy the sinners within it. The stars of heaven and their constellations will not show their light. The rising sun will be darkened and the moon will not give its light. I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless. I will make man scarcer than pure gold, more rare than the gold of Ophir. Therefore I will make the heavens...
tremble; and the earth will shake from its place at the wrath of the Lord Almighty, in the day of his burning anger. Like a hunted gazelle, like sheep without a shepherd, each will return to his own people, each will flee to his native land. Whoever is captured will be thrust through; all who are caught will fall by the sword. Their infants will be dashed to pieces before their eyes; their houses will be looted and their wives ravished. See, I will stir up against them the Medes, who do not care for silver and have no delight in gold. Their bows will strike down the young men; they will have no mercy on infants nor will they look with compassion on children. Babylon, the jewel of kingdoms, the glory of the Babylonians’ [Or Chaldeans’] pride, will be overthrown by God like Sodom and Gomorrah. She will never be inhabited or lived in through all generations; no Arab will pitch his tent there, no shepherd will rest his flocks there. But desert creatures will lie there, jackals will fill her houses; there the owls will dwell, and there the wild goats will leap about. Hyenas will howl in her strongholds, jackals in her luxurious palaces. Her time is at hand, and her days will not be prolonged. Isa 13:9-22

The Lord has stretched out his hand over the sea and made its kingdoms tremble. He has given an order concerning Phoenicia that her fortresses be destroyed. ISA 23:11

The moon will be abashed, the sun ashamed; for the Lord Almighty will reign on Mount Zion and in Jerusalem, and before its elders, gloriously. ISA 24:23

All the stars of the heavens will be dissolved and the sky rolled up like a scroll; all the starry host will fall like withered leaves from the vine, like shriveled figs from the fig tree. ISA 34:4

When I snuff you out, I will cover the heavens and darken their stars; I will cover the sun with a cloud, and the moon will not give its light. All the shining lights in the heavens I will darken over you; I will bring darkness over your land, declares the Sovereign Lord. Eze. 32:7,8
ECHO

I have underlined several words in order to illustrate how the Holy Spirit used symbols. The following symbols are defined SUN Supreme ruler.

Then he had another dream, and he told it to his brothers. ‘Listen,’ he said, ‘I had another dream, and this time the sun and moon and eleven stars were bowing down to me.’ When he told his father as well as his brothers, his father rebuked him and said, ‘What is this dream you had? Will your mother and I and your brothers actually come and bow down to the ground before you?’ Gen 37:9

MOON represents Rulers, queen and princess rulers but not supreme ruler. STARS Princes and Rulers, Governors, Senators, conspicuous men. BLOOD represents Bloodshed such as war. MOUNTIANS Kingdom

Before your eyes I will repay Babylon and all who live in Babylonia declares the Lord. ‘I am against you, O destroying mountain, you who destroy the whole earth,’ declares the Lord. ‘I will stretch out my hand against you, roll you off the cliffs, and make you a burned-out mountain. Jer. 51:24,25

ISLANDS represents European states. This is a symbol of a great commotion or disturbance or a great rearranging of Government and religion. I believe it to be fulfilled when the Pagan powers fell and Christianity took over the Roman Empire.
After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth to prevent any wind from blowing on the land or on the sea or on any tree. Then I saw another angel coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea: “Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God.” Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel.

From the tribe of Judah 12,000 were sealed, from the tribe of Reuben 12,000, from the tribe of Gad 12,000, from the tribe of Asher 12,000, from the tribe of Naphtali 12,000, from the tribe of Manasseh 12,000, from the tribe of Simeon 12,000, from the tribe of Levi 12,000, from the tribe of Issachar 12,000, from the tribe of Zebulun 12,000, from the tribe of Joseph 12,000, from the tribe of Benjamin 12,000.

After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice:

“Salvation belongs to our God, who sits on the throne, and to the Lamb.”
11 All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God, 12 saying:

“Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen!”

13 Then one of the elders asked me, “These in white robes—who are they, and where did they come from?” 14 I answered, “Sir, you know.” And he said, “These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. 15 Therefore,

“they are before the throne of God
and serve him day and night in his temple;
and he who sits on the throne will spread his tent over them.
16 Never again will they hunger; never again will they thirst.
The sun will not beat upon them, nor any scorching heat.
17 For the Lamb at the center of the throne will be their shepherd;
he will lead them to springs of living water.
And God will wipe away every tear from their eyes.”

INTRODUCTION

This chapter tells us that four angels are standing on the four corners of the earth holding the four winds. They were to prevent the winds from blowing on land, sea, or tree. The Old Testament supplies us with many verses that tell us that the four corners of the earth are the four directions, namely North, South, East and West. In this chapter you will see that the winds of war will not come from any direction till God seals the 144,000 Jews and a multitude of Gentiles, which no man could number. To be sealed in the forehead
REVELATION

is to have an understanding and acknowledgment of God – when we hear the gospel of our salvation and believe we are sealed with the Holy Spirit. This group of people had come out of great tribulation. The previous chapter gives us insight into the tribulation that they had gone through. They are before the throne (to be before the throne must mean in prayer and praise). They are serving him day and night. They are living on the top of the mountain, drinking the living water and eating the hidden manna. Alleluia.

EXPOSITION

Four angels standing on the four corners of the earth.

1 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth to prevent any wind from blowing on the land or on the sea or on any tree.

Four corners means from four directions, North, South, East, West.
In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious. In that day the Lord will reach out his hand a second time to reclaim the remnant that is left of his people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath and from the islands of the sea. Isa. 11:10-12

He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters (Corners KJV) of the earth. ISA 11:12

It is evident that when the Bible uses the words “four corners” that it means four directions. When the exile ended God brought his remnant back from Pathros (a portion of Egypt), Cush (Africa), Elam-East of Tigris river (now Iran), Shinar-Babylonia (now Iraq), and Hamath (a Cannanite city). Holding the four winds. Winds as used as a sign of strife, confusion, commotions, destruction, turmoil, war.

I will bring against Elam the four winds from the four quarters of the heavens; I will scatter them to the four winds, and there will not be a nation where Elam’s exiles do not go. JER 49:36

I will shatter Elam before their foes, before those who seek their lives; I will bring disaster upon them, even my fierce anger,” declares the Lord. “I will pursue them with the sword until I have made an end of them. JER 49:37

When God said that he would bring the four winds against Elam (now Iran) he meant war would come from four quarters. The Lord sent three invasions by Assurbanipal and one by the Babylonians. In the passage here in the Revelation we are told that the four winds were to be held so that they would not blow. We understand this to mean that the “Winds of War” would be restrained—that war would be prevented from every quarter. We must therefore look for a period in history when there was a restraining of strife thus preventing war. We assign this period in history to A.D. 340-395 as the fulfillment of
this prophecy. Gibbon’s Decline and Fall of The Roman Empire has a heading for chapter 15 Vol. 1 p. 430 as follows: “The Progress of the Christian Religion.” In his enquiry into the progress and growth of Christianity he lists five causes for its growth during this period: 1) the conduct of the government toward Christians, 2) the attitude of it Emperors, 3) the martyrdom of Cyprian, 4) Varying policies of persecution, 5) Galerius’s edict of toleration. As I researched the writings of Gibbon I was faced with the fact that 20% of the Roman Empire was given over to the following of Jesus Christ by the conversion of Constantine. Nor could I fail to see that swarms of Christians were in Egypt, Syria, Jerusalem, Arabia, Iraq, Iran, Etc. Gibbon says, “As soon, as Christianity ascended the throne, the zeal of those barbarians obeyed the prevailing impulsion, the cities of Egypt were filled with bishops, and the desert of Thebais swarmed with hermits.” Gibbon’s p. 490. On page 491 Gibbon writes about a peace that lasts for 38 years. Gibbon estimates the Christian population in Rome at this time to be 50,000. We can say that from Gaul to Africa Gods people were being sealed in the forehead.

2-3 Then I saw another angel coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea: “Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God.”

The sealing of the servants in the forehead must mean an open and real acknowledgment of Christ. A public testimony of his grace, a life devoted to his service, a warfare that keeps continually unfurled the banner of the cross.

The man who has accepted it has certified (set to his seal KJV) that God is truthful. JOH 3:33
Set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come. 2 CO 1:22
And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed,
you were marked in him with a seal, the promised Holy Spirit. EPH 1:13
And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. EPH 4:30
Nevertheless, God’s solid foundation stands firm, sealed with this inscription: “The Lord knows those who are his,” and, “Everyone who confesses the name of the Lord must turn away from wickedness.” 2 TI 2:19

4-8 Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel.

From the tribe of Judah 12,000 were sealed,
from the tribe of Reuben 12,000,
from the tribe of Gad 12,000,
from the tribe of Asher 12,000,
from the tribe of Naphtali 12,000,
from the tribe of Manasseh 12,000,
from the tribe of Simeon 12,000,
from the tribe of Levi 12,000,
from the tribe of Issachar 12,000,
from the tribe of Zebulun 12,000,
from the tribe of Joseph 12,000,
from the tribe of Benjamin 12,000.

There are 19 arrangements of the tribes in the old testament. Here in our text, Dan is omitted. In Genesis 49 Manasses is omitted. In Numbers 13 Levi is omitted. In Ezek 48 there are two arrangements One has Levi and the other omits him. In Deuteronomy 33, Simeon and Levi are omitted. It is evident from the context that nothing but Jews are being considered. If Gentiles were under consideration then the mention of tribe would not be made.

9 After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of
the Lamb. They were wearing white robes and were holding palm branches in their hands.

This verse shows that a large group of Gentiles were being sealed. The previous verses of the 144,000 were Jews. Clothed in white robes, and palms in their hands. White robes and palms are emblems of peace and victory.

Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was completed. REV 6:11

10 And they cried out in a loud voice:

“Salvation belongs to our God, who sits on the throne, and to the Lamb.”

This was the victory cry. Gods people on earth who have been saved are seen praising God for their salvation. This group
of Christians could shout and sing that salvation has been brought down. They wanted to tell the news and spread it over land and sea—they were shouting salvation to our God. Hallelujah!

11-12 All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God, saying:

“Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen!”

Not only are the redeemed of earth praising God but all of heaven fell on their faces and worshipped. The sevenfold character of the ascription of praise denotes its universal and all embracing character.

13-14 Then one of the elders asked me, “These in white robes—who are they, and where did they come from?” I answered, “Sir, you know.” And he said, “These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.

One of the elders answered. The elder speaks because he is one of the ruling class in heaven cf. my comments on chapter 4:4 What are these which are arrayed in white robes? It was a rhetorical question. And I said unto him, “Sir, thou knowest.” This reminds us of a similar incident in Ezekiel:

He asked me, “Son of man, can these bones live?” I said, “O Sovereign Lord, you alone know.” Ezek. 37:3

These are they that have come out of great tribulation. This refers to the pressure, affliction, anguish, burden, persecution and trouble that these Christians had been exposed to from the first day they became Christians.
I have told you these things, so that in me you may have peace. In this world you will have trouble. (tribulation K.G.) But take heart! I have overcome the world. JOH 16:33

strengthening the disciples and encouraging them to remain true to the faith. “We must go through many hardships (tribulation KJV) to enter the kingdom of God,” they said. ACT 14:22

Who shall separate us from the love of Christ? Shall trouble (tribulation K.G.) or hardship or persecution or famine or nakedness or danger or sword? ROM 8:35

In fact, when we were with you, we kept telling you that we would be persecuted. (suffer tribulation KJV) And it turned out that way, as you well know.” 1 TH 3:4

Washed their robes. and made them white in the blood of the lamb.

ACT 22:16 “And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name.”

HEB 10:22 “Let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.”

1CO 6:11 “And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.”

In the blood. We often sing:

What can wash away my sins?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus.
O! precious is the flow
that makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus.
Here is the testimony of Scripture:

For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect. 1 PE 1:18,19

EPH 1:7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace.

in whom we have redemption, [A few late manuscripts redemption through his blood] the forgiveness of sins. COL 1:14

15 Therefore,

“they are before the throne of God

and serve him day and night in his temple;

and he who sits on the throne will spread his tent over them.

Admitted to the presence of God.

Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. HEB 4:16

And serve Him day and night in his temple.

It is not necessary for us to die and go to heaven to be before his throne and serve him.

And he that sitteth on the throne shall dwell among them.
(Shall spread his tabernacle over them R.V.)
This is an allusion to the Shechinah which overshadowed the mercy seat.

16 Never again will they hunger; never again will they thirst.

The sun will not beat upon them, nor any scorching heat.

A similar promise is made in Isa. 49:10 regarding the coming of the Messiah.

Then Jesus declared, “I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty. JOH 6:35

But whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life. JOH 4:14

17 For the Lamb at the center of the throne will be their shepherd;

he will lead them to springs of living water.

And God will wipe away every tear from their eyes.”

I am the good shepherd. The good shepherd lays down his life for the sheep. JOH 10:11

On the last and greatest day of the Feast, Jesus stood and said in a loud voice, “If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.” By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified. JOH 7:37-39
8 When he opened the seventh seal, there was silence in heaven for about half an hour.

2 And I saw the seven angels who stand before God, and to them were given seven trumpets.

3 Another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, with the prayers of all the saints, on the golden altar before the throne. 4 The smoke of the incense, together with the prayers of the saints, went up before God from the angel’s hand. 5 Then the angel took the censer, filled it with fire from the altar, and hurled it on the earth; and there came peals of thunder, rumblings, flashes of lightning and an earthquake. 6 Then the seven angels who had the seven trumpets prepared to sound them.

7 The first angel sounded his trumpet, and there came hail and fire mixed with blood, and it was hurled down upon the earth. A third of the earth was burned up, a third of the trees were burned up, and all the green grass was burned up. 8 The second angel sounded his trumpet, and something like a huge mountain, all ablaze, was thrown into the sea. A third of the sea turned into blood, 9 a third of the living creatures in the sea died, and a third of the ships were destroyed. 10 The third angel sounded his trumpet, and a great star, blazing like a torch, fell from the sky on a third of the rivers and on the springs of water— 11 the name of the star is Wormwood [That is, Bitterness]. A third of the waters turned bitter, and many people died from the waters that had become bitter. 12 The fourth angel sounded his trumpet, and a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them turned dark. A third of the day was without light, and also a third of the night. 13 As I watched, I heard an eagle that was flying in midair call out in a loud voice: “Woe! Woe! Woe to the inhabitants of the earth, because of the trumpet blasts about to be sounded by the other three angels!”
INTRODUCTION

All of these trumpets tell of war. The successive invasions of the Roman Empire under Alaric, Genseric, Attila, and Odacer are vividly portrayed on the canvas of history. The 1st. was Alaric, king of the Goths (A.D. 395-410). Consider the devastation that was caused by Alaric. The horrors of war cause the trees and green grass to be burned up. The 2nd. Invasion was by Genseric, king of the Vandals (A.D. 423-468). A great mountain, symbol of some kingdom-burning out of control is cast into the sea; the waves are dyed red with blood. The Vandals sail into the Tiber and attack Rome from the sea. The 3rd. trumpet sounds and a star falls from heaven. The rivers and waters are smitten. On the banks of rivers the chief cities of his world have been located. In (A.D. 433-455) Attila, the king of the Huns, invaded the Roman Empire. He was like a meteor streaking across the sky leaving destruction in his way. He is soon burned out. He was styled “the scourge of God.” The 4th. Trumpet sounds and a third part of the sun, moon, and stars are smitten. This must represent political overthrow. The final conquest of Rome came at the hands of Odoacer, king of the Huruli (A.D. 476-490). Rome had not seen an enemy in a thousand years. The Roman senate goes down. It was a time of political upheaval. The winds of war have been released upon the empire.

EXPOSITION

1 When he opened the seventh seal, there was silence in heaven for about half an hour.
A brief period. A state of anxious suspense. Absence of sound. The calm before the storm. The hush before the rush of battle. The quiet that precedes and presages the awful play of the stormy elements.

2 And I saw the seven angels who stand before God, and to them were given seven trumpets.

These seven angels are poised with trumpets in hand to signal events that are to happen. In the Old Testament trumpets were used to signal that God’s people were to go to Mt. Sinai (Ex. 19:20). It was to sound on the 10th day of the seventh month in the year of jubilee (Lev. 25:9). For the calling of the assembly and the journeying of the camp (Num. 10:2). Here, the trumpets will signal a series of events.

3 Another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, with the prayers of all the saints, on the golden altar before the throne.
No particular angel is named. He is to offer the prayers of saints to our God. This was written to encourage Christians of all times to pray—even in times when God is sounding a trumpet of judgment upon certain people.

4 The smoke of the incense, together with the prayers of the saints, went up before God from the angel’s hand.

Our God hears these prayers. The judgments constituted in the visions are an answer to them. Recall what the souls under the altar were crying out for in Rev 6:10:

They called out in a loud voice, “How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?”

5 Then the angel took the censer, filled it with fire from the altar, and hurled it on the earth; and there came peals of thunder, rumblings, flashes of lightning and an earthquake.

All of this is prefatory to the ominous events that are to happen. The censer is hurled to the earth, thus showing that the judgments of God would be upon mankind. Great events were signaled in this fashion. Compare what happened at Mt. Sinai:

On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp trembled. Then Moses led the people out of the camp to meet with God, and they stood at the foot of the mountain. Mount Sinai was covered with smoke, because the Lord descended on it in fire. The smoke billowed up from it like smoke from a furnace, the whole mountain trembled violently and the sound of the trumpet grew louder and louder. Then Moses spoke and the voice of God answered him. Exo. 19:16-19

6 Then the seven angels who had the seven trumpets prepared to sound them.
The deliberation has now ended. All preparation have been made and the events are about to happen. The Prophet Joel in vivid language describes an awful calamity which was to befall Israel:

Blow the trumpet in Zion; sound the alarm on my holy hill. Let all who live in the land tremble, for the day of the Lord is coming. It is close at hand.” Joel 2:1

The first angel sounded his trumpet, and there came hail and fire mixed with blood, and it was hurled down upon the earth. A third of the earth was burned up, a third of the trees were burned up, and all the green grass was burned up.
Hail–Fire–Blood. The scene must be one of awful destruction. The three terms must mean devastation of some kind. Note also that there is significance attached to the word “third part.” Gibbon writes,

From the time of Charlemagne to that of the crusades, the world, (for I overlook the monarchy of China) was occupied by three great empires, or nations. The Greeks, the Saracens (Arabians) and the Franks (Latins). Gibbon, Ch 43

The first four angels desolate one third (Latin); the fifth angel lets loose the Saracen invasion and conquers the Saracen part of the world; the sixth angel bound beyond the Euphrates pours its myriads on the remaining third of the world, namely the Greek, and establishes the Turkish Empire upon its ruins. The first trumpet therefore must have its fulfillment in the campaign of Alaric King of the Goths 395-410 A.D., after the death of Theodosius in 395 A.D. The Goths revolted from the Roman power. Alaric, disappointed in his expectation of being in command of the Roman armies, became their leader (Gibbon, 2, p. 213). At the midnight hour the Salarian gate was opened, the inhabitants were awakened by the sound of the Gothic trumpet. 1163 years after the foundation of the imperial city, which had subdued and civilized such a large part of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia (Gibbon, 2, p. 260). Gathered out of the unexplored North like a mighty torrent, they threw themselves like a savage host upon Rome. Barbarous as the Indians of the desert they left behind blackened, scarred, scorched, bloody, and desolate lands. Lands once blooming like gardens now looked like deserts. Rome had not seen a capable enemy in 800 years. The siege lasted for three days as the sack went on. Glutted with blood and spoils they left. Eight days later Alaric was dead. Bereft of their leader they hurried back and buried themselves in the regions of the north. This I believe to be the first trumpet. Read the history books and decide for yourself.

8-9 The second angel sounded his trumpet, and something like a huge mountain, all ablaze, was thrown into the sea. A third
of the sea turned into blood, a third of the living creatures in the sea died, and a third of the ships were destroyed.
In Jeremiah we have a heathen power called a mountain:

“I am against you, O destroying mountain, you who destroy the whole earth,” declares the Lord. “I will stretch out my hand against you, roll you off the cliffs, and make you a burned-out mountain.” JER 51:25

We must therefore look for a mountain (heathen power) that will be cast into the sea and attack a third part of the world from the sea. The symbols of blood and ships being destroyed indicate that we should look for a maritime battle. I believe that Genseric, King of the Vandals 423-468 fulfills this trumpet. They rushed over Gaul, swept through Spain, leaped over the narrow straights of Gibraltar, and took North Africa. Then built a fleet and assailed Rome from the seas. For six hundred years no ship was hostile to Rome. The Vandals sailed into the Tiber and met in the shock of battle. The Roman ensign goes down, and the islands and mainland fall into the hands of the Barbarians. Nearly 30 years after the contest began, they rush upon Rome and spare neither age nor sex. The spoil of 800 years and 100 nations was loaded on the Vandal ships. Rome was blasted, sacked, scorched, and pillaged. Genseric died a few months later. Notice that this prophetic utterance says that the mountain (heathen power—the Vandals) would come by the sea. They were a burning mountain. This mountain would be extinguished by the sea. Then, Genseric was extinguished in a few months after his mission was accomplished. The Word of God is never wrong.

10-11 The third angel sounded his trumpet, and a great star, blazing like a torch, fell from the sky on a third of the rivers and on the springs of water—the name of the star is Wormwood [That is, Bitterness]. A third of the waters turned bitter, and many people died from the waters that had become bitter.
As the third angel sounds his trumpet a great star falls on the rivers. The star is bitter and many people die. We must look therefore for a person of high rank. In Genesis 37:9-10, Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, and Benjamin are called stars. We speak of great actors as stars. Great players in sports are stars.

Let's look at history and see if we can identify a star that fell upon the rivers. I believe that Attila, King of the Huns (433-455 A.D.) fulfills this trumpet. In a manner resembling a meteor in the
sky, this brilliant warrior who styled himself “THE SCOURGE OF GOD” appeared suddenly. In three years he was burnt out. He marched through central Asia, North of the Exine Sea, through Russia and knocked at the river boundary of the Roman Empire, overcome opposition at the Danube, crossed the Rhine, and at river Marne 150,000 to 300,000 were slain. The river ran with blood.

The next battle was at the river Rhone. He crossed the Alps and fought a battle at the river Po. Victorious, he marched for the imperial prize. Rome sent out a priestly delegation that intervened in behalf of Rome. He made Budapest on the Danube his capitol and when he died he was buried beneath its waters. This bitter, wormwood star soon ran its brilliant course. This group of people known as the Huns was a nomadic, Mongoloid people who raised horses and sheep. They lived in tents and traveled about carrying their belongings with them. They were fierce fighters and were merciless. Horde after horde had joined together until there was thousands and thousands of them. The first began by swarming across the country murdering, stealing and leaving whole towns in ruins. Attila’s father, Rua, conquered all of northern Europe. The Romans were terrified of their new enemy. So, Theodosius II, emperor of Rome came up with a plan. He offered the Huns a chance to serve in the Roman army. They would exchange a hostage. Rome sent Aetius to the Huns and the Huns sent Attila. Attila was only ten years old when he arrived in Rome. He hated being in Rome and longed for the day he could return to his homeland. In 434 his uncle, Rua, died and Attila became king. Now, Attila had dreams of becoming the ruler of the Hunnish tribes and conquering, China, India and Persia. Because of the Great Wall of China, which was 1800 miles long, he was unsuccessful in his attempt to conquer China. However, he went to work building up a strong Army to attack the Roman Empire. In 451, with his army of 700,000 horsemen he appeared on the Rhine River, crossed over into Gaul (now France) and conquered Orleans. Attila massacred every man, woman and child in the city. Attila slaughtered all who resisted him. They called him the “Scourge of God.” After a defeat at the hands of the Roman General, Aetius, he regrouped and again went after the Romans. He now crossed through Hungary, Yugoslavia, and the Northeastern Alps. He soon reached the Po River, north
of Rome. As he moved southward through the countryside he laid waste and captured city after city. Rome knew that she could not resist the Army of Attila so she sent a delegation of priests led by Pope Leo I. This delegation bought off Attila and persuaded him to return to his homeland. After he returned home he married and died while celebrating his wedding. His army fell apart and they returned to shepherding. This brilliant star had burned out but the memory of the horror of the Huns still lives on in infamy.

12 The fourth angel sounded his trumpet, and a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them turned dark. A third of the day was without light, and also a third of the night.
Now we are told that the theater has changed to sun, moon, and stars. These symbols were used extensively in the Old Testament to describe the fall of a nation or empire. I call your attention to Isaiah and Ezekiel:

9See, the day of the Lord is coming
–a cruel day, with wrath and fierce anger–
to make the land desolate
and destroy the sinners within it.
10The stars of heaven and their constellations
will not show their light.
The rising sun will be darkened
and the moon will not give its light.
11I will punish the world for its evil,
the wicked for their sins.
I will put an end to the arrogance of the haughty
and will humble the pride of the ruthless.
12I will make man scarcer than pure gold,
more rare than the gold of Ophir.
13Therefore I will make the heavens tremble;
and the earth will shake from its place
at the wrath of the Lord Almighty,
in the day of his burning anger.
14Like a hunted gazelle,
like sheep without a shepherd,
each will return to his own people,
each will flee to his native land.
15Whoever is captured will be thrust through;
all who are caught will fall by the sword.
16Their infants will be dashed to pieces before their eyes;
their houses will be looted and their wives ravished.
17See, I will stir up against them the Medes,
who do not care for silver
and have no delight in gold.
18Their bows will strike down the young men;
they will have no mercy on infants
nor will they look with compassion on children.

19_Babylon, the jewel of kingdoms,
   the glory of the Babylonians’ pride,
   will be overthrown by God
   like Sodom and Gomorrah.
20_She will never be inhabited
    or lived in through all generations;
    no Arab will pitch his tent there,
    no shepherd will rest his flocks there.
21_But desert creatures will lie there,
   jackals will fill her houses;
   there the owls will dwell,
   and there the wild goats will leap about.
22_Hyenas will howl in her strongholds,
   jackals in her luxurious palaces.
   Her time is at hand,
   and her days will not be prolonged. (ISA 13:9-22)

The Lord has stretched out his hand over the sea and
made its kingdoms tremble. He has given an order concerning
Phoenicia that her fortresses be destroyed. ISA 23:11

The moon will be abashed, the sun ashamed; for the
Lord Almighty will reign on Mount Zion and in Jerusalem,
and before its elders, gloriously. ISA 24:23

All the stars of the heavens will be dissolved and the
sky rolled up like a scroll; all the starry host will fall like
withered leaves from the vine, like shriveled figs from the
fig tree. ISA 34:4

When I snuff you out, I will cover the heavens and darken
their stars; I will cover the sun with a cloud, and the moon
will not give its light. All the shining lights in the heavens I
will darken over you; I will bring darkness over your land,
declares the Sovereign Lord. EZE 32:7-8

I have underlined several words in order to illustrate how the
Holy Spirit uses symbols. The following symbols are defined:
SUN – Supreme ruler
STARS – Princes and Rulers, Governors, Senators, conspicuous men
DARKNESS OF THE HEAVENS – a kingdom thrown into turmoil, want of clearness, in a dismal condition

When the fourth angel sounds we must look for a time in history when this condition was fulfilled. I believe that the fourth trumpet was fulfilled under Odaccer King of the Heruli (476-490 A.D.) This Northern Race, encouraged by the apparent weakness of the empire descended upon Rome and slew Agustulus. They abolished the senate that had met for 1228 years. The entire government was extinguished. A period of mental and spiritual darkness shrouded men’s minds. The mighty fabric of the empire had fallen to the dust. Sun, Moon and Stars–Emperor, Princes and great men are smitten. They lost their power and cease to give their light. The period called the DARK AGES begins.

13 As I watched, I heard an eagle that was flying in midair call out in a loud voice: “Woe! Woe! Woe to the inhabitants of the earth, because of the trumpet blasts about to be sounded by the other three angels!”

The word “woe” is an exclamation of grief–a lamentation. When we have set before you the ninth chapter you will see why the angel tells us to hang on for there is worse to come.
9 The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss. 2When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace. The sun and sky were darkened by the smoke from the Abyss. 3And out of the smoke locusts came down upon the earth and were given power like that of scorpions of the earth. 4They were told not to harm the grass of the earth or any plant or tree, but only those people who did not have the seal of God on their foreheads. 5They were not given power to kill them, but only to torture them for five months. And the agony they suffered was like that of the sting of a scorpion when it strikes a man. 6During those days men will seek death, but will not find it; they will long to die, but death will elude them. 7The locusts looked like horses prepared for battle. On their heads they wore something like crowns of gold, and their faces resembled human faces. 8Their hair was like women’s hair, and their teeth were like lions’ teeth. 9They had breastplates like breastplates of iron, and the sound of their wings was like the thundering of many horses and chariots rushing into battle. 10They had tails and stings like scorpions, and in their tails they had power to torment people for five months. 11They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon. [Abaddon and Apollyon mean Destroyer.] 12The first woe is past; two other woes are yet to come. 13The sixth angel sounded his trumpet, and I heard a voice coming from the horns [That is, projections] of the golden altar that is before God. 14It said to the sixth angel who had the trumpet, “Release the four angels who are bound at the great river Euphrates.” 15And the four angels who had been kept ready for this very hour and day and month and year were released to kill a third of mankind. 16The number of the mounted troops was two hundred million. I heard their number. 17The horses and riders I saw in my vision looked like this: Their breastplates were fiery red, dark blue, and yellow as sulfur. The heads of the horses resembled the heads of lions, and out of their mouths came fire, smoke and sulfur. 18A third of mankind
was killed by the three plagues of fire, smoke and sulfur that came out of their mouths. 19 The power of the horses was in their mouths and in their tails; for their tails were like snakes, having heads with which they inflict injury. 20 The rest of mankind that were not killed by these plagues still did not repent of the work of their hands; they did not stop worshiping demons, and idols of gold, silver, bronze, stone and wood—idols that cannot see or hear or walk. 21 Nor did they repent of their murders, their magic arts, their sexual immorality or their thefts.

**INTRODUCTION**

There is little doubt that this chapter depicts the rise of Mohammed. The prophet sees a falling star: Mohammed was a fallen star. He who was destined to rule was set aside. He came with a smoke screen of deception like blowing smoke from an abyss. He came with a vast army of workers spreading over the eastern part of the empire. Their work of torment lasted one hundred and fifty years. His torment was worse than the sting of a scorpion. They were all on horseback. This mighty movement had its origin in Arabia. They had long beards, long hair, yellow turbans, and horse tails for banners. Every symbol in this chapter points to Arabia. By the eighth century they controlled Egypt, Greece, Eastern Europe, Spain, Arabia, Syria, Portugal and Africa. He used his “key” the Koran, which has no code of morals, to justify licentiousness, murder and robbery. Mohammed boldly claimed that he had ascended into the seventh heaven, and there before the effulgent majesty of the Almighty where he is informed that he is being sent with the sword to compel all the people in the world to cast away their religion and accept the Koran. The Koran says: “A night spent in arms is more precious in the sight of God than months of fasting and prayer. Whosoever dies in battle, his sins are forgiven. In the Day of Judgment, his wounds shall be resplendent as vermilion, and odoriferous as musk. In the Mussulman’s paradise, seventy-two damsels of sparkling beauty shall minister to the most humble of the faithful.” The Turkish Empire has been the upholder of Mohammedism the last twelve hundred years. It was a penalty of death to profess Christianity in that empire till the treaty of
Ryswick, 1844 AD, when the united powers of Christendom forced on the Turks the Act of Toleration. This treaty they have flagrantly violated.

EXPOSITION

1. The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss.

A star fell from heaven must mean that a person of renown fell from his position. As I have before shown, a STAR is a person of high rank. In Genesis 37:9,10 Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali; and Benjamin are called stars. We speak of great actors as stars. Great players in sports
are stars. Let's look in history and see if we can identify a fallen star that fell from the earth. As I continue the historical interpretation, we look to the year 612-762 and to the Mohammedan movement. Mohammed was indeed a fallen star. He was of the princely house of the Koreish—the ruling family of Mecca. At birth, his grand father was ruling. Soon thereafter his father died. Then his grandfather died. The boy destined to rule was set aside. Given the key to the shaft of the Abyss. Mohammed began his work with a book called the Koran (Key of the shaft of the Abyss) without this so-called revelation, he could not succeed in his devilish work. He began his work in Arabia, which is 1800 by 900 miles. It is also noteworthy to point out that he began his work in the east the same year that Boniface II became pope. (This is the first pope, despite any claims of the Catholic Church). Sergus a Nestorian Monk is reputed to have wrote the Koran. The reader should note also that their flag has a star and a crescent on it.

2 When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace. The sun and sky were darkened by the smoke from the Abyss.

Out of this pit of deception rose a hellish work that we will describe in our comments. Smoke—Mohamed threw up a smoke screen of false doctrine claiming to be a Prophet and to have received the Koran at Mecca. This smoke screen blinded the vision of the Arab world. They were forced to comply with this ruthless leader. It was a religion of the sword. Sun and sky were darkened by the smoke. The minds of men are so confused that they cannot see clearly.

3 And out of the smoke locusts came down upon the earth and were given power like that of scorpions of the earth.

A vast army of evil workers is to emerge upon the earth. The scorpion is the national symbol of the Ishmaelites. This arch deceiver was born at Mecca, a city of Arabia, famous for nothing. Mohammed’s father died when he was only two years old. All the wealth of his father devolved to his uncles. Six years after the death
of his father, his mother died. His grandfather, Abd’ almotalleb died the following year. Abu Taleb, his uncle, took him under his protection. He lived sixteen years with him being trained in the employment of a merchant. They traded to Syria, Persia, and Egypt, India, Ethiopia, and other southern regions of the globe. At the age of twenty-five, a circumstance happened in Mecca, peculiarly favorable to the advancement of his projected scheme. A merchant of considerable wealth and influence dying in the city, his widow, to whom he left all of his possessions carried on his trade. She gave him discharge of her services. For the next three years he became acquainted both with Jews and Christians, whose religious opinions he would examine with as much attention as privacy would allow.

At twenty-eight he had gained entire victory over the widow’s (Khadijah) heart and she could no longer resist. She gave him her heart and hand at the age of forty. At the age of twenty-eight, he took up his almost daily residence in a solitary cave, nigh to the city of Mecca, where he pretended to be favored with visions from the Almighty. He told his wife that Jehovah employed the angel Gabriel to bring him down the Koran, which was to contain the doctrines and precepts that heaven designed for his countrymen. She decided he was deranged and that his revelations were fabricated.

At this time there was a monk, Sergus, residing in his house. He was privy to the impostor’s design, and greatly assisted him in bringing it to maturity as he became a convert of Mohammed. That very year the tyrant, Phocas (Roman Emperor), granted liberty to the Bishop of Rome, to assume the title of universal pastor. At the time when the Roman Catholic Church was climbing to the summit of its impious dignity in the north, a monster was forging the chains of delusion for the south.

At the age of forty, after completing the period of his probation in the cell, Mohammed assumed the title: Apostle of God. At this time, he tried his success with the public. For four years, the converts to his new religion were only nine in number. At forty-four, he put forth the leading ideas of his discourses, which were:
God is one
he himself was the prophet of God, sent to declare his will to men
that they who affirm the Almighty to have sons or daughters, are chargeable with impiety, and ought to be detested.

It is unquestionable that his design was to inveigh against the doctrine of the Trinity by one part of this assertion, and to condemn the idolatry of his countrymen by the other. His fellow countrymen were strongly addicted to the worship of three female dieties, known by the names of Allat, Menat, and Al Uzza, whom they impiously denominated the daughters of God. As was expected, the ridicule and opposition he met with from his hearers put his counterfeit patience to many severe trials. People did not hesitate to pronounce him a sorcerer. They openly called him a liar, and viewed everything he uttered as impertinent and fabulous. For the next thirteen years he remained at Mecca.

Perceiving that there was little probability of advancing his religion by persuasion, he and his followers flee to Medina. This city is about two hundred seventy miles from Mecca. He lived there ten years before he died. Mohammed had a deep rooted enmity against the Jews, and made war upon all those adjacent tribes who professed that religion. The whole life of Mohammed after his flight to Medina, was one continued scene of butchery and rapine. He, with his associated and followers, plundered every caravan of its valuable commodities. It would be an almost endless task to give even a catalogue of his numerous wars. This imposter reduced city after city to his religion by the power of the sword. Lust and ambition were the two powerful motives by which he was actuated. For ten years, his life exhibited nothing but highway robbery, plunder, and bloodshed, in which he exceeded even Alexander the Great in atrocity. The religion of Mohammed infects and enslaves more of the globe than six times all of Europe together. In his unbounded lusts, it is clear that he had no less than fifteen wives. By admitting the inspiration of the Old and New Testament and the divine mission of Moses and Jesus Christ, he thereby stole insensibly on the affections
of Jews and Christians. But he insinuated that God only designed his mission to be dominate. He was a master at snaring people and the Arch Deceiver of Mankind. We label him Abaddon.

4 They were told not to harm the grass of the earth or any plant or tree, but only those people who did not have the seal of God on their foreheads.

They were told to “Cut down no palm tree, nor burn fields of corn, cut no fruit trees.” (Gibbon 5 p. 309) They were commanded to kill no Christians. He gave the people three choices: 1) The Koran, 2) Slavery, 3) Cleave head of priest unless they become Mohammedans. (Gibbon 5 p. 189) “And I would have you know that the fighting for religion is an act of obedience to God.” (Gibbon 5 p 309)

5 They were not given power to kill them, but only to torture them for five months. And the agony they suffered was like that of the sting of a scorpion when it strikes a man.

Christians were styled infidels and dogs–insulted and treated shamefully. They were given options: the Koran, tribute, or the sword. They were prohibited to build new churches or sound the bells in the old ones. They were forced to admit scoffing Mohammedans into their assemblies. Those returning to the faith were given the penalty of death. The insults, injuries, oppressions, etc. are indescribable. In just ten years, from 634 to 644 A.D., the Saracens captured 3060 cities, destroyed 4,000 churches, and erected 1400 mosques. We hear but faintly the sounding of the woe trumpet. The Mohammedans took Damascus in 634, Jerusalem in 637, Egypt in 638, and westward to the banks of the Atlantic. They crossed into the borders of Europe in 675, crossed the Hellingspton and besieged Constantinople but were driven back. In 711 they crossed the straights of Gibralter into western Europe and conquered Spain. Their Dominion now consisted of: Asia, Africa, and Southwestern Europe. It was a penalty of death to profess Christianity in that empire till the treaty of Ryswick, 1844 AD, when the powers of Christianity forced on the Turks the Act of Toleration. This treaty has been flagrantly violated to this day.
REVELATION

Five months, can be interpreted by applying the rule of *a day for a year*, which is a theory taken from Ezekiel:

> After you have finished this, lie down again, this time on your right side, and bear the sin of the house of Judah. I have assigned you 40 days, *a day for each year*. EZE 4:6

Five months would therefore equal 150 years. Their movement lasted from 612 to 762 A.D. Exactly 150 years. The word of God is always right! Sting of a scorpion: this insect is bred in the Arabian sands. When it injects poison into the victim he sinks into insensibility—but does not die. The approaching paralysis and the terrible pain and agony makes the sufferer pray for death. Anyone captured by the Mohammedans would suffer as severely as if a scorpion had stung him.

6 **During those days men will seek death, but will not find it; they will long to die, but death will elude them.**

So horrible were the atrocities committed by the followers of Mohammed. Freedom of religion was denied. Men would rather die than live under these conditions.

Wherever I banish them, all the survivors of this evil nation will prefer death to life, declares the Lord Almighty. JER 8:3

> “Ye Christian dogs, you know your option; the Koran, the tribute, or the sword. We are a people whose delight is in war rather than in peace: and we despise your pitiful alms, since we shall be speedily masters of your wealth, your families, and your persons.” Gibbon 5 p 315

7 **The locusts looked like horses prepared for battle. On their heads they wore something like crowns of gold, and their faces resembled human faces.**
Arabia is the natural home of the horse. There were no foot-soldiers in the army of Mohammed in 632. The Arabians wore yellow turbans and from a distance it would look like crowns of gold. Their faces resembled human faces: this refers to the patriarchal beards.

The noise of a carefree crowd was around her; Sabeans [Or drunkards] were brought from the desert along with men from the rabble, and they put bracelets on the arms of the woman and her sister and beautiful crowns on their heads. EZE 23:42

8 Their hair was like women's hair, and their teeth were like lions' teeth.

The Arabians wore long hair like women. The lions also had their home in the deserts of Arabia. This symbol denotes ability to devour.

9 They had breastplates like breastplates of iron, and the sound of their wings was like the thundering of many horses and chariots rushing into battle.

In the Koran we read “God hath given you coats of mail to defend you in your wars” (Koran 11-104). The armor substance that is behind the face of the locust looks like plates of iron that appear on war-horses.

10 They had tails and stings like scorpions, and in their tails they had power to torment people for five months.

A horse’s tail is an emblem of Turkish power. Instead of a flag, a horses tail is seen flying in the breeze. A Pacha of three tails is a very great officer. These officers were over their captives and the torment was like that of a scorpion. Their power was from 612-762 a period of five prophetic months. I list here the eight precepts of Mohammedism. (Turkish Tyranny, p. 181).
1. They are surely infidels who say, “Verily God is Christ the son of Mary.” (Koran ch.5) p. 127.
2. O believers take not the Jews or Christians for friends. (Koran Ch. 5, p. 125)
3. War is enjoined by you against the infidels (Ch 2, p. 76).
4. Fight against them until there be no temptation to idolatry and the religion be Gods. (Ch 2, p. 7).
5. Fight against the friends of Satan. (Ch 4).
6. Kill the Idolaters wherever ye shall find them. (Ch 9).
7. Wherever you encounter the unbelievers strike off their heads, until you have made a great slaughter among them. (ch 4, p 390)
8. Ye are forbidden to take a wife or free women who are married, except those women whom ye possess as slaves.

11 They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon.

“The siege of Constantinople by the Turks attracts our first attention to the person and character of the great destroyer.” (Gibbon’s, 6, p 417) Jesus means Savior. Abaddon means destroyer! It well describes the mission of Mohammed.

Note that real locust have no king: “Locusts have no king, yet they advance together in ranks.” (Prov. 30:27 ) Haley’s Handbook says, “The hardest blows ever to hit Christianity have been Mohammedism from without and Papal Usurpation from within.”

In the Seventh century A.D., Mohammedanism swept the Eastern World like a tidal wave, and Blotted out Christianity in Southwest Asia and North Africa: the Euphrates and Nile Valleys: the Eastern and Southern Borders of the Mediterranean: lands of the Bible Story: lands in which the Bible originated and grew: lands in which God’s Revelation of Himself to Mankind was nurtured
and brought to completion: land in which God formed and trained the nation Israel, for two thousand years, to pave the way for the coming of Christ; lands hallowed forever as the scene of Christ’s Life and Death and Resurrection and His Redemptive Work for Mankind: lands which were the Cradle of Christianity, and which were for 600 years Christian: the Original Christian World: in these lands, by one fell blow of the Mohammedanism Sword, CHRISTIANITY WAS BLOTTED OUT, and Mohammedanism was Established. And they HAVE BEEN MOHAMMEDAN EVER SINCE.”

Mohammed, with the sword in one hand and the Koran in the other, erected his throne on the ruins of Christianity and of Rome. Gibbon 5 p. 207

“The sword,” says Mohammed, “Is the key of heaven and of hell: a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting or prayer: whosoever falls in battle, his sins are forgiven.” Gibbon 5 p.257

The following will illustrate how they made converts by the sword. At the battle of Bosra the Governor was given the terms.

After Chaled had imposed the terms of servitude and tribute, the apostate or convert avowed in the assembly of the people his meritorious treason: “I renounce your society,” said Romanus, “both in this world and the world to come. And I deny him that was crucified, and whosoever worships him. And I choose God for my Lord, Islam for my faith, Mecca for my temple, the Moslems for my brethren, and Mohammed for my prophet; who was sent to lead us into the right way, and to exalt the true religion in spite of those who join partners with God.” Gibbon 5, p.312

12 The first woe is past; two other woes are yet to come.

Dear reader, there is more lamentation and grief to come.
13 The sixth angel sounded his trumpet, and I heard a voice coming from the horns [That is, projections] of the golden altar that is before God.

From the golden altar of incense.

14 It said to the sixth angel who had the trumpet, “Release the four angels who are bound at the great river Euphrates.”

The Seer sets another scene before us. We must look for something at the Euphrates river. This river is 1780 miles long and flows into the Persian Gulf. I believe that the Ottoman Empire under Malek Shaw meets the requirements of the text. Consider that it was divided
among his four sons at his death. It was divided into four parts: 1) Persia, 2) Syria, 3) Asia Minor, and 4) India. (See Gibbon, 4, p. 169.) “Yet their progress was bounded by the Euphrates.” (Gibbon 6, p. 419) “Accompanied by his four brothers, he passed the Euphrates: the Turkish camp was soon seated in the neighborhood of Kutaieh in Phrygia; and his flying cavalry laid waste the country as far as the Hellingspont and the Black Sea.” (Gibbon, 6, p. 24) They marched out of Baghdad in 1057, crossed the river and the next century their conquest extended to the Hellingspont, and embraced all Turkey. Then came the mighty crusades. For a while, they beat back the Moslem power and recovered a portion of Turkey, between Europe and Asia. The contest lasted for two centuries. Europe weary of its fruitless struggle withdrew. The Turks reorganized and passed over into Europe. The eastern empire was shorn of all its territories and reduced to its city of Constantople.

In 1453 two hundred thousand Turks with cannons, battered down the walls. One hundred thousand of its citizens were slain upon her ramparts. The interval was 396 years. This rapacious, licentious, bloodthirsty, brutal power educated in their religion to believe that all unbelievers (they call anyone who is not a Mohammedan an unbeliever or infidel) were fit for death. Each Pasha is an absolute Lord in his own province. Their rule was intolerable.

15 And the four angels who had been kept ready for this very hour and day and month and year were released to kill a third of mankind.

Our Julian year equals 365 days and 6 hours. On the year day principle of Ezekiel 4:6, it would be as follows:

A Year = 365 1/4 Days = 365 Years + 1/4
A Month = 30 Days = 30 Years.
A Day = 1 Year.
TOTAL 396 Years.
1/4 of a prophetic day or year (left out above) = 91 1/4 days.
An hour = 1/12 of a prophetic day or year = 30 1/3 days.
TOTAL 396 years 121 + days
January 18th. 1057 to May 29th 1453 = 396 years 131 days.
To kill a third: Refer to chapter 8:7, where my comments consider a third. The Roman Empire was divided into three parts, namely the Greeks, the Saracens, and the Franks (Latin). This trumpet sounds forth on the Greek part of the Empire.

16 The number of the mounted troops was two hundred million.
I heard their number.

Not a foot soldier. (See Gibbon 4, pp.159, 161) “The myriads of Turkish horse overspread a frontier of six hundred miles from Tauris to Arzeroum, and the blood of one hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet.” (Gibbon 6, p. 12)

17 The horses and riders I saw in my vision looked like this:
Their breastplates were fiery red, dark blue, and yellow as sulfur. The heads of the horses resembled the heads of lions, and out of their mouths came fire, smoke and sulfur.

This was the color of the Turkish uniform until reorganization a generation ago. The heads of the horses resembled the heads of lions. Take a close look at a flying cavalry with guns shooting from the horses’ heads and their manes flying in the breeze, does this not resemble a lion’s head? Out of their mouths came fire, smoke and sulfur. When a lion pounces on its prey he utters a deafening roar. When these Turks attacked and fired their muskets a deafening roar ensued. Gunpowder was used first by the Turks. I will quote from the history of that time in regard to the first use of artillery.

Among the implements of destruction, he studied with peculiar care the recent and tremendous discovery of the Latins; and his artillery surpassed whatever had yet appeared in the world. A founder of cannon, a Dane or Hungarian, who had been almost starved in the Greek service, deserted to the Moslems, and was liberally entertained by the Turkish sultan. Mohammed was satisfied with the answer to his
first question, which he eagerly pressed on the artist. “Am I able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople? I am not ignorant of their strength; but were they more solid than those of Babylon, I could oppose an engine of superior power; the position and management of that engine must be left to your engineers.” On the assurance a foundry was established at Adrianople: the metal was prepared; and at the end of three months Urban produced a piece of brass ordnance of stupendous and almost incredible magnitude; a measure of twelve palms is assigned to the bore; and the stone bullet weighed above six hundred pounds. Gibbon 6, p. 426

For the conveyance of this destructive engine, a frame or carriage of thirty wagons was linked together and drawn along by a team of sixty oxen: two hundred men on both sides were stationed to poise and support the rolling weight; two hundred and fifty workmen marched before to smooth the way and repair the bridges; and near two months were employed in a laborious journey of one hundred and fifty miles. Gibbon 6, p. 427

The great cannon of Mohammed has been separately noticed; an important and visible object in the history of the times: but that enormous engine was flanked by two fellows almost of equal magnitude: the long order of the Turkish artillery was pointed against the walls; fourteen batteries thundered at once on the most accessible places; and of one of these it is ambiguously expressed that it was mounted with one hundred and thirty guns, or that it discharged one hundred and thirty bullets. Yet in the power and activity of the sultan we may discern the infancy of the new science. Under a master who counted the moments the great cannon could be loaded and fired no more than seven times in one day. Gibbon 6, p. 435

18 A third of mankind was killed by the three plagues of fire, smoke and sulfur that came out of their mouths.
Refer to chapter 8:7, where my comments consider a third.

19 The power of the horses was in their mouths and in their tails; for their tails were like snakes, having heads with which they inflict injury.

A horses tail was the emblem of the turkish power. Instead of a flag a horses tail is seen flying in the breeze. A Pacha of three tails is a very great officer. The officers inflicted injury of their captives.

Above sixty thousand of this devoted people were transported from the city to the camp and fleet; exchanged or sold according to the caprice or interest of their masters, and dispersed in remote servitude through the provinces of the Ottoman empire. Gibbon 6, p. 449

20-21 The rest of mankind that were not killed by these plagues still did not repent of the work of their hands; they did not stop worshiping demons, and idols of gold, silver, bronze, stone and wood–idols that cannot see or hear or walk. Nor did they repent of their murders, their magic arts, their sexual immorality or their thefts.

The papal church has from the beginning been engaged in Saint worship. To this hour she has not repented of her Idol worship, demon worship, saint worship, and murders. In the papal church is found the blood of saints and prophets. Estimates vary as high as 50 million. Sorceries: No group on earth has practiced more tricks to deceive, from talking statues to apparitions. For further reading about their un-repented sins, particularly sexual immorality, refer to a book by Chiniquy, “The Priest, The woman and the confessional,” and a book by McLoughlin, “Crime and Immorality in the Catholic Church.”

I saw a Roman Catholic priest walking around with beads, images, crucifixes, and other symbols of idolatry. He had a silver image of our Savior on the cross. His religion is in a dead Christ. All of this is idolatry.
10 Then I saw another mighty angel coming down from heaven. He was robed in a cloud, with a rainbow above his head; his face was like the sun, and his legs were like fiery pillars. He was holding a little scroll, which lay open in his hand. He planted his right foot on the sea and his left foot on the land, and he gave a loud shout like the roar of a lion. When he shouted, the voices of the seven thunders spoke. And when the seven thunders spoke, I was about to write; but I heard a voice from heaven say, “Seal up what the seven thunders have said and do not write it down.” Then the angel I had seen standing on the sea and on the land raised his right hand to heaven. And he swore by him who lives for ever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said, “There will be no more delay! But in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets.” Then the voice that I had heard from heaven spoke to me once more: “Go, take the scroll that lies open in the hand of the angel who is standing on the sea and on the land.” So I went to the angel and asked him to give me the little scroll. He said to me, “Take it and eat it. It will turn your stomach sour, but in your mouth it will be as sweet as honey.” I took the little scroll from the angel’s hand and ate it. It tasted as sweet as honey in my mouth, but when I had eaten it, my stomach turned sour. Then I was told, “You must prophesy again about many peoples, nations, languages and kings.”

INTRODUCTION

Early in the 16th century a revolution begun – the reformation movement. For centuries there had been friction between the Catholic Church and the people. One of the principle leaders of the movement was Martin Luther. He was bold enough to publish his protest in the “95 Theses.” This caused a revolt in Germany. This soon had a domino effect throughout Europe. Pope Leo X excommunicated
Martin Luther, but Luther burned the decree at Wittenberg. The cries arouse over the sale of indulgences. For money, the church would release people from crimes including murder (by selling indulgences). Then the pope claimed “infallibility.” This supremacy was disputed by England and Germany. Papal power was weakened when she had two popes at the same time hurling words of anger against anyone who should support the other. At about the same time there was a movement in Switzerland by a priest named Zwingli. He married in 1524 openly disobeying the pope. John Calvin settled in Geneva and taught theology which was adopted by the Puritans of England and was carried across the Atlantic by the Pilgrims who came to America for freedom of religion. Scandinavia withdrew its support of the Catholic Church in 1527. Denmark abolished the authority of the bishops in 1536. The Netherlands went over to the Lutherans. Spain, France and Scotland were rejecting the authority of the pope. One by one the ten kingdoms of Europe were leaving the Catholic Church. The entire movement was about a BOOK called the BIBLE.

EXPOSITION

1 Then I saw another mighty angel coming down from heaven. He was robed in a cloud, with a rainbow above his head; his face was like the sun, and his legs were like fiery pillars.
There is little doubt that this belongs to the mighty Reformation movement approved by Heaven. He had a rainbow upon his head which was a symbol of hope and peace. The rainbow is a symbol of an agreement.

I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth. Whenever I bring clouds over the earth and the rainbow appears in the clouds, I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the earth. Gen. 9:13-16

In chapter nine we found the Mohammedan movement and the extension of their conquest under the Saracens until they controlled
Asia, Africa, and Southwestern Europe. Its conquests were completed according to prophecy; Constantinople was occupied and its empire established upon its ruins. The year is 1453. We must look for an event after this date that historically corresponds to the symbols of this chapter. As we examine the Scripture we notice that it is evidently a religious movement. An angel, rainbow, heaven, book, sea and land all occur in the text. No mention of the previous woe symbols. There is a mighty movement beginning in the fifteenth century that we will direct our attention to. About 70 years after the fall of Constantinople we see the work of Wycliffe, John Huss, and Jerome. The Reformation came at the right period in world history to fit this chapter. It was the greatest movement since the days of the Apostles.

2 He was holding a little scroll, which lay open in his hand. He planted his right foot on the sea and his left foot on the land.

He is seen holding a little scroll, not a sealed scroll, but an open scroll. The mighty Reformation period was all about a scroll. The Roman clergy had taken the Word of God from the people. They were opposed to its circulation. The Bible had been put into a dead language by the Roman Church and no one had a right to read it. Until Martin Luther found a Latin Bible in an Augustinian monastery he did not know there were Scriptures other than the ones given to him in the Catholic Breviary. A study of these Scriptures made him a Reformer. After you, my friend, read this little Book you will never be the same again. This movement rescued the greatest Book of all time. Please read the history of this mighty movement and see how aptly it is predicted here in the tenth chapter of the Revelation. He planted his right foot on the sea and his left foot on the land. This mighty movement effected land and sea. In other words it effected the whole world. The movement spread through Germany, England, Scotland, Switzerland, the British Isles and across the sea to America and today there is not a country in the world untouched by the Reformation Movement.
3 and he gave a loud shout like the roar of a lion. When he shouted, the voices of the seven thunders spoke.

Seven thunders probably refers to the threatening blasphemous anathemas and thunders of damnation that issued from the Roman Potentate. This Roman apostate power that sits in the vatican on the seven hilled city of Rome sent forth Bulls and excommunication. Le Bas says in his account of the life of Wycliffe, p.198, “The thunders which shook the world when they issued from the seven hills, sent forth an uncertain sound, comparatively faint and powerless, when launched from a region of less devoted sanctity.” When Luther published his Theses, an attack was made upon it by the Papal Legate (Cardinal Cajetan) in Germany. This seven-hilled potentate, who claims to be the vicegerent of God, thundered forth his voice of opposition. In the Epistle Dedicatory of our King James Bible you will find the following:

by writing in defense of the Truth, which hath given such a blow unto that man of sin, as will not be healed. So that if, on the one side, we shall be traduced by Popish Persons at home or abroad, who therefore will malign us, because we are poor instruments to make God’s holy Truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness.

4 And when the seven thunders spoke, I was about to write; but I heard a voice from heaven say, “Seal up what the seven thunders have said and do not write it down.”

Luther at first recognized the Pope’s word equal to Christ. In 1518 he wrote to the Pope defending his course against Tetzel, but adding, “I will acknowledge thy voice as the voice of Christ speaking in thee.” Later Luther said, “When I began the affairs of indulgences I was a most mad Papist, so intoxicated was I and drenched in Papal dogmas, that I would have been most ready to murder or assist others in murdering any person who would have uttered a syllable against the duty of obedience to the Pope.” Again he says, “After
being enabled to answer every objection against me from Scripture, one difficulty alone remained—the church ought to be obeyed. If I had then disobeyed the Pope, as I do now, I should have expected every hour that the earth would open and swallow me, as Korah and Abiram.” At first the Reformers considered the words of the Pope as divine authority. In 1520 the Pope sent forth his anathema and excommunication against Martin Luther. He refused to listen to his thunder. Luther summoned a vast audience to Wittenburg and tossed the Pope’s Bull into the fire. This act electrified Europe. Could there be a more striking fulfillment of this verse?

5-6 Then the angel I had seen standing on the sea and on the land raised his right hand to heaven. And he swore by him who lives for ever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said, “There will be no more delay!

This refers to the end of Papal powers—No longer would mankind be without an OPEN BOOK.

7 But in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets.”

This was anticipatory. For the fulfillment we must wait for chapter eleven and verse fifteen. The end has come, the brightness of Zion’s glad morning has arrived and heavenly beings join in songs of praise and thanksgiving because the mystery of God is finished. In other words the written word of God will be available to all. I will attempt to give a synopsis of how we got our Bible. In giving the following critique of the Bible it is not meant to be complete in every detail but rather an outline.

There are three early copies of the Bible.

1. The Codex Sinaiticus, The word “Codex” means bound. This copy was made in the fourth century.
England purchased it from Russia in 1933 and put it in the British Museum.
2. The Codex Alexandrinus, (5th century edition) It is written in Greek and contains the entire Bible except for forty pages.
3. The Codex Vaticanus. Parts of it are lost. It is in the Vatican library. It was written in Greek. Originally the books of the bible were on scrolls. One would unroll the scroll to read the book. Then separate sheets of papyrus were folded and sewn together at the fold. Sets of these were bound together in the form we call a “codex”, and this form was the format for our modern book.

As Christianity spread throughout the Roman Empire, translations of the Bible were begun—in Coptic, Syriac, Ethiopic and Latin. Since Latin was the official language of the Roman Empire, the Latin Vulgate soon became the official Bible. The Emperor Constantine was probably responsible for most of the manuscripts that remain.

In the fourth century a brilliant young monk, Jerome, made a translation of the Scriptures into the Latin. For the next 1,000 years it was the main Bible of the Catholic Church. For centuries, the only Bibles were hidden away in monasteries by monks. During the Dark Ages, very little Bible translation was attempted. The Word of God was locked up in the Latin language, which was unknown to the common people. In 1320-1384 John Wyclifë, an Oxford Priest who had been a Rector of 3 English Churches, made a copy of the Latin Bible into English. He was persecuted for his work—discharged from the university and 44 years after his death his bones were dug up by the Catholic Church and burnt in public disgrace.

John Gutenberg of Mainz Germany printed the first book on his printing press in 1450. It was a Bible. John Huss worked for an open Bible at Prague’s University. He was tried as an Heretic and burned at the stake by the Roman Catholic Church. Swingli was working in England for an open Bible. He was buried as a traitor.
William Tyndale was a courageous Reformer who was determined that we should have a copy of the Word of God. He graduated from Oxford. He was driven from England to Germany where he translated the Old and New Testaments. The first copy was printed in Cologne Germany in 1525. Henry the VIII had him strangled and burned at the stake.

Miles Coverdale was a friend of Tyndale. He published a Bible which was largely based on Tyndale’s. In 1530 King Henry VIII broke with Rome and permitted him to publish his Bible in English. Coverdale dedicated his Bible to King Henry VIII. In 1553-1568 under the reign of Bloody Mary, Christians flew to Germany and Switzerland. In Geneva they published a Bible in 1560 called the Breeches Bible.

In 1568 A Revision of the Great Bible was published. They called it the Bishops Bible. The Archbishop of Canterbury was responsible for its publication.

The Catholic church came out with a version in 1610 called the Douay Bible. It was an English Version.

In 1611 The King James translation was offered to the English speaking people. King James of England financed the project and it was dedicated to him. See the Epistle Dedicatory located in the front of some of the King James Bibles.

Thank God that no longer do you and I have to hear of the forbidden practice of reading our Bibles. No longer can any ecclesiastical Diocese declare you guilty of heresy and worthy of death for no other charge except Reading the Holy Scriptures and believing them. NO WONDER THE VERSE UNDER CONSIDERATION SAYS, “There will be no more delay!”

8-9 Then the voice that I had heard from heaven spoke to me once more: “Go, take the scroll that lies open in the hand of the angel who is standing on the sea and on the land.” So I went to the angel and asked him to give me the little scroll. He said to me, “Take it and eat it. It will turn your stomach sour, but in your mouth it will be as sweet as honey.”
This has been called the BITTER SWEET. God’s judgments make up the bitter and the sweet. When John ate (consumed) the contents of the “open Bible” it was sweet, but an open Bible brought bitterness and sorrow and hardships. When the Bible was restored to the world it was sweet. But the persecutions that followed were bitter.

He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time. Dan 7:25

10 I took the little scroll from the angel’s hand and ate it. It tasted as sweet as honey in my mouth, but when I had eaten it, my stomach turned sour.

Then he said to me, “Son of man, eat this scroll I am giving you and fill your stomach with it.” So I ate it, and it tasted as sweet as honey in my mouth. Eze. 3:3

When your words came, I ate them; they were my joy and my heart’s delight, for I bear your name, O Lord God Almighty. Jer. 15:16

11 Then I was told, “You must prophesy again about many peoples, nations, languages and kings.”

This probably refers to the return of John from Patmos to Ephesus where he published his vision on Patmos. I remember Jesus telling Paul that he would not die in the ship wreck.

Last night an angel of the God whose I am and whom I serve stood beside me and said, ‘Do not be afraid, Paul. You must stand trial before Caesar; and God has graciously given you the lives of all who sail with you. Acts 27:23,24
I was given a reed like a measuring rod and was told, “Go and measure the temple of God and the altar, and count the worshipers there. But exclude the outer court; do not measure it, because it has been given to the Gentiles. They will trample on the holy city for 42 months. And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.” These are the two olive trees and the two lampstands that stand before the Lord of the earth. If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die. These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want. Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them. Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified. For three and a half days men from every people, tribe, language and nation will gaze on their bodies and refuse them burial. The inhabitants of the earth will gloat over them and will celebrate by sending each other gifts, because these two prophets had tormented those who live on the earth. But after the three and a half days a breath of life from God entered them, and they stood on their feet, and terror struck those who saw them. Then they heard a loud voice from heaven saying to them, “Come up here.” And they went up to heaven in a cloud, while their enemies looked on. At that very hour there was a severe earthquake and a tenth of the city collapsed. Seven thousand people were killed in the earthquake, and the survivors were terrified and gave glory to the God of heaven.

The second woe has passed; the third woe is coming soon. The seventh angel sounded his trumpet, and there were loud voices in heaven, which said:
“The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever.”

16 And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God, saying:

“We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign.

18 The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great—and for destroying those who destroy the earth.”

19 Then God’s temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm.

INTRODUCTION

In the previous chapter we learned of the Bible being translated from dead languages. Now we are told to rise and measure the Temple of God. When the Apostle Paul wrote to the Corinthians he referred to them as the Temple of God. Priests like John Wycliffe of Oxford, Tyndale (another Oxford monk), and Coverdale (who made the first complete English Bible) gave the world a book that contained the correct measurements. The Roman Clergy had taken the Bible from the people. They were opposed to its circulation. They had put it in a dead language and no one but the monks were allowed to read it. Until Martin Luther found a Latin Bible in an Augustinian monastery he did not know there were scriptures other
than the ones in the Catholic breviary. After reading the Word of God he became a reformer. He used the measuring rod of God’s word to determine that their doctrine did not measure up the Bible standard. He couldn’t find purgatory, celibacy, nuns, holly water, worship of saints (idolatry), image worship. After a careful examination of the doctrines of Catholicism one can truthfully say that none of them measure up to the measuring rod. God says the two witnesses (Old Testament and New Testament) would prophesy in sackcloth and ashes (dead languages) during the period of the dark ages and come back to life again. Today we have the LIVING WORD OF GOD.

EXPOSITION

1 I was given a reed like a measuring rod and was told, “Go and measure the temple of God and the altar, and count the worshipers there...”
A rod is a measurement used by surveyors. It is sixteen and one half feet long. In our text it must mean that the word of God is that inflexible and strong reed used to measure the temple of God. The church must measure up to the word, so must the worship and the worshippers. When the Apostle Paul wrote to the Corinthians he referred to them as the “Temple of God”

Don’t you know that you yourselves are God’s temple and that God’s Spirit lives in you? I Cor. 3:16

Again Paul tell us in the Ephesian letter that we grow into an holy temple of the Lord:

In him the whole building is joined together and rises to become a holy temple in the Lord. Eph. 2:21

Christians were promised by Jesus to be made pillars in the temple of God:

Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name. Rev. 3:12

The term altar must refer to the worship that is being offered by God’s people.

This is what the Lord says: “Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls. But you said, “We will not walk in it.” Jer. 6:16
Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints. Jude 3
Early in the nineteenth century the measuring rod of God’s Word began to be used. The Restoration movement was a serious effort to return to the Old Paths. There was dissatisfaction with Protestant denominationalism and its multiplicity of divergent creeds, names, doctrines, and practices. It was therefore the purpose of the Restorers to go beyond the synods, councils, creeds, disciplines, sects, and parties and take a fresh look at the New Testament. James O’Kelly, applied the measuring rod in 1792 when he protested against the new and autocratic Episcopal policy inaugurated by Francis Asbury, Bishop of the Methodist Episcopal Church. The protest resulted in O’Kelly and four other prominent men withdrawing from the regular Methodists and calling themselves at first Republican Methodists. In 1794 they adopted the scriptural name of Christian in a general meeting.

Price Haggard, a fellow worker with O’Kelly, stood up in this meeting with a copy of the New Testament in his hand and said: “Brethren, this is a sufficient rule of faith and practice, and by it we are told that the disciples were called Christians, and I move that henceforth and forever the followers of Christ be known as Christians simply.” This meeting resulted in an adoption to take the Bible as the only creed and sufficient rule of faith and practice, to regard Jesus Christ as the only Head of the church, and to reject all party and sectarian names. The measuring rod was beginning to be applied. Prophecy was being fulfilled.

Soon thereafter two New England Baptists, Elias Smith and Abner Jones, rebelled against Calvinist theology and began to organize congregations whose members were simply called Christians. They too, were advocating the following principles: No head over the church but Christ; no confession of faith, articles of religion, canons, creeds, etc. but the New Testament, and no religious name but Christian.

In Maryland, another influential preacher by the name of Barton W. Stone was expressing disfavor with the tenets of the Presbyterian church. In 1803 he and four of his associates withdrew from the Presbyterian synod and dropped their denominational name and became known simply as Christians.
Another leader in using the Rod of God’s Word to measure with was Thomas Campbell. He was an Old Light Anti-Burgher Seceder Presbyterian minister who had come from Ireland to Pennsylvania. In 1809 he drew up his famous Declaration and Address, which set forth the basic principles of the restoration movement. Its sole purpose was to promote a return to primitive Christianity. Thomas Campbell’s son Alexander came to America in 1809. He was a graduate of Glasgow University; the young man had been influenced by the teaching of certain men who were seeking the restoration of the ancient order in Britain. When he arrived in America, he learned that his father had made a momentous decision to restore the primitive church. In studying the scriptures, Alexander realized that neither he nor the other members of his family had been scripturally baptized when they were sprinkled in infancy. They were immersed according to the New Testament pattern.

Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.” Acts 2:38

The church of the first century was once again being preached. A restoration of the ancient order was under way. Dear reader you must use the Rod of God’s word to measure the church and its worship and its worshippers.

2 But exclude the outer court; do not measure it, because it has been given to the Gentiles.

They will trample on the holy city for 42 months. The long obscure period known as the “dark ages” was drawing to a close. The dark ages began in 533 A.D. and ended in 1793 A.D. The word of God calls these 1260 days a 1260-year period (using the day for a year of Ezek. 4:6). It calculates three ways. 1) Forty-two months. When we multiply 42X30 we have 1260. 2) Times, Time and a half time. Time is 360, times would be 720 and a half time would be 180. The sum of these three figures is 1260 prophetic days. 3) And in verse three he calls it a thousand two hundred and threescore
days (1260 years). The Word of God then tells us to look at this period of history for the measurement to begin. I believe that the Restoration Movement will fulfill the meaning of these verses. The mighty Restoration Movement was underway by the end of the long term of un-enlightenment.

3 And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.”

This has reference to the Old Testament and the New Testaments. They were clothed in sackcloth (dead languages) for 1260 prophetic days (1260 years). The word of God is called a witness.

You diligently study [Or Study diligently (the imperative)] the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me. John 5:39

Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. John 20:30,31

There is another who testifies (that beareth witness K.J.) in my favor, and I know that his testimony about me is valid. John 5:32

I only know that in every city the Holy Spirit warns (witnesseth K.J.) me that prison and hardships are facing me. Acts 20:23

4 These are the two olive trees and the two lampstands that stand before the Lord of the earth.

Now the Lord makes a positive identification of who these two witnesses are. The two lampstands were figures borrowed from the tabernacle where they typified the word of God.
ECHO

Then the angel who talked with me returned and wakened me, as a man is wakened from his sleep. He asked me, “What do you see?”

I answered, “I see a solid gold lampstand with a bowl at the top and seven lights on it, with seven channels to the lights. Also there are two olive trees by it, one on the right of the bowl and the other on its left.”

I asked the angel who talked with me, “What are these, my lord?”

He answered, “Do you not know what these are?”

“No, my lord,” I replied.

So he said to me, “This is the word of the Lord to Zerubbabel: ‘Not by might nor by power, but by my Spirit,’ says the Lord Almighty. Zec 4:1-6

Now you have it in black and white. God has already identified the two lampstands as the WORD OF GOD.

5 If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die.

God’s Word is likened to fire.

“Let the prophet who has a dream tell his dream, but let the one who has my word speak it faithfully. For what has straw to do with grain?” declares the Lord. “Is not my word like fire,” declares the Lord, “and like a hammer that breaks a rock in pieces?” Jer. 23:28,29.

God’s word will destroy all who trifle with its holy contents. It can justify or condemn. No single book has been the object of so much destructive criticism as has the Bible. Every generation has its infidels who march forth with drawn swords, and sometimes they come in armies, ready to cut down and destroy the old book. They loudly scoff, crying “myths,” “legends,” “superstitions,” and “stories from the ignorant.” They exalt human philosophy and poke
fun at the supernatural. But when their day is done they slip silently into the tomb and the Bible lives on. Over 40 million copies sold annually. That is 40 thousand times as many as any other book. It is translated into over 1829 languages. There are over 200,000,000 bibles in existence. If placed in a straight line they would reach 17,000 miles.

This Old Book contains the mind of God,
The state of man, the way of salvation,
The doom of sinners and the happiness of believers:
Its histories are true, its doctrines are holy,
Its precepts are binding, and its decisions immutable.
Read it to be wise, believe it to be safe,
Practice it to be Holy. It contains light to direct you,
Food to support you, and comfort to cheer you.
It is the travelers map, the pilgrims staff,
The sailors compass, the soldiers sword, and
The Christians charter. Here paradise is restored,
Heaven is opened, and the gates of hell is disclosed.
Christ is its subject, our good its design, and
the glory of God its end. It should fill the memory,
Rule the heart, and guide the feet.
Read it frequently, prayerfully. It is a mine of wealth,
A paradise of glory, and a river of pleasure.
It is given you in life, will be opened at judgment,
And will be remembered forever. It involves the
Highest responsibilities, rewards the greatest labor,
And condemns all who will trifle with its holy contents.

6 These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.
The Word of God is now likened to two men, namely Elijah who shut up the sky and it rained not for three years and six months and Moses who returned to Egypt with the ten plagues. The dark ages were a time when the world was gloomy, it groped in darkness and mystery, and things were obscure and unenlightened. While the word was chained in the monasteries and clothed in dead languages the nations received no blessings.

7 Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them.

At the end of the 1260 year period 533 A.D to 1793 A.D., When the dark ages ended, France condemned the Bible and declared itself atheistic. Voltaire and Rousseau led in France, which decreed that it would worship no Gods but reason and liberty. Atheism became the law of the state. This was the only instance in all history of a deliberate legislative enactment abolishing all religion. It repealed
these laws 3 1/2 years later. Frederick the great led in Germany. Tom Paine, Hume, Gibbon and Bolingbrook led in England, Thomas Jefferson and Paine led in America.

8 Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified.

What a scene. God’s word, which has been likened to two men, is now seen as though it has been killed and left unburied. It is called SODOM from its awful wickedness and EGYPT because of spiritual bondage.

9 For three and a half days men from every people, tribe, language and nation will gaze on their bodies and refuse them burial.

France was the staunchest supporter of the Catholic Church. Now the French Revolution has separated it from the Papacy. A malignant sore and foul corruption broke out in France at the end of the 1260-year period. A “reign of terror” that is known as the French revolution. France had long been styled “the eldest son of the church.” She had perpetuated the massacre of Bartholomew, the banishment of the Huguenots, Popes war against the Albigenses (Bohemian Brethren), Martyrdom of John Calas, the inquisitions (150,000 were Killed in 30 years), the rise of the Jesuits in 1540 in which 900,000 people perished. In 1793 this ulcer of the French Revolution had festered and broke. The enslaved masses who were maddened into fury sent Catholic king, royal families, nobles, and priests to the guillotine by tens of thousands, impelling the nation into madness and fury to declare itself atheistic. At one time over 200,000 were imprisoned and as many as 80 were sent to the scaffold in one day in Paris alone. The Papal power received a shock from which it has never recovered.
The inhabitants of the earth will gloat over them and will celebrate by sending each other gifts, because these two prophets had tormented those who live on the earth.

The word of God told men plainly of their sins—condemned them for their crimes. They rejoice because it can no longer testify to their shame.

But after the three and a half days a breath of life from God entered them, and they stood on their feet, and terror struck those who saw them.

Like the Word of God has proclaimed, three and one half days pass (3 1/2 Prophetic days equal 3 1/2 years). The two witnesses who are called the two olive trees and the two lampstands, and the two Prophets came back to life. Yes France became Atheistic in 1793 and 3 1/2 years later in 1797 they repealed these laws and the Word of God was living again.

Then they heard a loud voice from heaven saying to them, “Come up here.” And they went up to heaven in a cloud, while their enemies looked on.

Heaven is a symbol for a high, exalted and holy place. Therefore the verse is saying that the church is to take its rightful place.

Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him. Dan. 7:27

At that very hour there was a severe earthquake and a tenth of the city collapsed. Seven thousand people were killed in the earthquake, and the survivors were terrified and gave glory to the God of heaven.
God’s Word shakes the nations when it is taught and understood.

The woman you saw is the great city that rules over the kings of the earth. Rev. 17:18

We will later present proof that the city of Rev. 17 is Rome at this time she was still ruling over the ten kingdoms of Europe. When Luther gave Germany the Bible she immediately fell away from Rome. The remnant acknowledged that God’s word was right.

14 The second woe has passed; the third woe is coming soon.

15 The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever.”

The mystery is finished. The end has come. The brightness of Zion’s glad morning has arrived and heavenly beings join in songs of praise and thanksgiving.

16 And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshipped God.

cf. notes on chapter 4. The Twentieth Century New Testament gives the name councilors instead of the name elders. These 24 are the ruling aristocracy of heaven. They are similar to Senators in our State Government.

17 saying: “We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign.

There is little doubt that this is the same as Daniel 7:25-27.

18 The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your
servants the prophets and your saints and those who reverence your name, both small and great—and for destroying those who destroy the earth.”

When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left. Mt. 25:31-33

And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. If anyone’s name was not found written in the book of life, he was thrown into the lake of fire. Rev. 20:12-15

Then God’s temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm.

This will be enough to scare a man out of his wits! Moses saw a similar event at Mt.Sinai and he was scared.

You have not come to a mountain that can be touched and that is burning with fire; to darkness, gloom and storm; to a trumpet blast or to such a voice speaking words that those who heard it begged that no further word be spoken to them, because they could not bear what was commanded: If even an animal touches the mountain, it must be stoned. The sight was so terrifying that Moses said, “I am trembling with fear.” Heb.12:18-21
12 A great and wondrous sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head. 2 She was pregnant and cried out in pain as she was about to give birth. 3 Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on his heads. 4 His tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born. 5 She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne.

6 The woman fled into the desert to a place prepared for her by God, where she might be taken care of for 1,260 days. 7 And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. 8 But he was not strong enough, and they lost their place in heaven. 9 The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

10 Then I heard a loud voice in heaven say:

“Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ.

For the accuser of our brothers, who accuses them before our God day and night, has been hurled down.

11 They overcame him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death. 12 Therefore rejoice, you heavens and you who dwell in them! But woe to the earth and the sea, because the devil has gone down to you! He is filled with fury, because he knows that his time is short.”

13 When the dragon saw that he had been hurled to the earth, he pursued the woman who had given birth to the male child. 14 The woman was given the two wings of a great eagle, so that she might
fly to the place prepared for her in the desert, where she would be taken care of for a time, times and half a time, out of the serpent’s reach. 15 Then from his mouth the serpent spewed water like a river, to overtake the woman and sweep her away with the torrent. 16 But the earth helped the woman by opening its mouth and swallowing the river that the dragon had spewed out of his mouth. 17 Then the dragon was enraged at the woman and went off to make war against the rest of her offspring—those who obey God’s commandments and hold to the testimony of Jesus.

INTRODUCTION

John saw a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: Some say this woman was Mary, the Man child Jesus, the moon, the Jewish law. Then the dragon must have been Herod, and the heaven to which the child was caught up must have been Egypt. But none of this will fit the rod (God’s word that was given to measure with). Mary was never clothed with the sun. She never had a crown of twelve stars on her head. Herod had but one head and no horns, while the dragon had seven heads and ten horns. Egypt would be a poor representative of heaven. If this is the case, who are the other children of verse 17?

Here I present a more consistant representation.
1. The “woman” represents the church.
2. “Her head” represents Christ. (Eph. 1:22; 4:15; Col. 1:18).
3. “Clothed with the sun” represents the church clothed with the Gospel or Christ’s glory. Mal. 4:2.
4. “Crown of twelve stars” represents the 12 Apostles that Jesus chose.
5. “Moon” represents the Old dispensation, which like the moon shines only from borrowed light.
6. “The woman brought forth a man child” represents The Church giving birth to the citizens of heaven. Cf. Isa 66:7-10. The nation of Israel was referred to as a man child born of a woman. It is no great thing therefore if we refer to the Church giving birth to Children, that is, having an increase in its membership.
7. The Dragon represents a government that acted like a beast. It has seven heads and ten horns. The Western Roman government passed through seven forms of rule and was divided into ten parts. The dragon’s tail drew down stars; or eminent men of the church were carnalized and they scandalized the church. The dragon that persecuted the church, Pagan Rome, was not akin to her but her mortal enemy. This despotic government, both in its pagan and papal form, was the bitter and relentless foe of civil and religious liberty. For the entire period of the dark ages she was the foe of every true believer. The church would preach the “blood of the Lamb” and by their testimony and living sacrifice would destroy the dragon from of government. We should note that the papacy assumed the Lordship and Priesthood of the church. It is the same church during the same period contending chiefly against the same power in chapter 12; but the contention is over another sort of ruler-ship. In this chapter the civil rule or temporal lordship is in question. I need only remind the reader that popery claimed to rule in the state as well as in the church and the pope wears a triple crown in testimony of the fact that he rules in earth, heaven and hades. But God secured the church for 1260 years during the reign of the Papal See. The red dragon arose to destroy the child but God safely secured it. The church remained hidden from view and the dragon continued on in medieval splendor. The Pope tried to find every dissenter and have him tried and exterminated, but the Church was hidden. He made war against them that keep the commandments of God, and hold the testimony of Jesus. The Pope hasn’t given up or let up.

Now its coming clear to our minds. The dragon represents Rome. Rome was the empire used of Satan to try to destroy the Savior. The Dragon had “ten horns.” A horn grows out of the head of an animal. A horn, you remember, is a king. When the Roman Empire collapsed, ten divisions resulted. Barbarian tribes hammered at the Roman empire for many years until it fell apart and the ten divisions were ruled by ten kings! They were: the Alemani (Germany), the
Franks (French), Burgundians (Switzerland), the Suevi (Portugal), the Anglo-Saxons (Britain), the Visigoths (Spain), the Lombards (Italy), the Vandals, Ostrogoths, and Heruli. The Pope of Rome destroyed the last three because they refused to become Christian. The last of these, the Ostrogoths, were thrust out of the city of Rome by the armies of Emperor Justinian and have become extinct. Then in 538 A.D. the pope took possession of the city. These ten divisions of Rome are the ten horns of the “dragon.”

**EXPOSITION**

1 A great and wondrous sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head.
A woman refers to the Church.

For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Eph 5:23

I am jealous for you with a godly jealousy. I promised you to one husband, to Christ, so that I might present you as a pure virgin to him. 2 Cor 11:2

The Lord has made proclamation to the ends of the earth: “Say to the Daughter of Zion, ‘See, your Savior comes! See, his reward is with him, and his recompense accompanies him. Isa 62:11

Therefore, brothers, we are not children of the slave woman, but of the free woman. Gal 4:31

But the Jerusalem that is above is free, and she is our mother. Gal. 4:26

I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. Rev 21:2

The sun is a symbol of a light giver. Therefore, the church is clothed with the New Testament which gives light to its followers.

Your word is a lamp to my feet and a light for my path. Psalms 119:105

The moon is a reflection of the sun. The woman is seen standing on the moon. Therefore, she is standing on the Old Testament and dressed with the New Testament.

The twelve stars must refer to the 12 Apostles at the head of the Church.

Then he had another dream, and he told it to his brothers. “Listen,” he said, “I had another dream, and this time the sun and moon and eleven stars were bowing down to me.” When he told his father as well as his brothers, his father rebuked him and said, “What is this dream you had? Will
ECHO

your mother and I and your brothers actually come and bow down to the ground before you? Genesis 37:9,10

There were 12 stars of the Old Testament and there are 12 stars of the New Testament.

2 She was pregnant and cried out in pain as she was about to give birth.

If the Woman is the Church then this must have reference to an increase in her family.

“Before she goes into labor, she gives birth; before the pains come upon her, she delivers a son. Who has ever heard of such a thing? Who has ever seen such things? Can a country be born in a day or a nation be brought forth in a moment? Yet no sooner is Zion in labor than she gives birth to her children. Do I bring to the moment of birth and not give delivery?” says the Lord.

“Do I close up the womb when I bring to delivery?” says your God “Rejoice with Jerusalem and be glad for her, all you who love her; rejoice greatly with her, all you who mourn over her.” Isa. 66:7-10

The above text shows that the nation of Israel was referred to as A MAN CHILD BORN OF A WOMAN. It is no great thing therefore if we refer to the Church giving birth to Children, that is, having an increase in its membership.

3 Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on his heads.
The remaining part of the book will talk extensively about this red dragon. It is therefore necessary that we identify who or what he is. The Dragon was the standard of Pagan Rome in the third century. The best way to explain the meaning of the Dragon with seven heads and ten horns is to let the Prophet Daniel tell us the meaning. Here is what Daniel has to say about it:

After that, in my vision at night I looked, and there before me was a fourth beast—terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns. Dan. 7:7

Then I wanted to know the true meaning of the fourth beast, which was different from all the others and most terrifying, with its iron teeth and bronze claws—the beast that crushed and devoured its victims and trampled underfoot whatever was left. Dan 7:19

Dear reader, are you anxious to know the true meaning of the fourth beast with 7 heads and 10 horns? If so then let us have Daniel tell us who it is:

He gave me this explanation: “The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it. Dan. 7:23

Now that should forever settle whom the beast is. In Daniel chapter two he speaks of four Kingdoms and identifies them as Babylon, Media Persia, Greece and the fourth as the Roman Empire. It is stated in both Daniel and the Revelation that this Empire would have seven heads. As we examine the Empire we notice that it passed through seven Heads. 1) It was ruled over by seven kings for about 200 years. 2) Consuls 3) Tribunes 4) Decemvirs 5) Dictators 6) 65 Emperors ruled in Rome for 5 centuries. 7) Exarchs of Ravenna ruled for more than a century. This 7 headed beast has 10 horns, or
ten kings (kingdoms) over which she ruled for 1260 years. We here identify them as the ten kingdoms of Europe. 1) German Empire 2) Austrian Empire 3) Belgium 4) Holland 5) France 6) Spain 7) Italy 8) Switzerland 9) Portugal 10) Great Britain.

4 His tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born.

The elders and prominent men are the head, the prophets who teach lies are the tail. Isa 9:15

The lies of the dragon drew a third part of the stars (prominent men, Bishops etc.) of the church and caused them to fall back into earthly and political realms. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born. When the dragon saw that he was doomed to an overthrow he persecuted the church (Woman) and was violently enraged against the church on earth. The child is safe; that is the ultimate progress and extension of the church is certain. She is constrained to flee into the wilderness. It was only in the mountains, dens and caves of the earth that the true church could meet and worship during the 1260 years of the dark ages. The church always existed during this time. But she was hid from his wrath.

5 She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne.

Now we must examine this a little closer. Let's again let the Bible interpret the Bible. Look ahead to verse 17: Then the dragon was enraged at the woman and went off to make war against the rest of her offspring—those who obey God's commandments and hold to the testimony of Jesus. This could hardly be the virgin Mary! I prefer the interpretation already set forth, namely that the Woman is the Church, standing on the Old Testament, enlightened by the New
Testament, giving Birth to citizens of the heavenly kingdom. Notice that the rest of her children are identified as her offspring, which keep the commandments of God, and have the testimony of Jesus Christ who will rule all the nations with an iron scepter. Well, that is what is taught in Daniel:

Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him. Daniel 7: 27

And her child was snatched up to God and to his throne. This figure of speech surely means that there is a glorious elevation. Paul tells us that when we are saved by grace we are seated with Christ in heavenly places.

And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus. Eph. 2:6

6 The woman fled into the desert to a place prepared for her by God, where she might be taken care of for 1,260 days.

When the woman (church) fled into the desert (Wilderness K.J.) God nourished her for 1260 long years during the dark ages. They hid from Julian the Apostate, They hid from the Vandals and the Goths. They hid from Nero and the other Emperors of Pagan Rome. They hid in Persia from the fury of Julian the Apostate. They hid from the Pope’s war against the Albigenses. They hid during the Inquisition from the “Hounds.” They hid in Germany; they hid in Ireland; they hid in England. Consider the Quakers, John Bunyan, the French Protestants, Dr. Judson. The list is endless.

7 And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.
This is not in the eternal realm.

Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Eph. 6:11-13

I have quoted the above passage so that you may be able to see that when Christians on earth stand up against things that are wrong and battle for the right, that is likened to warfare. We must ever be battling against the powers of darkness. The following verses will give us more insight into this battle.

8 But he was not strong enough, and they lost their place in heaven.

Please notice that it was the 7-headed 10-horned beast that lost the battle. We have in previous verses identified him as IMPERIAL ROME. With this truth before us we must look and see how he lost his place in heaven (that is his exalted place). Rome failed in the war against Christianity. Christianity won—it obtained a lasting victory.

9 The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

The great dragon was identified by Daniel as the fourth kingdom on earth in Daniel chapter 7. In chapter 2 he identifies it as the Pagan Roman Empire. Old Pagan Rome went down in defeat. When she killed a Christian it called for an army of saints who were ready to die for Jesus Christ. She tried to destroy the Saints but couldn’t.
The mighty Pagan powers went down in defeat. Christianity won the battle.

10 Then I heard a loud voice in heaven say: “Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down.”

The mighty Roman Empire was crumbling. Paganism was giving way to the cross. The accuser of God’s people was being silenced. The kingdom of our God was coming to its rightful place. The euphoria of victory was everywhere.

11 They overcame him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death.

Paganism was overcome by the blood of the Lamb, by the Word and by Martyrdom. The Devil was overcome with the testimony of Stephen, who suffered martyrdom at Jerusalem. He was overcome by the testimony of James the son of Zebedee, martyred by Herod Agrippa. He was overcome by the testimony of Phillip who was martyred in Phrygia. He was overcome by the testimony of Matthew who was martyred in Ethiopia. He was overcome by the testimony of James the Less who was martyred by the Jews. He was overcome by the testimony of Andrew who was martyred at Edina. He was overcome by the testimony of Mark who was martyred at Alexandria. He was overcome by the testimony of Peter who, as some do write, was martyred at Rome. He was overcome by the testimony of Paul who was martyred at Rome. The list is endless. The trail of blood continues to this present moment of time. Attempts were made to extirpate Christianity from the earth. Churches have been burnt. Bibles gathered and destroyed. Millions have been killed. Christian worship has been forbidden. These are but a few of the soldiers of the cross who fought from pulpit to prison for our freedom in Christ. Could it be that we haven’t learned the right lessons from this
victory? Are we trying to win the victory with big fancy buildings, high paid preachers, large budgets and silent witnesses who refuse to testify?

12 “Therefore rejoice, you heavens and you who dwell in them!
But woe to the earth and the sea, because the devil has gone down to you! He is filled with fury, because he knows that his time is short.”

It is right to rejoice over a victory. This book tells us that they rejoiced when Jesus returned to the heavens for his Coronation. It was a victory celebration because he had redeemed mankind. When Babylon the Great fell in Revelation, chapter nineteen, they said, “Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God.”

13 When the dragon saw that he had been hurled to the earth, he pursued the woman who had given birth to the male child.

In the previous verse the dragon was called the Devil. This is Satan personified in Pagan powers. When Jesus was tempted of the Devil he was told that if he would worship him that he would give him all the kingdoms of this world. Satan controlled the kingdoms of this world, which were Pagan. When this 7-headed, 10-horned beast went down in defeat at the hands of Constantine and the Holy Roman Empire rose upon its ruins the Devil regrouped and again started to attack the Woman (Church) and her membership. In 312 A.D., Constantine marched forth to do battle for the right to rule the Roman Empire. At this time he was not a Christian, however his mother, Helena, was. The church watched his progress with interest. The Italian emperor opposed to him was Maxentius. He had vowed to Jupiter and to his followers that he would rid the world of Christians. The Pagan world rallied to his support. There were three great battles. Maxentius lost. Constantine became the ruler of Rome. In the East another emperor, Licinius, was still in power. Finally in battle he was crushed. When Constantine finally took control, the defenders of Paganism knew they were facing ruin. Constantine first
decreed the toleration of his mother's religion (Christianity). He even made it the official religion of the Empire. He decreed that Sunday, the sacred day of Christianity, would be observed. No work or trade was permitted on Sunday. He then abolished the bloody combats of gladiators. He called forth a council of Christian bishops, known as the council of Nicea. Then in 321, he decreed that the Pagan religion should no longer exist in the Roman Empire and that their temples should be leveled or made into churches. He shook the mighty Roman Empire by moving its capital from Rome to Constantinople. He commanded his entire army to be baptized and become Christians. The ruin of the Pagan religion is described by Gibbon “as a dreadful and amazing prodigy, which covered the earth with darkness, and restored the ancient dominion of chaos and night.”

14 The woman was given the two wings of a great eagle, so that she might fly to the place prepared for her in the desert, where she would be taken care of for a time, times and half a time, out of the serpent’s reach.

Figures like this are familiar to any student of the Old Testament. When God brought his people out of Egypt he used similar language.

Then Moses went up to God, and the Lord called to him from the mountain and said, “This is what you are to say to the house of Jacob and what you are to tell the people of Israel: ‘You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself.’” Exodus 19:3,4

The woman (church) hid in the wilderness for a time (360), times (720), and half time (180). This is a total 1260 prophetic days. This long period of time is known as the Dark Ages. She hid in the wilderness, in the deserts, in the Catacombs of Rome, and caverns of the earth. She was destitute, afflicted, tormented, but like the prophets of old she obtained a good report.
Then from his mouth the serpent spewed water like a river, to overtake the woman and sweep her away with the torrent.

A bold figure showing that the Devil will use every possible means to destroy the woman.

He reached down from on high and took hold of me; he drew me out of deep waters. 2 Sam. 22:17

“The flood would have engulfed us, the torrent would have swept over us.” Psalms 124:4

“Reach down your hand from on high; deliver me and rescue me from the mighty waters, from the hands of foreigners.” Psalms 144:7

“See, the Lord has one who is powerful and strong. Like a hailstorm and a destructive wind, like a driving rain and a flooding downpour, he will throw it forcefully to the ground.” Isa 28:2

“When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned; the flames will not set you ablaze.” Isa. 43:2

But the earth helped the woman by opening its mouth and swallowing the river that the dragon had spewed out of his mouth.

From the above passages it can be seen that the figures of a flood pouring out, simply meant that a torrent of words and statements would come from the Devil like a downpour of rain. In this passage the earth is seen absorbing the water like a sponge. It was in this world that the Christians took refuge during the terrible storms of persecutions.

Then the dragon was enraged at the woman and went off to make war against the rest of her offspring—those who obey God’s commandments and hold to the testimony of Jesus.
The dragon which we identified as Pagan powers, now seeing that he cannot win against the church goes and opens up a new front. He will attack from the front but if he is defeated there he will attack from the flank. Just because the devil is defeated in one theater of operation is no sign he will not start trouble somewhere else. He is always attacking the Woman (Church or visible Body) and he is also attacking individual Christians (her offspring). Some interpreters say that the Woman was the Virgin Mary and that the Man Child was Jesus. Are the rest of her offspring the literal brothers of Jesus?
13 And I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name. The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority. One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was astonished and followed the beast. Men worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, "Who is like the beast? Who can make war against him?" The beast was given a mouth to utter proud words and blasphemies and to exercise his authority for forty-two months. He opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven. He was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation. All inhabitants of the earth will worship the beast—all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world. He who has an ear, let him hear.

10 If anyone is to go into captivity,

into captivity he will go.
If anyone is to be killed with the sword,
with the sword he will be killed.

This calls for patient endurance and faithfulness on the part of the saints.

11 Then I saw another beast, coming out of the earth. He had two horns like a lamb, but he spoke like a dragon. He exercised all the authority of the first beast on his behalf, and made the earth and its inhabitants worship the first beast, whose fatal wound had been healed.

13 And he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men. Because
of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived. 15 He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed. 16 He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead, 17 so that no one could buy or sell unless he had the mark, which is the name of the beast or the number of his name. 18 This calls for wisdom. If anyone has insight, let him calculate the number of the beast, for it is man's number. His number is 666.

INTRODUCTION

In chapter 11, John gave us an account of the witnesses of Jesus, the Word of God, from the time it was all completed and brought into one volume, to the time it was restored to the Lord’s people after lying dead (in dead languages) for 1260 years (chapter 11). In chapter 12, he gave us an account of the church in the wilderness (during the time the Bible was not used as a measure) for 1260 years. Now, he gives us a perfect view of the power that put down the Word of God and drove the church into the wilderness. He speaks of the power that was to wear out the saints, war against the Word of God, blaspheme the God of heaven, the tabernacle (church) and them that dwell therein, and compel the world to worship him.

The word “sea” is a symbol of the religious or Christian world. He sees a beast rise up out of the sea. This beast comes up out of the religious part of humanity. This beast is a kingdom. We know this for certain because the seventh chapter of Daniel says it was. This beast has the same number of heads and horns as the red dragon that made war on the woman in chapter 12. But the red dragon gave his seat (ROME) and power (OF THE SWORD) and great authority (OF THE CAESARS) to the beast that came up out of the religious world. This second beast is spotted. It is both political and religious. He has the three-fold appearance of the leopard, bear and lion. He is characterized by strength, thirst for blood, and destructiveness.
This beast is the last part of the Roman Empire that drew the third part of the stars of heaven (illustrious men of the church) and cast them down to the earth (worldliness) again. It is the Papal power that grew up out of the Pagan form of Roman Government. Proof of this is: the dragon gave him his seat, power and authority. Now let us sum it up: the two witnesses lay dead (in dead languages) 1260 years. The woman was in the wilderness 1260 years. The measuring rod was not used for 1260 years. This beast had power to blaspheme and persecute for 1260 years.

The very constitution of the Catholic Church proves its Pagan origin and nature. Most of the doctrines and practices of present day Catholics are little more than a revamping of ancient heathenism.

The beast exists now. Many honest Christians who are now involved with it will soon learn the facts about it. God says “come out of her my people”. It has characteristics of the four beasts (nations) which existed before it. Let’s take a look at them.

The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority.

Rev. 13:2

What nations are these? The Bible tells us who they are.

The four great beasts are four kingdoms that will rise from the earth. Daniel 7:17

These are the four world empires, ruling consecutively from the time of Daniel down to the time of the fall of Rome. They are Babylon (605 - 538 B.C.), Medo Persia (538 - 331 B.C.), Greece (331 - 168 B.C.), and Rome (168 - 476 A.D.). For a more complete picture Danial said:

In my vision at night I looked, and there before me were the four winds of heaven churning up the great sea. Four great beasts, each different from the others, came up out of the sea. The first was like a lion, and it had the wings of an
eagle. I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a man, and the heart of a man was given to it. And there before me was a second beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, ‘Get up and eat your fill of flesh!’ After that, I looked, and there before me was another beast, one that looked like a leopard. And on its back it had four wings like those of a bird. This beast had four heads, and it was given authority to rule. After that, in my vision at night I looked, and there before me was a fourth beast—terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns. While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a man and a mouth that spoke boastfully. Daniel 7:2-8

Wow! What a picture:

THE LION — BABYLON
THE BEAR — MEDO PERSIA
THE LEOPARD — GREECE
THE TERRIBLE BEAST — ROME

Babylon which is represented by the two-winged lion, ruled the world when Daniel was alive. Today, in the ruins of ancient Babylon can still be seen broken statues of lions with two wings. The lion was a fit symbol of Babylon. The two wings tell us of the swiftness in which the “golden kingdom” conquered the civilized world of that time. The rulers of ancient Babylon claimed worship from its subjects. So also does Rome demand worship from its followers.

What about the next Kingdom? The history of how Medo Persia conquered Babylon is laid out in book 6 chapter 32 of Cyclopedia Universal History. Medo Persia took over on that terrible night when
ECHO

King Belshazzar, the last king of Babylon, half drunk, threw a party for a thousand of his lords and drank from the sacred vessels from the temple of God. That was the last straw. Belshazzar’s knees knocked together in fear as he watched a bloodless hand trace his doom upon the palace wall. Here is the description of that fearful night:

King Belshazzar gave a great banquet for a thousand of his nobles and drank wine with them. While Belshazzar was drinking his wine, he gave orders to bring in the gold and silver goblets that Nebuchadnezzar his father had taken from the temple in Jerusalem, so that the king and his nobles, his wives and his concubines might drink from them. So they brought in the gold goblets that had been taken from the temple of God in Jerusalem, and the king and his nobles, his wives and his concubines drank from them. As they drank the wine, they praised the gods of gold and silver, of bronze, iron, wood and stone. Suddenly the fingers of a human hand appeared and wrote on the plaster of the wall, near the lampstand in the royal palace. The king watched the hand as it wrote. Daniel 5:1-5

Old Belshazzar is paralyzed with fear. He calls in all the “astrologers, the Chaldeans, and sooth-sayers,” but they’re no help. Finally, the queen suggests that Daniel be called in. The corrupt king isn’t ignorant of the fact that he had shown himself able to interpret dreams and solve mysteries because the God of heaven is with him. But Belshazzar hates God and doesn’t even class Daniel with the wise men. But now he’s scarred half to death. At the queen’s suggestion Daniel is called in. Watch what happens. Daniel 5:13-17. And now comes the shocking news. Daniel 5:25-28. The king is stunned. Can you imagine the desperation! He didn’t have long to be in suspense. Daniel 5:30,31. There you have it. The two-winged lion was dead, the year was 538 B.C. Medo Persia, under Darius, had taken over right on schedule!

The bear of Daniels dream had conquered the world. How is the “beast” of Revelation 13 like Medo Persia? It was a rule with the Medo Persians that once they made a law – it stuck, and could
never be reversed. The government was considered infallible. So in a parallel way the Pope’s of Rome claim infallibility! Medo Persia ruled until the empire met up with a young man whose military genius was uncanny – Alexander the Great. His wild thirst for power made him world ruler at the age of 25! It was October 1st, 331 B.C. At the head of his armies Alexander met the Persian forces head on and defeated them in the battle of Arbela. His military genius made Greece to emerge as the third world empire. The leopard with four heads and four wings of Daniel’s vision had replaced the Medo Persian bear. Alexander had conquered the world. But he hadn’t conquered himself. At a drunken debauch, he drank the Herculean cup full of alcohol. It was a huge thing. The human stomach can hardly hold more than a quart. Of all horrors, he drank it twice! And it killed him. Alexander died with a raging fever at the age of 33. The year – 323 B.C. His will had declared, “let the kingdom go to the strongest.” His four generals, Cassander, Lysimachus, Seleuchus, and Ptolomy took over the empire and divided it into four parts. These divisions are represented by the four heads of the leopard beast. What about the four wings? They represent swiftness. Alexander had conquered the world in only 13 years. Such a feat has never been equaled. Before his death, Alexander had ordered the Greek cities to worship him as a god. The “beast” of Revelation 13 is “like unto a leopard” because it took the Greek culture and also has a leader that claims worship as God.

Who is this fourth terrible beast of Daniel 7? Let Daniel tell us:

After that, in my vision at night I looked, and there before me was a fourth beast-terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns. Daniel 7:7

He gave me this explanation: “The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it. Daniel 7:23
The fourth kingdom, represented by this terrible beast is Rome. Rome conquered Greece in 168 B.C. and eventually give its power to the “beast” of Revelation 13. Out of the fourth “terrible beast” comes a “little horn” Now here’s something amazing. The beast of Revelation 13, and the “little horn” of Daniel 7, are one and the same power. God wants to make sure that there’s no mistaking who this power is and so He describes it in both prophetic books. Isn’t Bible prophecy fantastic! Lets look at the description of the “little horn.”

While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a man and a mouth that spoke boastfully. Daniel 7:8

The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings. He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time. Dan 7:24,25

If you compare this description of the “little horn” with the description of the “beast” of Revelation 13, you’ll see that they are one and the same power. One of the most fantastic things about this power is that it would think to “change times and laws.” Daniel 7: 25. Here’s a man that sets himself up as equal with God and dares tamper with God’s law. With blasphemous audacity he does his work. He changes the calendar, he changes the ten commandments, he changes the Lord’s supper, he changes baptism, he changes marriage etc. But God has said,

The works of his hands are faithful and just; all his precepts are trustworthy. They are steadfast for ever and ever, done in faithfulness and uprightness. Psalms 111:7,8

The next clue as to who the beast is, is the time period which God gives for its reign before it receives its “deadly wound.” It would
reign for 1260 years. Just so there’s no mistake on this, He repeats this period seven times in Daniel and Revelation! Now just one more clue before I tell you who the beast is. Its not only the same as the “little horn” of Daniel 7, but it’s also the same power as the “great whore” of Revelation 17:

One of the seven angels who had the seven bowls came and said to me, “Come, I will show you the punishment of the great prostitute, who sits on many waters. With her the kings of the earth committed adultery and the inhabitants of the earth were intoxicated with the wine of her adulteries.

Then the angel carried me away in the Spirit into a desert. There I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns. Revelation 17:1-3.

She’s called “THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” It’s not only a church, it’s a mother church. It’s a world power.

I saw that the woman was drunk with the blood of the saints, the blood of those who bore testimony to Jesus. When I saw her, I was greatly astonished. Rev. 17:6

Oh yes, It kills the saints! I know it’s shocking, but here’s a corrupt church power that Satan has used to rip off the whole world and rob men and women of eternal life.

Now who is the “beast?” What power?
1) Received its “seat” and authority from Rome. Rev. 13:4.
2) Rules the world for 1260 years (533 A.D. - 1793 A.D.)
3) Received a deadly wound which later heals. Rev. 13:3.
4) Is both a political and religious power, which is worshipped. Rev.13:4.
6) Has a leader who claims to be God on the earth and to be able to forgive sins (which is blasphemy). Rev. 13:1, 2 Thes. 2:4.
7) Is a mother church. Rev. 17:5.
9) Is a world power that is wondered at. Rev. 13:3,4.
10) Has “a man” at the head of it with the number of his name being 666. Rev. 13:18.
12) Has a dreaded “mark” which, if received, will cause a person to be cast into the lake of fire. Rev. 14:9,10.

By now most people has guessed that it’s the Papacy. They’re correct. It’s the only power on the face of the earth that fits all of these characteristics.

EXPOSITION

1 And the dragon stood on the shore of the sea. And I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name.

There has never been a nation on earth except Rome that meets the requirements of this chapter. And I saw a beast coming out of the sea.

Then the angel said to me, “The waters you saw, where the prostitute sits, are peoples, multitudes, nations and languages.” Rev 17:15
What John saw was a nation rising from a chaotic condition of many nations. It was out of this condition that the Roman power came. He had ten horns. The ten horns represent the 10 kingdoms over which she ruled:

1. German empire 6. Spain
2. Austrian Empire 7. Italy
3. Belgium 8. Switzerland
5. France 10. Great Britain

This Beast has passed through seven heads of Government:
1. 7 Kings ruled for about 200 years
2. Consuls
3. Tribunes
4. Decemvirs
5. Dictators
6. 65 Emperors ruled in Rome for 5 centuries
7. Exarchs of Ravenna ruled for more than a century

On each head a blasphemous name. Each head claimed the power that belonged only to God.

2 The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority.

The leopard is distinguished for its bloodthirstiness and cruelty, and thus becomes an emblem of a fierce, tyrannical power.

In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions passed through his mind as he was lying on his bed. He wrote down the substance of his dream.

Daniel said: “In my vision at night I looked, and there before me were the four winds of heaven churning up the great sea. Four great beasts, each different from the others, came up out of the sea.

“The first was like a lion, and it had the wings of an eagle. I watched until its wings were torn off and it was lifted
from the ground so that it stood on two feet like a man, and the heart of a man was given to it.

“And there before me was a second beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, ‘Get up and eat your fill of flesh!’

“After that, I looked, and there before me was another beast, one that looked like a leopard. And on its back it had four wings like those of a bird. This beast had four heads, and it was given authority to rule.

“After that, in my vision at night I looked, and there before me was a fourth beast—terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns. Dan. 7:1-7

One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was astonished and followed the beast. Men worshipped the dragon because he had given authority to the beast, and they also worshipped the beast and asked, ‘Who is like the beast? Who can make war against him?’

The beast was given a mouth to utter proud words and blasphemies and to exercise his authority for forty-two months. He opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven. He was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation. Rev 13:3-7

When the great sea of humanity was stirred we see four kingdoms brought forth. As Daniel says, they were different from each other. He therefore, uses four different animals to describe them. The first is described as a lion. The Babylonian empire at first appeared as purely animal. i.e. heathen. But after a while it is given a man’s heart, weak, timorous and faint. He was led to calm reflections and to think like a rational being. In its closing years it became weak
through luxury. Babylon was referred to as a lion because he was warlike, supreme in power and dominion. A lion is distinguished for the power to keep other animals at awe. His ability to spring on his foe and severity of blow represents Babylon. Nebuchadnezza is referred to as a lion in the following passages:

A lion has come out of his lair; a destroyer of nations has set out. He has left his place to lay waste your land. Your towns will lie in ruins without inhabitant. Jer. 4:7

Israel is a scattered flock that lions have chased away. The first to devour him was the king of Assyria; the last to crush his bones was Nebuchadnezzar king of Babylon. Jer. 50:17

Babylon is also represented as having eagle’s wings:

Look! An eagle will soar and sweep down, spreading its wings over Bozrah. In that day the hearts of Edom’s warriors will be like the heart of a woman in labor. Jer. 49:22

Our pursuers were swifter than eagles in the sky; they chased us over the mountains and lay in wait for us in the desert. Lam. 4:19

Say to them, ‘This is what the Sovereign Lord says: A great eagle with powerful wings, long feathers and full plumage of varied colors came to Lebanon. Taking hold of the top of a cedar.’ Eze. 17:3

Say to this rebellious house, ‘Do you not know what these things mean?’ Say to them: ‘The king of Babylon went to Jerusalem and carried off her king and her nobles, bringing them back with him to Babylon. Eze. 17:12

The second beast described by Daniel was like a bear. This beast distinguished mainly for two things, cunning and ferocity, when hungry or robbed of its whelps. Notice that it raised itself upon one side. It denotes a kingdom that had been at rest, but now rousing itself as a bear going after its prey. The kingdom signified was the MEDO-PERSIAN. The Medes rose up first. It had three ribs in
its mouth. This beastly kingdom of Medo-Persia had devoured the three providence’s of Babylon, Lydia and Egypt. This beast fell in 331 B.C. at the battle of Arbella. The third beast is described as a **leopard**. This was the Macedonian Kingdom under the leadership of Alexander the Great. In a period of 12 years he had conquered the world. This leopard like kingdom was addicted to conquest and preyed on others. It is described as having four wings of a fowl, denoting the rapid movement of his armies. His rapid movements have no parallel in ancient times. This leopard also had four heads. When Alexander the Great died his kingdom was divided among his four generals:

- **SELECUS** — took Syria and the East
- **LYSIMACHUS** — took Blythnia and Thrace
- **PTOLEMY SOTOR** — took Egypt
- **CASSANDER** — took Macedonia

The Leopard was strong, dreadful and terrible. So was Alexander. The fourth beast is NON-DESCRIP. It has all the characteristics of the previously mentioned animals. Whatever this beast could not devour it stamped down to the earth. It had ten horns (Rome ruled over the 10 kingdoms of Europe). Notice that all these horns appeared at the same time. They derived their power from the same source. This beast had a mouth speaking great things. Rome was a power with pride and arrogance. It is estimated that 3 million Christians perished in the first 3 centuries. The dark ages were even worse. It wore out the saints.

Daniel was troubled about this beast so he asked one that stood by the truth of all this. Dan. 7:25

Then I wanted to know the true meaning of the fourth beast, which was different from all the others and most terrifying, with its iron teeth and bronze claws-the beast that crushed and devoured its victims and trampled underfoot whatever was left. Dan. 7:19

He gave me this explanation: “The fourth beast is a fourth kingdom that will appear on earth. It will be different
from all the other kingdoms and will devour the whole earth, 
trampling it down and crushing it.’ Dan. 7:23

Now you have Daniel telling us the meaning of the fourth 
beast. This is the key to chapter 12 and 13 of the Revelation. Unless we go back to the seventh chapter of Daniel and understand the 
true meaning of the Beasts we will never understand the book of Revelation. Jesus said,

Blessed is the one who reads the words of this prophecy, 
and blessed are those who hear it and take to heart what is 
written in it, because the time is near. Rev. 1:3

Once we unlock the secrets of the four beasts the book of Revelation begins to come clear. We again repeat that no other Nation on earth meets the description other than ROME. The dragon gave the beast his power and his throne and great authority. The dragon (Pagan Rome) gave him (Papal Rome) his seat (Rome) and his power (absolute rulership) and great authority. THE VATICAN OCCUPIES THE ORIGINAL GARDENS OF NERO!

3 One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was astonished and followed the beast.

The sixth head was wounded unto death when the old Pagan power collapsed, but the deadly wound was healed and the seventh head comes to power in the form of the Exarchs of Ravenna who will rule for more than a century.

4 Men worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, “Who is like the beast? Who can make war against him?”

Roman Catholicism brought the idols of paganism into their church with them. It is the same beast in another form. The Roman Catholic church maintained a large Army and Navy during the dark
ages and made war against the saints. There was no one big enough or strong enough to make war against Rome.

5 The beast was given a mouth to utter proud words and blasphemies and to exercise his authority for forty-two months.

While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a man and a mouth that spoke boastfully. Dan. 7:8

Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire. Dan 7:11

I also wanted to know about the ten horns on its head and about the other horn that came up, before which three of them fell—the horn that looked more imposing than the others and that had eyes and a mouth that spoke boastfully. Dan 7:20

He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time. Dan 7:25

By the arrogant claims of authority the NAME OF GOD was blasphemed, for only GOD has such power as the beast presumed to exercise. The tabernacle of God refers to the true worship. She took the wine from the laity in 1414. Lets look at the claims of the Pope’s and see if they are blasphemous.

1. He claims to be head of the church. How can this be in the light of Scripture:

   And he (Christ) is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. Col 1:18
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What blasphemy for any mortal man to claim what belongs only to God.

2. The Pope claims that he is the Judge of the Living and the Dead. (Cath. Ency. XV. page 126). This is some more of his blasphemy. The Scriptures teach just the opposite.

   In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: 2 Tim. 4:1

3. Authority above all and subject to none. (Pius VI Ency. 65.) Some more of their great swelling words. Doesn’t sound like the teachings of the Bible.

   Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Romans 13:1

4. “We hold upon this earth the place of God Almighty.” (Leo. XIII Ency, 304). You can’t find a more blasphemous statement than that. No wonder God calls her MYSTERY BABYLON THE GREAT THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH. Rev. 17:5

5. The Vicar of Christ. (Cath. Dic. 258). The Pope has this inscription on his crown VICARIVS FILII DEI. Translated this means Vicar of Son of God. It is interesting to learn that when we add up the numerical values of this inscription we have

   \[
   \begin{align*}
   2 \text{ V’s} &= 10 \\
   6 \text{ I’s} &= 6 \\
   1 \text{ L} &= 50 \\
   1 \text{ C} &= 100 \\
   + 1 \text{ D} &= 500 \\
   \text{TOTAL} &= 666
   \end{align*}
   \]
He opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven.

The Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief of kings, having plenitude of power, to whom has been intrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom. The Pope is of so great authority and power that he can modify, explain, or interpret even divine laws. (Luclus Ferraris Vol 6 p.26)

I offer the following quotes from official Catholic books to prove that she fulfills that which was spoken by Paul:

He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God’s temple, proclaiming himself to be God. II Thess. 2:4

He is the keeper of the keys, the judge of the living and the dead, and sits on the throne of justice, with power to extirpate all iniquity. He is the head of the church, which is one and stainless, and not a many-headed monster, and has full divine authority to pluck out and tear down, to build up and plant. Let not the king imagine that he has no superior, is not subject to the highest authority in the church. (Catholic Ency. II p 666)

Now, therefore, we declare, say, determine and pronounce that for every human creature it is necessary for salvation to be subject to the authority of the Roman Pontiff. (Cath. Ency. XV p 126)

Pope Pius XI said in his Encyclical, Light of Truth, “the Roman Pontiff has from on high an authority which is supreme, above all others and subject to none” (page 5).

Pope Leo XIII said: “We (the pope) hold upon this earth the place of God almighty.” (Great Encyclical Letters, 304).

Hear Pope Leo XIII again: “But the supreme teacher in the church is the Roman Pontiff. Union of minds, therefore, requires
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together with a perfect accord in the one faith, complete submission
and obedience of will to the church and to the Roman Pontiff as to
God Himself.” (Great Encyclical Letters of Leo XIII, p. 193)

Wherefore resting on plain testimonies of the Sacred
Writings, and adhering to the plain and express decrees,
both of our predecessors, the Roman Pontiffs, and of the
General Councils, we renew the definition of the Ecumenical
Council of Florence (1439 A.D.), in virtue of which all the
faithful of Christ must believe that the Holy Apostolic See
and the Roman Pontiff possesses the primacy over the whole
world, and that the Roman Pontiff is the successor of the
Blessed Peter, Prince of the Apostles, and is true Vicar of
Christ, and the head of the whole church, and the Father and
teacher of all Christians; and that full power was given to
him in Blessed Peter to rule, feed, and govern the Universal
Church by Jesus Christ Our Lord, as is contained in the Acts
of the General Councils, and in the Sacred Canons. Hence
we teach and declare that by the appointment of Our Lord,
the Roman Pontiff possesses a superiority of ordinary power
over all other churches, and that this power of jurisdiction
of the Roman Pontiff, which is truly Episcopal, is immediate;
to which all, of whatever rite of dignity, both pastors and
faithful, both individually and collectively, are bound by
their duty of hierarchical subordination, and true obedience,
to submit not only in matters which belong to faith and
morals, but also in those that pertain to the discipline and
government throughout the world, so that the Church of
Christ may be one flock, under the one supreme pastor,
through the preservation of unity both of communion and
profession of the same faith with the Roman Pontiff. This is
the teaching of Catholic truth from which no one can deviate
without loss of faith and of salvation. (Dogmatic Decrees
of the Council of Trent, p.159,160; Also in Teachings of the
Catholic Church, p. 143,144).

There is nothing strange in attributing to the Roman
Pontiff, as the Vicar of Him whose is the earth and the
fullness thereof, the world and all that dwell therein, the fullest authority to lay bare, a just cause moving him, not only the spiritual but also the material sword, and so to transfer sovereignties, break scepters and remove crowns. (Catholic Dictionary, p 258)

Let’s look at the lives of these infallible Pope’s.

- Sergius III was father of John XI by Morozia, one of the worst women in history (Cath. Ency., VIII, p 426), and was so callous toward God's laws concerning marriage, that he declared valid the fourth marriage of Leo VI, Greek Emperor (Cath. Ency. XIII, p 729; IX 159).
- John X (914-928), who was made archbishop when he was five years old (Cath. Ency., VIII, 425), was made Pope by his paramour, Theodora, daughter of Morozia (Cath. Ency., VIII, 425)
- John XI (931-936), son of Sergius III and Morozia, was made pope by his mother at twenty years of age (De Montor, I 247; Cath. Ency., VIII, p 426).
- John XII (955-964). He is described by Catholic Encyclopedia as "A course, immoral man whose life was such that the Lateran was spoken of as a brothel." He was stricken with paralysis in the act of adultery (Cath. Ency., VIII, 426).
- John XVII (1003). This man had three sons (Cath. Ency., VIII, p 429).
- John XVIII (1003-1009). This man was the son of a priest and died a monk (Cath. Ency., VIII, p 429)
- Benedict IX (1032-1049). Benedict IX was the nephew of two preceding Popes and one succeeding one, and was made pope at 12 years of age. Catholic Encyclopedia describes him thus: "He was a disgrace to the chair of Peter," was of "Dissolute life" (IV, 17; II, p. 429). He is also said to be a "youthful libertine" (IV 791), and was made Pope by force (II, p 428). but renounced the Popedom, selling out to his
uncle, who became Gregory VI, because he expected to marry. Failing in this endeavor he again became a contender for the Popedom. So Benedict IX, Gregory VI, and Sylvester III all claimed to be Popes at the same time. All three were deposed and Clement II made Pope, so there were now four Popes! (Council Vienna 1311).

- John XXIII (1410-1415). "At the same time he was utterly worldly minded, ambitious, crafty, unscrupulous and immoral, a good soldier, but no churchman" (Cath. Ency., VIII, p. 434). Everything but a Christian!
- Innocent VIII (1484-1492). Innocent had illegitimate children, seven, or eight sons by different women, Romans gave him the name "Father." He sold Catholic offices to the highest bidders. (Cath Ency., VIII, p 19,20 D'Aubigne p 372).
- Alexander VI (1492-1503). Catholic Encyclopedia classes him as the worst Pope. He had eight illegitimate children by different women (VI, p 213) four infamous ones by one woman. These were brought to Rome with him when he became Pope. His son, Ceazar Borgia, one of the worst men in history, was made archbishop when 18 years old, then Cardinal at 19! Alexander's daughter, Lucretia Borgia's wedding was one of the highlights of the social life of Rome. Alexander bought the Popedom and there was general rejoicing in Rome when he became Pope! This shows the gross immorality of the whole Roman Catholic Church.
- Julius II (1503-1513). This wicked man had three illegitimate daughters and bribed the Cardinals for the office (Cath. Ency., VIII, p 562).

The list is endless. These are the kind of infallible men that the beast has had at her head. These Popes were adulterous as confessed by their own Encyclopedia. But according to their own definition of morals there was nothing wrong with that type of behavior. The priest does not break his vow of “chastity” by adultery!

All celibates are not chaste: celibacy is not necessarily chastity; by a large majority. Unless something other than selfishness suggests this choice of life, the word is apt to
be a misnomer for profligacy. And one who takes the vow of celibacy does not break it by sinning against the sixth commandment, he is true to it until he weds. (Explanation of Catholic Morals p. 149)


7 He was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation.

I saw that the woman was drunk with the blood of the saints, the blood of those who bore testimony to Jesus. When I saw her, I was greatly astonished. Rev. 17:6

Rome’s long history was marked with the shedding of the blood of saints. Can anyone doubt that this belongs to the Popes? In 1208 Pope Innocent III wared against the Waldines and Albigines, in which one million perished. From the beginning of the Jesuits 1540-1580 nine hundred thousand were destroyed. One hundred fifty thousand perished by the inquisition in thirty years. In the low lands fifty thousand persons were hanged, beheaded, burned alive or buried alive for the crime of heresy (Christianity). Within 38 years from the edict of Charles V eighteen thousand were executed. The Popes tried to put down the reformation in Germany and Switzerland. The slightest acquaintance of the history of the Popes will convince us that this verse refers to them. The historian W.E.H. Lecky says, “The church of Rome has shed more innocent blood than any other institution that ever existed among mankind, will be questioned by no protestant who has a complete knowledge of history.” Some historians have estimated that the persecuting hands of Rome have been reddened by the blood of fifty million saints. I doubt that anyone can come close to the exact number.

In Revelation she is known as Babylon the Great, or better known to us as Union of Church and State. The church was driven
into the wilderness for 1260 long years. During this long dark period of history she dealt with a high hand. During this time she made and unmade kings. She changed the laws respecting the Lord’s supper, set up images, enacted celibacy of the clergy. In 1075 Gregory VII declared all clerical marriages invalid. This was the greatest mass divorce in history. She changed the 10 commandments. In general she claims absolute control of all religion. She not only made war against the saints but she overcame them. She ruled world wide over all. Daniel saw the same thing happening in Daniel 7:25.

8 All inhabitants of the earth will worship the beast—all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world.

They call him Holy Father, Lord God the Pope. They bow with reverence and kiss his foot.

Kissing of the Popes foot characteristic act of reverence by which all the faithful do honor him as the vicar of Christ is found as early as the 8th century. (Cach. Ency. XII, p. 270)

John the Revelator attempted to worship an angel but was forbidden to do so:

I, John, am the one who heard and saw these things. And when I had heard and seen them, I fell down to worship at the feet of the angel who had been showing them to me. But he said to me, “Do not do it! I am a fellow servant with you and with your brothers the prophets and of all who keep the words of this book. Worship God!” Rev. 22:8,9

Crowds throng to see the pope. Every picture on TV shows multitudes gathered.

9 He who has an ear, let him hear.
ECHO

We should be willing to be instructed and give heed to what is said about the beast.

10 If anyone is to go into captivity, into captivity he will go. If anyone is to be killed [Some manuscripts anyone kills] with the sword, with the sword he will be killed. This calls for patient endurance and faithfulness on the part of the saints.

Jesus wants us to know that the beast which has been killing with the sword must be killed with the sword. That she had led others into captivity and now she must go into captivity. She must pay for her crimes is a foregone conclusion.

“Put your sword back in its place,” Jesus said to him, “for all who draw the sword will die by the sword.” Matt. 26:52

Do not be deceived: God cannot be mocked. A man reaps what he sows. Gal. 6:7

Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man. Gen. 9:6

In chapter eighteen and nineteen we will see detailed the retribution.

11 Then I saw another beast, coming out of the earth. He had two horns like a lamb, but he spoke like a dragon.

The first beast (Imperial Rome) came up out of the sea of humanity. The second beast (Papal Rome) came up out of the earth (World of religion). The next time you look at the Pope’s crown observe that it has a sword (Power over the temporal empire) and keys (Power over the spiritual dominion).

12 He exercised all the authority of the first beast on his behalf, and made the earth and its inhabitants worship the first beast, whose fatal wound had been healed.
He not only enjoys the same power as the first, but exercises it in the same place. Cf Verse 2 The dragon (Imperial Rome) gave the beast (Papal Rome) his power (Sword) and his throne (Rome) and great authority. (Of the Caesars). (Parentheses mine.)

Made the earth and its inhabitants worship the first beast. Let's take a look at old Rome and compare it with new Rome and you will see that Catholics worship the Pagan system.

<table>
<thead>
<tr>
<th>OLD ROME HAD</th>
<th>NEW ROME HAS</th>
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<tbody>
<tr>
<td>Pontifex Maximus</td>
<td>Supreme Pontiff</td>
</tr>
<tr>
<td>Purgatory</td>
<td>Purgatory</td>
</tr>
<tr>
<td>Priests and Priestesses</td>
<td>Priest and Nuns</td>
</tr>
<tr>
<td>Victims</td>
<td>Victims</td>
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<td>Hosts</td>
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<tr>
<td>Lustral Water</td>
<td>Holy Water</td>
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<td>Vestal Virgins</td>
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<tr>
<td>Pantheon</td>
<td>Vatican</td>
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<tr>
<td>Worshiped dead heros</td>
<td>Worshiped Dead Saints</td>
</tr>
<tr>
<td>Goddesses</td>
<td>Lordesses</td>
</tr>
<tr>
<td>Demi-God’s</td>
<td>Angels</td>
</tr>
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</table>

They brought paganism into their churches.

13 And he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men.

The beast still seems to counterfeit the power of God. Rome has claimed the possession of miraculous power in all ages, and no fact of history is better established than that she has resorted to lying miracles. The Breviary teems with examples of miracles wrought by the saints. For instance:

St. Francis Xavier turned a sufficient quantity of salt water into fresh to save the lives of five hundred travellers who were dying of thirst, enough being left to allow a large exportation to different parts of the world, where it wrought astonishing cures.
St. Raymond De Pennafort laid his cloak on the sea, and sailed from Majorca to Barcelona, a distance of a hundred and sixty miles, in six hours.

St. Juliana lay on her death bed; her stomach rejected all solid food, and in consequence she was prevented from receiving the Eucharist. In compliance with her earnest solicitations, the consecrated wafer was laid on her breast; the priest prayed; the wafer vanished, and Juliana expired.

Many pages might be filled with accounts of modern miracles of the most ridiculous description, yet believed by Roman Catholics—the undoubted means by which Papal Rome “deceives the world,” and keeps up its ascendancy in this age. (Barnes) The Word of God tells us that we can expect such counterfeit power:

The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved. For this reason God sends them a powerful delusion so that they will believe the lie and so that all will be condemned who have not believed the truth but have delighted in wickedness. 2 Thess. 2:9-12

14 Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived.

See comments on verse 13. As you travel and visit their Cathedrals you will see images of saints. These idols are the same as old imperial rome had.

15 He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed.
The image of the beast is the revival of Imperial Rome, which was wounded unto death but revived under the influence of the papacy. It was overrun by barbarians and was revived. In the time of Charlemagne a coin was struck bearing this inscription “REVIVAL OF THE ROMAN EMPIRE.” …all who refused to worship the image to be killed. Those who would not honor it or acknowledge its authority. This law had death, banishment, and confiscation of property or a universal boycott to enforce it.

This living image, endowed with life by the second beast, had power to speak and slay those who would not do it homage. There can be no doubt as to what this means, nor as to the facts of history. The dragonnades of southern France, the relentless wars waged upon the Huguenots, the 18,000 victims of the inquisition in Holland, the cruel wars of Alva for the extermination of the Protestants, the persecution conducted by Bloody Mary in England, all demonstrate how those were put to death who would not worship the image of the beast. The Pope has demanded implicit obedience to his temporal as well as spiritual demands, and in the days of his power, those who refused him homage, brought down the terrors of both temporal and eternal ruin. (Johnson)

16 He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead,

Jesus said that He would write upon Christians at Philadelphia His new name. The beast is trying to imitate this. When a person becomes a Roman Catholic he receives this mark. “The Bishop... anoint the forehead with Holy Chrism in the form of a cross” Connell’s Catacism #3 p.144 ART 332 “Confirmation is a spiritual and indelible sign which Marks the Christian as a soldier in the army of Christ. “ ART 339. They make this same sign with the right hand. It is remarkable, however, that a mark on the forehead converts a person into a Roman Catholic, and without this mark none are regarded heirs of salvation. If the little infant should die without this
mark it has no chance of salvation, but if the priest makes upon its forehead the sign of the cross with water, it is safe forever. Jesuit priests upon fields of battle have gone around among wounded and dying savages who had never heard of Christ, and made this sign, the mark of the beast, upon their foreheads of the dying pagans and thus converted them into good Catholics and heirs of eternal bliss.

In all our travels and movements, in all our coming in and going out, in putting on our clothes and shoes, at the bath, at the table, in lighting our lamps, in lying down, whatever employment occupies us, we mark our forehead with the sign of the cross. (The Question Box)

In 1191 Pope Celestine III sanctioned the use of ashes on Ash Wednesday. The present custom in the Roman Catholic Church is to take the ashes, made by burning the palms or their substitutes used in the ceremonial of the previous Palm Sunday, and after a prayer the priest, dipping his thumb in the ashes, marks those present, as they kneel, with the sign of the cross on the forehead. Americana Ency. Vol. 2 P. 383.

17 so that no one could buy or sell unless he had the mark, which is the name of the beast or the number of his name.

Those who would not acknowledge her authority must face death, banishment, and confiscation of property. Pope Alexander III commanded, “no man should entertain or cherish them in his house or land, or traffic with them.” Pope Alexander and Pope Martin passed a law that they were not to exercise commerce with them in buying and selling. In Spain today one must be a Roman Catholic to hold public office or teach school.

18 This calls for wisdom. If anyone has insight, let him calculate the number of the beast, for it is man’s number. His number is 666.

NO NUMBER CAN BE CORRECT UNLESS IT APPLY EQUALLY TO THE MAN AND THE KINGDOM. The first beast,
or Pagan Rome, was seen coming up out of the sea. The second beast, or Papal Rome came up out of the earth. This second beast was lamb-like in outward appearance (Professedly Christian), but “he spoke as a dragon” (his teaching had every mark of the working of Satan.) This second beast obliged the entire world to bow to his religion, or be killed; only those lived (were honored and unmolested) who had the “mark” of Catholic affiliation prominent in his life and religion. This beast, says John, bears a distinct name, and his name (identity has a “number” that totals “666” This “number” is the number to two objects; one is “a man,” and the other, “the kingdom” which he heads; and both the man and the kingdom, are observed bearing the same number—the number 666. It is clear, then that no number can be the correct one, unless it apply equally to the man and to the kingdom he rules. Keep this in mind. Greek letters stood for numerals; as “a” = l, “b” = 2, etc. There are two, and only two, names (one of the kingdoms, the other of the man who headed the kingdom) that does or can form the numerals 666. The man comes first in signifying this number, then the kingdom over which he was head. I therefore present the number of the man first. This number identifies the Pope as the Head of the Catholic Church, by naming the founder of the Latin Empire: each Head was also a founder, since there could have been neither a kingdom nor a church without a founder of the former. The founder of the Latin Kingdom was Lateinos, the letters of whose name make exactly the 666. Here they are in their true numerical value:

LATEINOS (Founder of the Latins)

<table>
<thead>
<tr>
<th>Letter</th>
<th>Value</th>
</tr>
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<tbody>
<tr>
<td>L</td>
<td>30</td>
</tr>
<tr>
<td>A</td>
<td>1</td>
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<tr>
<td>T</td>
<td>300</td>
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<td>O</td>
<td>70</td>
</tr>
<tr>
<td>S</td>
<td>200</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>666</strong></td>
</tr>
</tbody>
</table>

419
ECHO

There we have the name of the man who originated the Kingdom of the beast, whose “authority” was exercised by the second beast, Papal Rome. (Rev. 13:11,12). This man, Lateinos, stood at the head of both kingdoms—Pagan Rome and Papal Rome, since it was the “authority” of the beast of the former that was “exercised” by the beast of the latter.

In 1837 Alexander Campbell debated the Catholic Church in Music Hall Cincinnati Ohio. The proposition was: SHE IS THE BABYLON OF JOHN, THE MAN OF SIN OF PAUL AND THE YOUNGEST HORN OF DANIEL’S SEA MONSTER. The man who heads this kingdom wears a crown on his head with this inscription: Vicarvius Feli Dei (Vicar of The Son of God). Now add up the roman numerals of this inscription and you will have the sum total of 666. How can anyone doubt that this prophecy does not belong to the kingdom of imperial Rome and Papal Rome.
Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father’s name written on their foreheads. And I heard a sound from heaven like the roar of rushing waters and like a loud peal of thunder. The sound I heard was like that of harpists playing their harps. And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth. These are those who did not defile themselves with women, for they kept themselves pure. They follow the Lamb wherever he goes. They were purchased from among men and offered as firstfruits to God and the Lamb. No lie was found in their mouths; they are blameless. Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people. He said in a loud voice, “Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.” A second angel followed and said, “Fallen! Fallen is Babylon the Great, which made all the nations drink the maddening wine of her adulteries.” A third angel followed them and said in a loud voice: “If anyone worships the beast and his image and receives his mark on the forehead or on the hand, he, too, will drink of the wine of God’s fury, which has been poured full strength into the cup of his wrath. He will be tormented with burning sulfur in the presence of the holy angels and of the Lamb. And the smoke of their torment rises for ever and ever. There is no rest day or night for those who worship the beast and his image, or for anyone who receives the mark of his name.” This calls for patient endurance on the part of the saints who obey God’s commandments and remain faithful to Jesus. Then I heard a voice from heaven say, “Write: Blessed are the dead who die in the Lord from now on.” “Yes,” says the Spirit, “they will rest from their labor, for their deeds will follow them.” I looked, and there before me was a white cloud, and seated on the cloud was one “like a son of man” [Daniel 7:13] with a crown of
gold on his head and a sharp sickle in his hand. 15 Then another angel came out of the temple and called in a loud voice to him who was sitting on the cloud, “Take your sickle and reap, because the time to reap has come, for the harvest of the earth is ripe.” 16 So he who was seated on the cloud swung his sickle over the earth, and the earth was harvested. 17 Another angel came out of the temple in heaven, and he too had a sharp sickle. 18 Still another angel, who had charge of the fire, came from the altar and called in a loud voice to him who had the sharp sickle, “Take your sharp sickle and gather the clusters of grapes from the earth’s vine, because its grapes are ripe.” 19 The angel swung his sickle on the earth, gathered its grapes and threw them into the great winepress of God’s wrath. 20 They were trampled in the winepress outside the city, and blood flowed out of the press, rising as high as the horses’ bridles for a distance of 1,600 stadia. [That is, about 180 miles (about 300 kilometers)]

INTRODUCTION

Here we have a resplendent scene, 144,000 have their Father’s name on their foreheads. In the previous chapter those who followed the beast had his mark on their forehead. The 144,000 are seen as singing a new song. “On Zion’s glorious summit stood a numerous host redeemed by blood! They hymned their King in strains divine; I heard the song, and strove to join, I heard the song, and strove to join. Here all who suffered sword or flame for truth, or Jesus’ lovely name, shout victory now and hail the Lamb, and bow before the great I AM, While everlasting ages roll eternal love shall feast their soul, and scenes of bliss, forever new, rise in succession to their view.” The scene changes and we see an Angel flying in mid-heaven with the everlasting gospel to preach to all the world. While the dark ages was in progress the everlasting gospel was hidden from the people now the reformation and restoration have come and the reformers are preaching the gospel to all humanity, “Fear God and give Him glory.” No longer did men have to fear the Pope. He had been locked up in exile.

Following the announcement that the gospel has been preached again to all the world by the reformers, comes the second
announcement: “Fallen! Fallen is Babylon the Great,” (better known to us as Church and State). The Pope had lost the 10 kingdoms of Europe. Hallelujah! She had made all nations drink of the wine of the wrath of her fornication. Now God says that his judgments have come. The imagery is awesome. All who have the mark of the beast must suffer its doom. All who have a part with the religion of Catholicism will be doomed. God says “come out of her my people.”

EXPOSITION

1 Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father’s name written on their foreheads.

The lamb has been identified as Christ in an earlier chapter:

Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. Rev 5:6

In a loud voice they sang:
Worthy is the Lamb, who was slain,
to receive power and wealth
and wisdom and strength
and honor and glory and praise!
Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing:
To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever! Rev. 5:12,13

Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb. Rev. 22:1

When he saw Jesus passing by, he said, “Look, the Lamb of God!” John 1:36

“but with the precious blood of Christ, a lamb without blemish or defect.” I Pet. 1:19

“Standing on Mount Zion” is typical of the church:

But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly, Heb. 12:22

But the Jerusalem that is above is free, and she is our mother. Gal. 4:26

2 And I heard a sound from heaven like the roar of rushing waters and like a loud peal of thunder. The sound I heard was like that of harpists playing their harps.

As the voice of many waters (Rhythm). As the voice of a great thunder (Volume). As the voice of harpists playing their harps (Melody).

3 And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth.

See comments about the four living creatures in chapter 4:6,7. See comments about the 144,000 in chapter 7:4. With the 1260 years of struggle between the saints and Catholicism, the saints needed
encouragement; without it they would faint and not endure through the great tribulation period. None could learn the song but the redeemed. None but the redeemed can fully appreciate the joys of salvation.

4 These are those who did not defile themselves with women, for they kept themselves pure. They follow the Lamb wherever he goes. They were purchased from among men and offered as firstfruits to God and the Lamb.

At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones took their lamps but did not take any oil with them. The wise, however, took oil in jars along with their lamps. The bridegroom was a long time in coming, and they all became drowsy and fell asleep.

At midnight the cry rang out: ‘Here’s the bridegroom! Come out to meet him!’ Then all the virgins woke up and trimmed their lamps. The foolish ones said to the wise, ‘Give us some of your oil; our lamps are going out.’

‘No’, they replied, ‘there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.’

But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding banquet. And the door was shut.

Later the others also came. ‘Sir! Sir!’ they said. ‘Open the door for us!’

But he replied, ‘I tell you the truth, I don’t know you.’

Therefore keep watch, because you do not know the day or the hour. Matt. 25:1-13

“If a man divorces his wife and she leaves him and marries another man, should he return to her again? Would not the land be completely defiled? But you have lived as a prostitute with many lovers--would you now return to me?” declares the Lord. “Look up to the barren heights and see. Is there any
place where you have not been ravished? By the roadside you sat waiting for lovers, sat like a nomad [Or an Arab] in the desert. You have defiled the land with your prostitution and wickedness. Therefore the showers have been withheld, and no spring rains have fallen. Yet you have the brazen look of a prostitute; you refuse to blush with shame. Have you not just called to me: ‘My Father, my friend from my youth, will you always be angry? Will your wrath continue forever?’ This is how you talk, but you do all the evil you can.

During the reign of King Josiah, the Lord said to me, “Have you seen what faithless Israel has done? She has gone up on every high hill and under every spreading tree and has committed adultery there. I thought that after she had done all this she would return to me but she did not, and her unfaithful sister Judah saw it. I gave faithless Israel her certificate of divorce and sent her away because of all her adulteries. Yet I saw that her unfaithful sister Judah had no fear; she also went out and committed adultery. Because Israel’s immorality mattered so little to her, she defiled the land and committed adultery with stone and wood. In spite of all this, her unfaithful sister Judah did not return to me with all her heart, but only in pretense, declares the Lord.”

Jer. 3:1-10

I am jealous for you with a godly jealousy. I promised you to one husband, to Christ, so that I might present you as a pure virgin to him. 2 Cor. 11:2

The 144,000 had not followed “THE MOTHER OF HARLOTS.”

5 No lie was found in their mouths; they are blameless.

6 Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people.

The everlasting gospel was first preached on the day of Pentecost.

He told them, “This is what is written: The Christ will suffer and rise from the dead on the third day and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.” Luke 24:46,47

But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth. Acts 1:8

Jesus said this gospel was to be preached till the end of the world.

“Therefore go and make disciples of all nations, baptizing them in [Or into; see Acts 8:16; 19:5; Romans 6:3; 1 Cor. 1:13; 10:2 and Gal. 3:27] the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” Matt. 28:19,20

After the long period of the dark ages, when the gospel was obscured and hidden in dead languages, and the church refused to give it to the common people; the spell of Rome was broken and the mighty Reformation occurred. This gave way to liberty and the gospel spread as though it had angels’ wings. This long night of religious slavery had ended. The glorious freedom of the gospel had finally arrived. All nations would soon have the Word of God again. Hallelujah!

7 He said in a loud voice, “Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.”
Catholic power was broken. During this period they had given glory to the beast. They had said “Who is able to make war with her” All nations had drank of the wine of her fornication. Its different now. You and I can thank God for the greatest movement, since Pentecost, that occurred in this world, the mighty Reformation.

8 A second angel followed and said, “Fallen! Fallen is Babylon the Great, which made all the nations drink the maddening wine of her adulteries.”

Literal Babylon took Jerusalem, destroyed the temple, removed the vessels and put the people in bondage for seventy years. The papal hierarchy through its perversion of the church took away the true worship and put the people in spiritual bondage for 1260 years. The reformers ended the bondage but did not destroy the papal system any more than freeing Israel from Egyptian bondage destroyed Egypt. Wine of her adulteries:

Babylon was a gold cup in the Lord’s hand; she made the whole earth drunk. The nations drank her wine; therefore they have now gone mad. JER 51:7

Awake, awake! Rise up, O Jerusalem, you who have drunk from the hand of the Lord the cup of his wrath, you who have drained to its dregs the goblet that makes men stagger. ISA 51:17

9 A third angel followed them and said in a loud voice: “If anyone worships the beast and his image and receives his mark on the forehead or on the hand,

In chapter 13:15,16 we learned that worship was given to the beast and that the beast had a number which was 666.

10 he, too, will drink of the wine of God’s fury, which has been poured full strength into the cup of his wrath. He will be tormented with burning sulfur in the presence of the holy angels and of the Lamb.
We are repeatedly told that all who are associated and affiliated with the Catholic church will suffer for her crimes. Fornication is typical of false doctrine, idolatrous practices, heathen rites and observances—which leads to confusion and rebellion against God. Remember when God pours out his wrath without mixture (KG) it will be undiluted or in other words full strength.

11 And the smoke of their torment rises for ever and ever. There is no rest day or night for those who worship the beast and his image, or for anyone who receives the mark of his name.”

cf. Sodom in Gen. 19:28. The destruction of the wicked often fall under this image.

12 This calls for patient endurance on the part of the saints who obey God’s commandments and remain faithful to Jesus.

Nothing but the strongest faith can meet such tests.

13 Then I heard a voice from heaven say, “Write: Blessed are the dead who die in the Lord from now on.” “Yes,” says the Spirit, “they will rest from their labor, for their deeds will follow them.”

You can’t die in a state or relationship that you did not sustain in this life. If you are a friend of Jesus in this life, you will be his friend in death.

14 I looked, and there before me was a white cloud, and seated on the cloud was one “like a son of man” [Daniel 7:13] with a crown of gold on his head and a sharp sickle in his hand.

This reaping is not the end of the world! It is the reaping of Babylon. Her harvest of sin was ripe and God is going to cut her down and tread her in his wine press of wrath. This could hardly be the end of the world for we still have chapters 15 through 22.
15 Then another angel came out of the temple and called in a loud voice to him who was sitting on the cloud, “Take your sickle and reap, because the time to reap has come, for the harvest of the earth is ripe.”

The great day of accounting has come for spiritual Babylon just as it had come for literal Babylon in the Old Testament.

16 So he who was seated on the cloud swung his sickle over the earth, and the earth was harvested.

In the next chapter we will see how God meets out his wrath on spiritual BABYLON.

17. Another angel came out of the temple in heaven, and he too had a sharp sickle.
All the reaping is not done by the Lord himself. In this instance he employs an Angel, and in the following verse still yet another angel.

18. Still another angel, who had charge of the fire, came from the altar and called in a loud voice to him who had the sharp sickle, “Take your sharp sickle and gather the clusters of grapes from the earth’s vine, because its grapes are ripe.”

The whole episode it likened to reaping ripe grapes. A cluster of grapes must be harvested when they are fully ripe. Harvest does not begin until they are ripe, nor does it wait until after they are ripe. The whole analogy of the vineyard is to liken spiritual Babylon to a vineyard of grapes that are to be harvested. These are grapes of wrath.

19. The angel swung his sickle on the earth, gathered its grapes and threw them into the great winepress of God’s wrath.

A winepress was a vat for treading out the juice from grapes. This is therefore a symbol of God tromping and stomping the wicked. “Vengeance is mine. I will repay,” says the Lord. After 1260 long years of the sins of the Catholic Church, God began to tread her in his winepress of wrath.

20. They were trampled in the winepress outside the city, and blood flowed out of the press, rising as high as the horses’ bridles for a distance of 1,600 stadia. [That is, about 180 miles (about 300 kilometers)]

Winepresses were generally built outside the city and a person hopped into the press barefooted and began to tread out the grapes.

Who is this coming from Edom, from Bozrah, with his garments stained crimson? Who is this, robed in splendor, striding forward in the greatness of his strength? It is I, speaking in righteousness, mighty to save. Why are your
garments red, like those of one treading the winepress? I have trodden the winepress alone; from the nations no one was with me. I trampled them in my anger and trod them down in my wrath; their blood spattered my garments, and I stained all my clothing. For the day of vengeance was in my heart, and the year of my redemption has come. I looked, but there was no one to help, I was appalled that no one gave support; so my own arm worked salvation for me, and my own wrath sustained me. I trampled the nations in my anger; in my wrath I made them drunk and poured their blood on the ground. Isa. 63:1-6

Edom was a bitter enemy of Israel. Isaiah represents Jehovah as a warrior with bloodstained garments. Edoms destruction was to be utter—overwhelming—absolute.

The wicked of this chapter will in a similar manner be trodden under the foot of Jehovah. The winepress is represented as overflowing with blood as high as horses bridles and 180 miles long.
15 I saw in heaven another great and marvelous sign: seven angels with the seven last plagues—last, because with them God’s wrath is completed. 2And I saw what looked like a sea of glass mixed with fire and, standing beside the sea, those who had been victorious over the beast and his image and over the number of his name. They held harps given them by God and sang the song of Moses the servant of God and the song of the Lamb:

“Great and marvelous are your deeds, Lord God Almighty.
  Just and true are your ways, King of the ages.
  Who will not fear you, O Lord, and bring glory to your
  name?
  For you alone are holy.
  All nations will come and worship before you,
  for your righteous acts have been revealed.”

5After this I looked and in heaven the temple, that is, the tabernacle of the Testimony, was opened. 6Out of the temple came the seven angels with the seven plagues. They were dressed in clean, shining linen and wore golden sashes around their chests. 7Then one of the four living creatures gave to the seven angels seven golden bowls filled with the wrath of God, who lives for ever and ever. 8And the temple was filled with smoke from the glory of God and from his power, and no one could enter the temple until the seven plagues of the seven angels were completed.

INTRODUCTION

The “key” to this chapter is the words “last” (15:1) “seven last plagues,” and the word “completed,” “God’s wrath is completed.” This does not, however, mean that the world has come to an end. There is much more to come after the seven bowls of wrath, which we will detail in coming chapters. Please notice that there are saints
singing praises because they have gained the victory over the beast (Catholicism). Like the Israelites when they crossed the Red Sea they composed a song and sang because of the victory, the words of the song are as follows:

Great and marvelous are your deeds, Lord God Almighty.
Just and true are your ways, King of the ages.
Who will not fear you, O Lord, and bring glory to your name?
For you alone are holy.
All nations will come and worship before you, for your righteous acts have been revealed.

Heaven’s temple is opened and seven angels who are dressed as priests are given seven bowls full of the wrath of God. No one can enter the temple to the place of testimony to avert the judgments of God upon the beast till the last bowl of wrath is poured out.

EXPOSITION

1 I saw in heaven another great and marvelous sign: seven angels with the seven last plagues—last, because with them God’s wrath is completed.

What John saw was a sign or symbol and it was great and marvelous. If he thought it was marvelous shouldn’t we think it was marvelous? It was so marvelous that many Christians refuse to believe it. John saw the victory people, he saw the reformers who had been victorious over the “number of his name.” He saw them singing the victory song, he saw them singing praises to the Lamb. John saw the temple of God opened—the church which is the temple of God had been closed during the dark ages—now it is opened again. He sees all nations come to worship Jehovah again. He sees the preparations being made for the last plagues. Dear Christian Brother and Sister you too should be rejoicing over the same things. Note that these are called the LAST. Seven seals leads us to the overthrow of Paganism,
Seven trumpets leads us to the overthrow of the Empire, and Seven bowls of wrath leads us to the overthrow of the beast (Catholicism). These seven scourges will not end the church age but will usher in the golden age of Christianity, described in the future chapters of this book.

2 And I saw what looked like a sea of glass mixed with fire and, standing beside the sea, those who had been victorious over the beast and his image and over the number of his name. They held harps given them by God.

A sea of glass mingled with fire—what a spectacular and glorious scene. It must have been dazzling to John. Standing beside this background was a group of saints who had gotten the victory over the “man of sin,” the beast, the 666, the apostate church, Babylon the great, the mother of harlots.

3 and sang the song of Moses the servant of God and the song of the Lamb: “Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages.
In verse two they are with the harps of God which are mentioned in Gen. 4:19-21; 31:27; 1 Sam. 10:5; 16:14-23 and Ps. 33:1-4. We should always interpret any passage literal unless it is impossible to be otherwise. Harps are found four times in this book. Rev. 5:8; 14:2; 15:2,3; 18:22. I believe they are literal harps. In the verse under consideration these same people are singing and praising Moses and Jesus.

4 Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed.

In this doxology Christians are seen glorifying and magnifying the name of the Lord. The dark ages has ended, the Bible is free to be published, God’s people are free to worship and praise Him. We serve a Holy God.

I am the Lord your God; consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves about on the ground. I am the Lord who brought you up out of Egypt to be your God; therefore be holy, because I am holy. LEV 11:44,45

But just as he who called you is holy, so be holy in all you do; for it is written: Be holy, because I am holy. 1 PE 1:15,16

Consecrate yourselves and be holy, because I am the Lord your God. LEV 20:7

5 After this I looked and in heaven the temple, that is, the tabernacle of the Testimony, was opened.

The temple of the tabernacle of the testimony in heaven was opened. The key word that we are going to investigate is the word “testimony” in heaven. Now we know that testimony is the evidence being presented by a witness. Therefore heaven is called upon to give “testimony” to what is about to happen.
6 Out of the temple came the seven angels with the seven plagues. They were dressed in clean, shining linen and wore golden sashes around their chests.

Seven angels now appear, each one having a plague to send upon the Catholic church. Their clothing is described as ornamental and bright. They are not dressed in dungarees and a tee shirt. Their clothes indicate their importance and mission. In the following chapter the angels will descend with their plagues.

7 Then one of the four living creatures gave to the seven angels seven golden bowls filled with the wrath of God, who lives for ever and ever.

I commented on the four living creatures in chapter 4:6-10. Heaven has four living creatures known as seraphims who carry out the legislation of heaven while the angels do the bidding of this body. They have the “bowls” or vials of wrath, and will execute it on the earth. They are not going to resurrect the dead or usher in the coming of Christ but will bring to an end the power of the beast.

As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened. Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire. (The other beasts had been stripped of their authority, but were allowed to live for a period of time.) In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations
and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed. Dan 7:9-14

In the above text we see Jehovah on his throne with his attendants. A decision is reached regarding the horn and the beasts. A book with her deeds was opened. It was decreed that its power was to come to an end with an utter overthrow, then in verse 13 and 14 Daniel sees the Ascension of Christ and the kingdom that was given to him at Pentecost.

8 And the temple was filled with smoke from the glory of God and from his power, and no one could enter the temple until the seven plagues of the seven angels were completed.

This was not ordinary smoke but the Shekinah glory of God. We need to be familiar with the old testament to understand such an event.

On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp trembled. EXO 19:16

In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: “Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory.” At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke. “Woe to me!”” I cried. “I am ruined! For I am a man of unclean lips, [6:12] and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty.” ISA 6:1
While Aaron was speaking to the whole Israelite community, they looked toward the desert, and there was the glory of the Lord appearing in the cloud. EXO 16:10

and the glory of the Lord settled on Mount Sinai. For six days the cloud covered the mountain, and on the seventh day the Lord called to Moses from within the cloud. EXO 24:16

When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the temple. The priests could not enter the temple of the Lord because the glory of the Lord filled it. When all the Israelites saw the fire coming down and the glory of the Lord above the temple, they knelt on the pavement with their faces to the ground, and they worshiped and gave thanks to the Lord, saying, He is good; his love endures forever. 2CH 7:1

None was able to enter the temple. No one was able to intercede or intervene in behalf of those to whom the plague was directed until the seven angels had completed their mission.
16 Then I heard a loud voice from the temple saying to the seven angels, “Go, pour out the seven bowls of God’s wrath on the earth.”

2The first angel went and poured out his bowl on the land, and ugly and painful sores broke out on the people who had the mark of the beast and worshiped his image.

3The second angel poured out his bowl on the sea, and it turned into blood like that of a dead man, and every living thing in the sea died.

4The third angel poured out his bowl on the rivers and springs of water, and they became blood. 5Then I heard the angel in charge of the waters say:

“You are just in these judgments,
you who are and who were, the Holy One,
because you have so judged;
for they have shed the blood of your saints and prophets,
and you have given them blood to drink as they deserve.”

7And I heard the altar respond:

“Yes, Lord God Almighty,
true and just are your judgments.”

8The fourth angel poured out his bowl on the sun, and the sun was given power to scorch people with fire. 9They were seared by the intense heat and they cursed the name of God, who had control over these plagues, but they refused to repent and glorify him. 10The fifth angel poured out his bowl on the throne of the beast, and his kingdom was plunged into darkness. Men gnawed their tongues in agony 11and cursed the God of heaven because of their pains and their sores, but they refused to repent of what they had done. 12The
sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East. 13Then I saw three evil [Greek unclean] spirits that looked like frogs; they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet. 14They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty. 15"Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he may not go naked and be shamefully exposed."

16Then they gathered the kings together to the place that in Hebrew is called Armageddon. 17The seventh angel poured out his bowl into the air, and out of the temple came a loud voice from the throne, saying, “It is done!” 18Then there came flashes of lightning, rumblings, peals of thunder and a severe earthquake. No earthquake like it has ever occurred since man has been on earth, so tremendous was the quake. 19The great city split into three parts, and the cities of the nations collapsed. God remembered Babylon the Great and gave her the cup filled with the wine of the fury of his wrath. 20Every island fled away and the mountains could not be found. 21From the sky huge hailstones of about a hundred pounds each fell upon men. And they cursed God on account of the plague of hail, because the plague was so terrible.

INTRODUCTION

This chapter will give us the detailed accounts of the judgments upon the “beast and its image.” The fourteenth chapter is but a summary of the events while the fifteenth, sixteenth, seventeenth, eighteenth and nineteenth presents the unfolding of the events. The seventh seal lead us to the overthrow of Paganism— the seven trumpets lead us to the overthrow of the Roman Empire—Now the seven vials lead us to the overthrow of the Beast. Each one of the series of sevens leads up to the fulfillment of an epoch. It is important to understand that the seven bowls of wrath are to be poured upon the “beast with seven heads and ten horns.” She is variously described as the
harlot, the great city Babylon, the scarlet adulteress, etc. After the Reformation, which brought untold misery to the Roman Church, she still did not repent but rather asserted that she was infallible. As we look at 2 Thess. 2:9,10 we are told that she would use signs and wonders, lies and miracles. Now John sees unclean spirits, as it were frogs, coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet.” The final triumph will come when the Lord calls her to judgment at Har-Magedon.

EXPOSITION

1 Then I heard a loud voice from the temple saying to the seven angels, “Go, pour out the seven bowls of God’s wrath on the earth.”

Notice that these seven angels have the seven last plagues that will be sent upon mankind. The text declares that they contain the wrath of God. These series will bring everything to a close regarding the beast with seven heads and ten horns. Do not confuse this with the end of the world. Remember we still have chapter twenty, twenty one, and twenty two.

2 The first angel went and poured out his bowl on the land, and ugly and painful sores broke out on the people who had the mark of the beast and worshiped his image.
The prophet describes a painful and malignant sore filled with foul corruption. (Loathsome miligant ulcers) Modern English. We will look for a moral and spiritual corruption that took place at the end of the 1260-year period that will be a fitting symbol of that event. France had been the strongest and staunchest supporter of the Roman Church. Charlemagne had bestowed the temporal power upon the Papacy. France had long been styled “The eldest son of the church.” She had perpetrated the massacre of Bartholomew, the banishment of the Huguenots, Popes war against the Albigenses (Bohemian Brethren) Martyrdom of John Calas, the inquisitions (150,000 in 30 years). The rise of the Jesuits in 1540, in which 900,000 persons perished. In 1793 this ulcer of the French Revolution had festered and broke—the enslaved masses who were maddened into fury sent Catholic king, royal families, nobles and priests to the guillotine by tens of thousands, impelling the nation in madness and fury to
ECHO

declare itself atheistic. At one time over 200,000 were imprisoned and as many as 80 were sent to the scaffold in one day in Paris alone. The papal power received a shock from which it has never recovered. Few events have so powerfully influenced the political and economic development of the modern world as the French revolution. This seems to fit the chronology of events in world history.

3 The second angel poured out his bowl on the sea, and it turned into blood like that of a dead man, and every living thing in the sea died.

Cf. The second trumpet in Chapter 8:8. During nineteen years of almost constant war Napoleon inflicted upon Europe the most appalling miseries. In 1780 France and England were nearly matched upon the sea. With 1793 begins a contest for the mastery of the seas. It continues for 20 years. France, by Napoleon's concordat with the Pope, with Catholic Spain, Portugal, and Italy, fought with Protestant England for the masteries of the sea. The old Catholic powers who have been vile instruments of Papal wrong go down to defeat. In the deadly struggle 600 ships of the line (Largest war vessels) and 1,000 smaller war ships are sunk. The naval power of Catholic Europe is swept from the ocean. Once the Pope claimed dominion of the seas. Now his proud claim is gone forever. The Spanish empire was practically destroyed and the Catholic church lost control of the sea. In 1801 Napoleon became ruler of France and soon virtual ruler of all Papal Europe, Spain, Belgium, Holland, Italy, Austria. France was the controlling power of the continent. No such scorching sun had arisen in the political horizon for more than a 1,000 years. The world had never seen such a scourge of a man. He converted all Europe into a camp. 2,000,000 men perished by the sword, misery, despair, brooded over the lands. In 1797 He entered the Papal dominions. The Pope bought him off with large sums of money and half his provinces. The next year the Pope is taken a prisoner to France to die—the next Pope is elected in Venice. In 1800 he is permitted to return to his broken sepchere—in 1804 he was compelled to journey to Paris and crown Napoleon old emperor of Romans. Four years later Pius VII was dragged from his palace and sent a prisoner into
France. His personal belongings were confiscated. Napoleon broke the spell of Rome. Until the fall of Napoleon the Pope was without temporal possession.

4  The third angel poured out his bowl on the rivers and springs of water, and they became blood.

World War I was known as the Great War. Read the account of it in the history books and it will be apparent that this war was aimed at the guilty sinners in the continent over which this apostate Catholic Church ruled. It is also noteworthy to notice that a large number of battles took place on rivers and fountains of waters. The following quotes from the war chronicles of the New Columbia Ency. will surely substantiate this claim:

Battle of the Marne[p.1702]: Two important battles of world war I that are named for the Marne River. In the first battle (Sept. 6-9, 1914) the Germans advance on Paris was halted at the Marne by the Allies under Joffre, Gallileni, and Sir John French. The German retreat that followed signified the abandonment of the Schlieffen plan. In the second battle (July 1918) the last great German offensive was decisively repulsed by the Allies.

Battle of Ypres (between Scheldt River and the North Sea) [pages 330-331]: Three major engagements of World War I fought in and around the town of Ypres in SW Belgium. The first battle of Ypres (Oct.--Nov. 1914) was the last of the series of engagements referred to as the race to the sea. The German thrust toward the Channel ports of Dunkirk and Calais was stopped by the British at Ypres, but in the process of British Expeditionary force of 100,000 was reduced to half its original size. The second battle began on April 22, 1915, when the Germans using poison gas for the first time in the war, launched another massive assault on the salient at Ypres. The attack was unsuccessful and was broken off in May. The third battle for Ypres, popularly known as passchendaele, began on July 11, 1917, and continued until November. The
British sought to break the German line, but, bogged down by mud and rain, they advanced only 5 miles at a cost of 300,000 lives.

Battles of Masuria (page 1719), The Masuria Lakes region, North Poland, where more than 2,700 lakes are located, was the scene of heavy fighting early in World War I.

Battle of Verdun (page2878), Verdun, located on the Meuse River, was an old, famous, influential Roman Catholic Church city. It was the longest and the bloodiest engagements of World War I. Two Million men were engaged...in the end the losses for the German Army was 328,500 and the French 348,000.

5 Then I heard the angel in charge of the waters say: “You are just in these judgments, you who are and who were, the Holy One, because you have so judged;

6 for they have shed the blood of your saints and prophets, and you have given them blood to drink as they deserve.”

7 And I heard the altar respond: “Yes, Lord God Almighty, true and just are your judgments.”

8 The fourth angel poured out his bowl on the sun, and the sun was given power to scorch people with fire.
The flag of Japan has the Sun on it. This empire had a scorching sun when two atomic bombs exploded on Hiroshima Aug 6th 1945, and on Aug 9th 1945 on Nagasaki. During the six years of World War II the most powerful weapons were used to scorch men with fire. The following quote from The New Columbia Ency P. 3009 will illustrate this:
Despite the birth of the UN, the world remained politically unstable and only slowly recovered from the incalculable physical and moral devastation wrought by the largest and most costly war in mankind’s history. Civilians and soldiers had suffered alike in bombings that had wiped out entire cities. Modern methods of warfare, together with the attempt of Germany to exterminate whole racial groups (particularly the Jews), famines, and epidemics had brought death to tens of millions and made as many more homeless. The suffering and degradation of the war’s victims were of proportions that passed the understanding of those who had been spared. The conventions of warfare had been violated on a large scale, and the technique of warfare itself was revolutionized by the use of nuclear weapons.

9 They were seared by the intense heat and they cursed the name of God, who had control over these plagues, but they refused to repent and glorify him.

10 The fifth angel poured out his bowl on the throne of the beast, and his kingdom was plunged into darkness. Men gnawed their tongues in agony.

From the time that Napoleon crossed the Alps, descended on Italy and took Pope Pius VI a prisoner into France to die, The Catholic church has been in turmoil. She has been in disarray year after year. Her problems have extended from priests marrying, nuns having more say, doctrine and tradition changes to ecunimunism. This once all-powerful apostate church has sunk into a quagmire of darkness. She still refuses to repent of her idolatry and continues to blaspheme God.

11 and cursed the God of heaven because of their pains and their sores, but they refused to repent of what they had done.
12 The sixth poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East.

While desert storm may not meet all the requirements of the text if we are prepared to wait the final outcome of this engagement we will probably witness in graphic detail all the things that are within the confines of this text. It appears to the author of this book that it is still an ongoing operation. We are still sending inspectors there. We are concerned about biological, chemical and germ warfare. This rogue kingdom at the Euphrates River with Hussain at the head claims to be the Nebuchadnezzar of ancient times. We must look for something to develop in that area of the world. When it does it will be easy to identify by Bible believers.
13 Then I saw three evil spirits that looked like frogs; they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet.

Take a look at what the Apostle Paul said about signs and lying wonders in 2 Thess. 2:9-10. Notice that these are unclean spirits, spirits of demons working miraculous signs. No church on earth has so many lying wonders and miraculous signs as Catholicism. During the final plague out of Paganism, Papalism, and Mohammadism will come evil spirits that will assemble nations for the final battle.

14 They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.

15 “Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he may not go naked and be shamefully exposed.”

16 Then they gathered the kings together to the place that in Hebrew is called Armageddon.

The final warfare will be in the Far East.

17 The seventh angel poured out his bowl into the air, and out of the temple came a loud voice from the throne, saying, “It is done!”

Take note that the other plagues took place on land, rivers, and waters but this one will have something to do with the air. Could this have reference to space? Could this have some connection to satellites and other future space vehicles? There is little doubt that this battle will make World War I and II look insignificant. It is shaping up to happen in the near future. This is Armageddon!

18 Then there came flashes of lightning, rumblings, peals of thunder and a severe earthquake. No earthquake like it has
ever occurred since man has been on earth, so tremendous was the quake.

This could be triggered by atomic blasts.

19 The great city split into three parts, and the cities of the nations collapsed. God remembered Babylon the Great and gave her the cup filled with the wine of the fury of his wrath.

20 Every island fled away and the mountains could not be found.

As we have noted in previous chapters that Mountains represented kingdoms and Islands represented small nations scattered throughout the ocean. Such as the British Isles. This could have reference to the collapse of governments.

21 From the sky huge hailstones of about a hundred pounds each fell upon men. And they cursed God on account of the plague of hail, because the plague was so terrible.

Remember that John had never seen airplanes or space vehicles. He had never seen a smart bomb. Could this symbolize a terrible bombing raid?
17 One of the seven angels who had the seven bowls came and said to me, “Come, I will show you the punishment of the great prostitute, who sits on many waters. 2 With her the kings of the earth committed adultery and the inhabitants of the earth were intoxicated with the wine of her adulteries.” 3 Then the angel carried me away in the Spirit into a desert. There I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns. 4 The woman was dressed in purple and scarlet, and was glittering with gold, precious stones and pearls. She held a golden cup in her hand, filled with abominable things and the filth of her adulteries. 5 This title was written on her forehead:

Mystery
Babylon the great
The mother of prostitutes
And of the abominations of the earth.

6 I saw that the woman was drunk with the blood of the saints, the blood of those who bore testimony to Jesus.

When I saw her, I was greatly astonished. 7 Then the angel said to me: “Why are you astonished? I will explain to you the mystery of the woman and of the beast she rides, which has the seven heads and ten horns. 8 The beast, which you saw, once was, now is not, and will come up out of the Abyss and go to his destruction. The inhabitants of the earth whose names have not been written in the book of life from the creation of the world will be astonished when they see the beast, because he once was, now is not, and yet will come. 9 This calls for a mind with wisdom. The seven heads are seven hills on which the woman sits. 10 They are also seven kings. Five have fallen, one is, the other has not yet come; but when he does come, he must remain for a little while. 11 The beast who once was, and now is not, is an eighth king. He belongs to the seven and is going to his destruction. 12 The ten horns you saw are ten kings who have not yet received a kingdom, but who for one hour will receive authority as kings along with the beast. 13 They have one purpose and will give their power and authority to the beast. 14 They will make war against
the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings—and with him will be his called, chosen and faithful followers.” 15Then the angel said to me, “The waters you saw, where the prostitute sits, are peoples, multitudes, nations and languages. 16The beast and the ten horns you saw will hate the prostitute. They will bring her to ruin and leave her naked; they will eat her flesh and burn her with fire. 17For God has put it into their hearts to accomplish his purpose by agreeing to give the beast their power to rule, until God’s words are fulfilled. 18The woman you saw is the great city that rules over the kings of the earth.”

INTRODUCTION

Come with me and I will introduce you to the harlot. She is drunk (not with intoxicants, but with the blood of saints). She is on a scarlet colored beast. No one can take a picture of her hierarchy without seeing this color. The Catholic church has blasphemed and held out a cup luring people into sin by her indulgences. The ten kingdoms of Europe helped the Catholic church who opposed God’s people. Many people were bamboozled and hoodwinked by this religion of whom God declares does not have eternal life. It was such a riddle and mystery that even the apostle wondered with great admiration. John tells us that the beast he saw was the ten kingdoms of Europe and that they would give the Catholic church their power for a period of time and then hate her. She would make war with the Lamb and his followers but in the final analysis the ten kingdoms of Europe would finally bring her down. God’s word was and is being fulfilled. Alleluia. Daniel the Prophet declared, “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 times” Dan 7:25. She claims the power to make and unmake kings. She changed the laws respecting the Lord’s Supper. She set up images. In 1075 Pope Gregory VII declared all clerical marriages invalid. This was the greatest mass divorce in history. She changed times and laws. She changed our calendar. In 1518 Pope Gregory changed our calendar ten days. She changed the 10 commandments. In general she claims absolute control of all religion. The last verse of the chapter
ECHO

tells us that the “Woman” is a “City” which rules over the earth. If this isn’t ROME, then please tell me what city he had in mind.

EXPOSITION

1 One of the seven angels who had the seven bowls came and said to me, “Come, I will show you the punishment of the great prostitute, who sits on many waters.

What a word picture. The scripture represents her under the image of a corrupt, idolatrous, and abandon woman. This city reigns over the kings of the earth. Scholars are universally agreed that the city is ROME. Those familiar with Old Testament prophecy will know how often the term “fornication” and “adultery” are used to describe unfaithfulness of a city.
See how the faithful city has become a harlot! She once was full of justice; righteousness used to dwell in her— but now murderers! ISA 1:21

Long ago you broke off your yoke and tore off your bonds; you said, ‘I will not serve you!’ Indeed, on every high hill and under every spreading tree you lay down as a prostitute. JER 2:20

‘If a man divorces his wife and she leaves him and marries another man, should he return to her again? Would not the land be completely defiled? But you have lived as a prostitute with many lovers—would you now return to me?’ declares the Lord. JER 3:1

During the reign of King Josiah, the Lord said to me, “Have you seen what faithless Israel has done? She has gone up on every high hill and under every spreading tree and has committed adultery there.” JER 3:6

I gave faithless Israel her certificate of divorce and sent her away because of all her adulteries. Yet I saw that her unfaithful sister Judah had no fear; she also went out and committed adultery. JER 3:8

At that time Tyre will be forgotten for seventy years, the span of a king’s life. But at the end of these seventy years, it will happen to Tyre as in the song of the prostitute: Take up a harp, walk through the city, O prostitute forgotten; play the harp well, sing many a song, so that you will be remembered. At the end of seventy years, the Lord will deal with Tyre. She will return to her hire as a prostitute and will ply her trade with all the kingdoms on the face of the earth. ISA 23:15-17

all because of the wanton lust of a harlot, alluring, the mistress of sorceries, who enslaved nations by her prostitution and peoples by her witchcraft. NAH 3:4

Verse 15 explains that “many waters” are “peoples and multitudes, and nations, and tongues,” over which she rules.
2 With her the kings of the earth committed adultery and the inhabitants of the earth were intoxicated with the wine of her adulteries.”

The Kings of the earth aligned themselves with the Roman Catholic Church and became partners with her. Nations were so intoxicated with her power that they could not see the truth. She is still deceiving millions today. Chapter eighteen, verse 23 declares that, “by thy sorceries were all nations deceived.” Could anything be more plain?

3 Then the angel carried me away in the Spirit into a desert. There I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns.

Let’s look at some of the claims of the Pope’s and see if they are blasphemous.

(1) He claims to be head of the church. How can this be in the light of Scripture. “And he (Christ) is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.” Col 1:18 What blasphemy it is for any mortal man to claim what belongs only to God.

(2) The Pope claims that he is the Judge of the Living and the Dead. (Cath. Ency. XV. page 126). This is some more of his blasphemy. The Scriptures teach just the opposite. “In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge:” 2 Tim. 4:1

(3) Authority above all and subject to none. (Pius VI Ency. 65.) Some more of their great swelling words. Doesn’t sound like the teachings of the Bible. “Everyone must submit himself to the governing
authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.” Romans 13:1

(4) We hold upon this earth the place of God Almighty. (Leo. XIII Ency, 304). You can’t find a more blasphemous statement than that. No wonder God calls her “MYSTERY BABYLON THE GREAT THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH.” Rev. 17:5

(5) The Vicar of Christ. (Cath. Dic. 258). The Pope has this inscription on his crown VICARIVS FILII DEI. Translated this means Vicar of Son of God. It is interesting to learn that when we add up the Roman numerical values of this inscription we have 2 V =10 + 6 I =6 + 1 L =50 + 1 C = 100 + 1 D = 500, Totaling 666

(6) He opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven.

The Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief of kings, having plenitude of power, to whom has been entrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom. The Pope is of so great authority and power that he can modify, explain, or interpret even divine laws. [Luclus Ferraris, Vol 6, p.26]

I offer the following quotes from official Catholic books to prove that she fulfills that which was spoken by Paul in II Thess. 2:4, “He will oppose and will exalt himself over everything that is called God or is worshipped, so that he sets himself up in God’s temple, proclaiming himself to be God “

The translators of the King James Bible believed that the Pope of the Catholic Church fulfilled this verse of scripture.
He is the keeper of the keys, the judge of the living and the dead, and sits on the throne of justice, with power to extirpate all iniquity. He is the head of the church, which is one and stainless, and not a many-headed monster, and has full divine authority to pluck out and tear down, to build up and plant. Let not the king imagine that he has no superior, is not subject to the highest authority in the church.” [Catholic Ency. II, p 666]

Now, therefore, we declare, say, determine and pronounce that for every human creature it is necessary for salvation to be subject to the authority of the Roman Pontiff.” [Cath. Ency. XV, p 126]

The Roman Pontiff has from on high an authority which is supreme, above all others and subject to none. [Pope Pius XI said in his Encyclical, Light of Truth, page 5]

We (the pope) hold upon this earth the place of God almighty. [Pope Leo XIII, Great Encyclical Letters, 304]

But the supreme teacher in the church is the Roman Pontiff. Union of minds, therefore, requires together with a perfect accord in the one faith, complete submission and obedience of will to the church and to the Roman Pontiff as to God Himself.” [Great Encyclical Letters of Leo XIII, p. 193]

“Wherefore resting on plain testimonies of the Sacred Writings, and adhering to the plain and express decrees, both of our predecessors, the Roman Pontiffs, and of the General Councils, we renew the definition of the Ecumenical Council of Florence (1439 A.D.), in virtue of which all the faithful of Christ must believe that the Holy Apostolic See and the Roman Pontiff possesses the primacy over the whole world, and that the Roman Pontiff is the successor of the Blessed Peter, Prince of the Apostles, and is true Vicar of Christ, and the head of the whole church, and the Father and teacher of all Christians; and that full power was given to him in Blessed Peter to rule, feed, and govern the Universal Church by Jesus Christ Our Lord, as is contained in the Acts of the General Councils, and in the Sacred Canons.
Hence we teach and declare that by the appointment of Our Lord, the Roman Pontiff possesses a superiority of ordinary power over all other churches, and that this power of jurisdiction of the Roman Pontiff, which is truly Episcopal, is immediate; to which all, of whatever rite of dignity, both pastors and faithful, both individually and collectively, are bound by their duty of hierarchical subordination, and true obedience, to submit not only in matters which belong to faith and morals, but also in those that pertain to the discipline and government throughout the world, so that the Church of Christ may be one flock, under the one supreme pastor, through the preservation of unity both of communion and profession of the same faith with the Roman Pontiff. This is the teaching of Catholic truth from which no one can deviate without loss of faith and of salvation. [Dogmatic Decrees of the Council of Trent, p.159,160; Also in Teachings of the Catholic Church, p. 143,144]

There is nothing strange in attributing to the Roman Pontiff, as the Vicar of Him whose is the earth and the fullness thereof, the world and all that dwell therein, the fullest authority to lay bare, a just cause moving him, not only the spiritual but also the material sword, and so to transfer sovereignties, break scepters and remove crowns. [Catholic Dictionary, p 258]

How much more blasphemy do you need to hear? I believe this is enough to convince any honest, Bible believing Christian.

4 The woman was dressed in purple and scarlet, and was glittering with gold, precious stones and pearls. She held a golden cup in her hand, filled with abominable things and the filth of her adulteries.

The Catholic church has untold wealth. Nino Lo Bello says, “on the question, How rich is the Pope?, suffice it to say that it has become increasingly clear he doesn’t even know himself.” Again
he says it is “one of the greatest fiscal powers in the world.” [The Vatican Empire, p.8]

She owns water companies, telephone companies, gas companies, breweries. “One could also mention the Church’s invaluable collections of antiquities—gold and silver crosses, Byzantine jewelry, altar pieces, furniture, chalices and other vessels. The five hundred thousand aged volumes and sixty thousand old manuscripts in the Vatican Library are also part of the Church patrimony. Because none of the treasures will ever be put on the market, it is folly even to hazard a guess as to the cumulative worth of these items. But, conceivably, they could bring a billion dollars under an auctioneers gavel.” [p. 13] Mr. Lo Bello describes in fascinating detail Vatican investment in real estate—one third of Rome is owned by the Holy See—electronics, plastics, airlines, and chemical and engineering firms. He also gives evidence that the Vatican is heavily involved in Italian banking and that it has huge deposits in foreign banks. Some of these accounts are in America; many are in Switzerland. The Vatican financiers prefer numbered Swiss accounts because they allow them to maintain anonymity when gaining control of foreign corporations. She held a golden cup in her hand, filled with abominable things and the filth of her adulteries. She makes large offers and absolutions, and positively lures men into sin. Abominable things and adulteries are her stock in trade. According to her a priest does not break vow of “Chastity” by adultery!

All celibates are not chaste: celibacy is not necessarily chastity; by a large majority. Unless something other than selfishness suggests this choice of life, the word is apt to
be a misnomer for profligacy. And one who takes the vow of Celibacy does not break it by sinning against the sixth commandment, he is true to it until he weds. [Explanation of Catholic Morals p. 149]

5 This title was written on her forehead: MYSTERY BABYLON THE GREAT THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH.

Her doctrine of purgatory, transubstantion, relics, miracles, signs, sacraments, etc. are all mysterious and unfathomable. It is mysterious how anyone could be so zealous and profess to be Christian and practice these sins.

6 I saw that the woman was drunk with the blood of the saints, the blood of those who bore testimony to Jesus. When I saw her, I was greatly astonished.

Consider: Persecutions and death of Waldenses, Popes war against the Albigenses (Bohemian Brethren), Massacre of St. Bartholomew, Martyrdom of John Calas, the Inquisition (150,000 in 30 years), John Wycliff, John Huss, Jerome of Prague, Tyndale, Luther, Persecutions in Germany, France, Scotland, England, Ireland, persecution of Quakers. From the order of the Jesuits of 1540 it is supposed that 900,000 persons have perished through papal cruelty. Dear reader do you think she is drunk on the blood of Saints? Is there any other institution on the face of the earth that more likely fits the above description?

7 Then the angel said to me: “Why are you astonished? I will explain to you the mystery of the woman and of the beast she rides, which has the seven heads and ten horns.

When you first read the history of Roman Catholicism you will wonder with great admiration, you will be amazed beyond measure. Her acts will astound and perplex you beyond measure. I have her
own books, and encyclopedias written by her own priests. God has made her confess her own sins.

8 The beast, which you saw, once was, now is not, and will come up out of the Abyss and go to his destruction. The inhabitants of the earth whose names have not been written in the book of life from the creation of the world will be astonished when they see the beast, because he once was, now is not, and yet will come.

The dragon gave the beast his power and his throne and great authority. The dragon (Pagan Rome) gave him (Papal Rome) his seat (Rome) and his power (absolute ruler-ship) and great authority. THE VATICAN OCCUPIES THE ORIGINAL GARDENS OF NERO! God said, “Come out of her, my people, so that you will not share in her sins, so that you will not receive any of her plagues; for her sins are piled up to heaven, and God has remembered her crimes.” Rev. 18:4,5

9 This calls for a mind with wisdom. The seven heads are seven hills on which the woman sits.

Rome sits on seven hills, the name of the seven hills are: Quirinalis, Viminalis, Capitolium, Esquilinus, Palatium, Caelius and Aventinus, thus the seven-hilled city is a representation of the seven forms of government that she has passed through.

10 They are also seven kings. Five have fallen, one is, the other has not yet come; but when he does come, he must remain for a little while.

The remaining part of the book will talk extensively about this red dragon. It is therefore necessary that we identify who or what he is. The Dragon was the standard of Pagan Rome in the third century. The best way to explain the meaning of the Dragon with seven heads and ten horns is to let the Prophet Daniel tell us the meaning. Here is what Daniel has to say about it.
REVELATION

After that, in my vision at night I looked, and there before me was a fourth beast—terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns. Dan. 7:7

Then I wanted to know the true meaning of the fourth beast, which was different from all the others and most terrifying, with its iron teeth and bronze claws—the beast that crushed and devoured its victims and trampled underfoot whatever was left. Dan 7:19

Dear reader, are you anxious to know the true meaning of the fourth beast with 7 heads and 10 horns? If so, then let's have Daniel tell us who it is:

He gave me this explanation: “The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it.” Dan. 7:23

Now that should forever settle whom the beast is. In Daniel chapter two he speaks of four Kingdoms and identifies them as Babylon, Media Persia, Greece and the fourth as the Roman Empire. It is stated in both Daniel and the Revelation that this Empire would have seven heads. As we examine the Empire we notice that it passed through seven Heads:

1. It was ruled over by seven kings for about 200 years.
2. Consuls
3. Tribunes
4. Decemvirs
5. Dictators
6. 65 Emperors ruled in Rome for 5 centuries.
7. Exarchs of Ravenna ruled for more than a century.
This 7 headed beast has 10 horns, or ten Kings (kingdoms) over which she ruled for 1260 years. We identify them as the ten kingdoms of Europe:

1. German empire  
2. Austrian Empire  
3. Belgium  
4. Holland  
5. France  
6. Spain  
7. Italy  
8. Switzerland  
9. Portugal  
10. Great Britain

11 The beast who once was, and now is not, is an eighth king. He belongs to the seven and is going to his destruction.

- The Beast was when Rome was in power.
- The Beast was not when Rome fell.
- The Beast "yet is" when it reappeared in Roman Catholicism.

Out of the seventh head of the Roman Empire (the Exarchs of Ravenna) who ruled for a short time (about a century) came the eighth king (the Pope) who is going into perdition.

12 “The ten horns you saw are ten kings who have not yet received a kingdom, but who for one hour will receive authority as kings along with the beast.”

At the time that this book was written none of these ten kings or kingdoms had received power. We identified them above as the ten kingdoms of Europe. This verse affirms that when John was here that Europe was not divided into ten kingdoms.

13 They have purpose and will give their power and authority to the beast.

These powers aided the false church in her religious wars. During the dark ages she used these Kings and their armies to destroy heretics (Christians).
14 They will make war against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings--and with him will be his called, chosen and faithful followers.

He was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation. Rev. 13:7

I saw that the woman was drunk with the blood of the saints, the blood of those who bore testimony to Jesus. When I saw her, I was greatly astonished. Rev. 17:6

Rome’s long history was marked with the shedding of the blood of saints. Can anyone doubt that this belongs to the Popes. In 1208 Pope Innocent III warred against the Waldines and Albigines, in which one million perished. From the beginning of the Jesuits 1540-1580 nine hundred thousand were destroyed. One hundred fifty thousand perished by the inquisition in thirty years. In the low lands fifty thousand persons were hanged, beheaded, burned alive or buried alive for the crime of heresy (Christianity). Within 38 years from the edict of Charles V, eighteen thousand were executed. The Popes tried to put down the reformation in Germany and Switzerland. The slightest acquaintance of the history of the Popes will convince us that this verse refers to them. The historian W.E. H. Lecky says, “The church of Rome has shed more innocent blood than any other institution that ever existed among mankind, will be questioned by no Protestant who has a complete knowledge of history.” Some historians have estimated that the persecuting hands of Rome have been reddened by the blood of fifty million saints. I doubt that anyone can come close to the exact number. In Revelation, she is known as Babylon the Great, or better known to us as Union of Church and State. The church was driven into the wilderness for 1260 long years. During this long dark period of history she dealt with a high hand. During this time she made and unmade kings. She changed the laws respecting the Lord’s supper, set up images, enacted celibacy of the clergy. In 1075 Gregory VII declared all clerical marriages invalid. This was the greatest mass divorce in history. She changed
the 10 commandments. In general she claims absolute control of all religion.

15 Then the angel said to me, “The waters you saw, where the prostitute sits, are peoples, multitudes, nations and languages.”

John wanted to make sure that we had the proper key to interpret these verses. The pope is an international figure and millions adore and worship him. He rules over a large population of the earth.

16 The beast and the ten horns you saw will hate the prostitute. They will bring her to ruin and leave her naked; they will eat her flesh and burn her with fire.

All of the ten kingdoms of Europe finally turned against the Pope and withdrew their power. Consider the following: France was considered the “eldest son of the church,” she turned against the church and invaded Italy and locked the Pope up in Prison. Read the history of the French Revolution and see how they hated the Catholic church for its sins.

17 For God has put it into their hearts to accomplish his purpose by agreeing to give the beast their power to rule, until God’s words are fulfilled.

Our God is Sovereign and is Omnipotent, Omnific, Omnipresent, and Omniscient. Consider how God put into the heart of Cyrus King of Persia to rebuild the temple in Jerusalem:

In the first year of Cyrus king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and to put it in writing: This is what Cyrus king of Persia says: The Lord, the God of heaven, has given me all the kingdoms of the earth and he has appointed
REVELATION

me to build a temple for him at Jerusalem in Judah. EZR 1:1,2

While the ten kingdoms of Europe gave their power to the pope and allowed him to rule through them over the “Holy Roman Empire,” all that took place was “until God’s words are fulfilled.”

18 The woman you saw is the great city that rules over the kings of the earth.

No King was made or unmade in all the ten kingdoms of Europe without the will of the pope of Rome. He claimed the right to transfer sovereignties, break scepters, and remove crowns:

There is nothing strange in attributing to the Roman Pontiff, as the Vicar of Him whose is the earth and the fullness thereof, the world and all that dwell therein, the fullest authority to lay bare, a just cause moving him, not only the spiritual but also the material sword, and to transfer sovereignties, break scepters, and remove crowns. The canonists produce numerous instances where this has been actually done, as when Gregory VII deposed of Byzantine, emperor Leo III; Gregory VII deposed the emperor Henry IV; Innocent IV in the Council of Lyons, deposed the emperor Frederick II. [Cath. Dic. 258]

Sometimes the Popes declared rulers unfit to reign:

Emperors and kings had to profess the true faith, and be in communion with the Pope, as essential conditions of their reigning lawfully; if these conditions were broken, of which the Pope was the judge, then, at the demand of the subjects, he could relieve them of their allegiance and declare their ruler unfit to reign. [Cath Dic, 257]

Did they claim the right to depose Kings and Queens? Pius V (Cath. Ency., V,449), Gregory XIII (Cath. Ency., VII,3) and Sixtus
ECHO

V (Cath. Ency., I,729), Excommunicate Protestant Queen Elizabeth, and Sixtus promised the Spanish King a subsidy for the Armada, with which England was to be subjugated. Sixtus V excommunicated Protestant Henry of Navarre, and sent an army to unseat him, but he died before this was accomplished (Cath. Ency., VII,4) Lets take a look at how Pope Gregory compels King Henry to freeze three days before he would received him:

Striped of his royal robes, and clad as a penitent, Henry had to come barefooted mid ice and snow, and crave for admission to the presence of the pope. All day he remained at the door of the citadel, fasting and exposed to the inclemency of the wintry weather, but was refused admission. A second and third day he thus humiliated and disciplined himself, and finally on 28 January, 1077, he was received by the pontiff and absolved from censure, but on condition that he would appear at the proposed council and submit himself to its decision. Cath. Ency. VI, 794

All of this shows how arrogant the Catholic Church was during the dark ages and how she ruled over the ten kingdoms of Europe. This power that once ruled the world has now been broken, Alleluia. Dear reader is it still ringing in your ears, “until God’s words are fulfilled?”
18 After this I saw another angel coming down from heaven. He had great authority, and the earth was illuminated by his splendor. With a mighty voice he shouted:

“Fallen! Fallen is Babylon the Great! She has become a home for demons and a haunt for every evil [Greek unclean] spirit, a haunt for every unclean and detestable bird. For all the nations have drunk the maddening wine of her adulteries. The kings of the earth committed adultery with her, and the merchants of the earth grew rich from her excessive luxuries.”

Then I heard another voice from heaven say:

“Come out of her, my people, so that you will not share in her sins, so that you will not receive any of her plagues; for her sins are piled up to heaven, and God has remembered her crimes. Give back to her as she has given; pay her back double for what she has done. Mix her a double portion from her own cup. Give her as much torture and grief as the glory and luxury she gave herself. In her heart she boasts, ‘I sit as queen; I am not a widow, and I will never mourn.’ Therefore in one day her plagues will overtake her: death, mourning and famine. She will be consumed by fire, for mighty is the Lord God who judges her.
9"When the kings of the earth who committed adultery with her and shared her luxury see the smoke of her burning, they will weep and mourn over her. 10Terrified at her torment, they will stand far off and cry:

"Woe! Woe, O great city,
O Babylon, city of power!
In one hour your doom has come!

11"The merchants of the earth will weep and mourn over her because no one buys their cargoes any more—12cargoes of gold, silver, precious stones and pearls; fine linen, purple, silk and scarlet cloth; every sort of citron wood, and articles of every kind made of ivory, costly wood, bronze, iron and marble; 13cargoes of cinnamon and spice, of incense, myrrh and frankincense, of wine and olive oil, of fine flour and wheat; cattle and sheep; horses and carriages; and bodies and souls of men.

14"They will say, ‘The fruit you longed for is gone from you. All your riches and splendor have vanished, never to be recovered.’ 15The merchants who sold these things and gained their wealth from her will stand far off, terrified at her torment. They will weep and mourn 16and cry out:

"Woe! Woe, O great city,
dressed in fine linen, purple and scarlet,
and glittering with gold, precious stones and pearls!
17In one hour such great wealth has been brought to ruin!

"Every sea captain, and all who travel by ship, the sailors, and all who earn their living from the sea, will stand far off. 18When they see the smoke of her burning, they will exclaim, ‘Was there ever a city like this great city?’ 19They will throw dust on their heads, and with weeping and mourning cry out:

"Woe! Woe, O great city,
where all who had ships on the sea
became rich through her wealth!  
In one hour she has been brought to ruin!  
20Rejoice over her, O heaven!  
Rejoice, saints and apostles and prophets!  
God has judged her for the way she treated you.”

21Then a mighty angel picked up a boulder the size of a large millstone and threw it into the sea, and said:

“With such violence  
the great city of Babylon will be thrown down,  
ever to be found again.  
22The music of harpists and musicians,  
flute players and trumpeters,  
will never be heard in you again.  
No workman of any trade will ever be found in you again.  
The sound of a millstone will never be heard in you again.  
23The light of a lamp will never shine in you again.  
The voice of bridegroom and bride  
will never be heard in you again.  
Your merchants were the world’s great men.  
By your magic spell all the nations were led astray.  
24In her was found the blood of prophets and of the saints,  
and of all who have been killed on the earth.”

**INTRODUCTION**

The great blasphemer is now receiving her retribution from a just and holy God. She was the hold of every foul and unclean bird and the habitation of demons. To the student of history the Vatican is the headquarters of the rottenest and most corrupt acts in history. Our God is seen saying, “come out of her...do not partake of her sins.” There is nothing holy about the “holy Catholic church.” God is going to pour out his judgment double unto her. The sentence is
pronounced and execution is certain. She is going into hell at last. She must pay for her involvement in killing saints and prophets and trafficking in the souls of men. Well! God had a score to settle with the old “mother of harlots” and in this chapter he tells us about it. Read on brother and sister!

EXPOSITION

1 After this I saw another angel coming down from heaven. He had great authority, and the earth was illuminated by his splendor.

This is a different angel from the one mentioned in 17:1.

2 With a mighty voice he shouted: “ Fallen! Fallen is Babylon the Great! She has become a home for demons and a haunt for every evil [Greek unclean] spirit, a haunt for every unclean and detestable bird.

CHAPTER 18
This angel came to tell John about the fall of Babylon the Great—also known as church and state. Similar language is derived from the prophets:

But desert creatures will lie there, jackals will fill her houses; there the owls will dwell, and there the wild goats will leap about. Hyenas will howl in her strongholds, jackals in her luxurious palaces. Her time is at hand, and her days will not be prolonged. Isa. 13:21,22

The desert owl and screech owl will possess it; the great owl and the raven will nest there. God will stretch out over Edom the measuring line of chaos and the plumb line of desolation. Her nobles will have nothing there to be called a kingdom, all her princes will vanish away. Thorns will overrun her citadels, nettles and brambles her strongholds. She will become a haunt for jackals, a home for owls. Desert creatures will meet with hyenas, and wild goats will bleat to each other; there the night creatures will also repose and find for themselves places of rest. The owl will nest there and lay eggs, she will hatch them, and care for her young under the shadow of her wings; there also the falcons will gather, each with its mate. Isa 34: 11-15

Babylon will be a heap of ruins, a haunt of jackals, an object of horror and scorn, a place where no one lives. Jer. 51:37

John is telling us that the desolation will be so great that it will be inhabited only by wild beasts and birds. Ancient Babylon is and always will be uninhabited.

3 For all the nations have drunk the maddening wine of her adulteries. The kings of the earth committed adultery with her, and the merchants of the earth grew rich from her excessive luxuries.
As we have seen in the introduction the figure of fornication is repeatedly used to describe faithlessness towards God. The expression “wine of her fornication,” is a repetition of that in Rev. 14:8 and is derived from Jer. 51:7. Cf. also Rev. 16:19; and 18:3.

4 Then I heard another voice from heaven say: “Come out of her, my people, so that you will not share in her sins, so that you will not receive any of her plagues.”

The harlot is identified as Babylon of which we identified in the previous chapter as the Catholic church. The Angel of verse one is calling for God’s people to come out of her and not be partakers of her sins. The departure from her began at the end of the dark ages and continues to this present time. My great grand parents were once a part of her but they came out of her. The words of the Angel resemble those found elsewhere in scripture:

Leave Babylon, flee from the Babylonians! Announce this with shouts of joy and proclaim it. Send it out to the ends of the earth; say, “The Lord has redeemed his servant Jacob.” Isa. 48:20

Depart, depart, go out from there! Touch no unclean thing! Come out from it and be pure, you who carry the vessels of the Lord. Isa. 52:11

Do not be afraid of them, for I am with you and will rescue you,” declares the Lord. Jer 1:8

Flee from Babylon! Run for your lives! Do not be destroyed because of her sins. It is time for the Lord’s vengeance; he will pay her what she deserves. Babylon was a gold cup in the Lord’s hand; she made the whole earth drunk. The nations drank her wine; therefore they have now gone mad. Babylon will suddenly fall and be broken. Wail over her! Get balm for her pain; perhaps she can be healed. Jer 51:6-8

The chant of doom resembles the Old Testament prophetic passages:
Like a hunted gazelle, like sheep without a shepherd, each will return to his own people, each will flee to his native land. Isa. 13:14

5 for her sins are piled up to heaven, and God has remembered her crimes.

The accumulation of her sins were so high that it appeared to reach all the way to Heaven. God had said this long ago of literal Babylon:

We would have healed Babylon, but she cannot be healed; let us leave her and each go to his own land, for her judgment reaches to the skies, it rises as high as the clouds. Jer:51:9

6 Give back to her as she has given; pay her back double for what she has done. Mix her a double portion from her own cup.

The description of God’s judgment is still founded on the denunciations against Babylon in Jeremiah:

Before your eyes I will repay Babylon and all who live in Babylonia [ Or Chaldea; also in verse 35 ] for all the wrong they have done in Zion,” declares the Lord. Jer. 51:24

Instead of their shame my people will receive a double portion, and instead of disgrace they will rejoice in their inheritance; and so they will inherit a double portion in their land, and everlasting joy will be theirs. ISA 61:7

The legal retribution ordered in from the law:

If the stolen animal is found alive in his possession—whether ox or donkey or sheep—he must pay back double. If a man grazes his livestock in a field or vineyard and lets them stray and they graze in another man’s field, he must make restitution from the best of his own field or vineyard. If a
fire breaks out and spreads into thornbushes so that it burns shocks of grain or standing grain or the whole field, the one who started the fire must make restitution. If a man gives his neighbor silver or goods for safekeeping and they are stolen from the neighbor’s house, the thief, if he is caught, must pay back double. Exodus 22:4-7

7 Give her as much torture and grief as the glory and luxury she gave herself. In her heart she boasts, ‘I sit as queen; I am not a widow, and I will never mourn.’

These words are an echo of Isaiah:

You said, “I will continue forever—the eternal queen!” But you did not consider these things or reflect on what might happen. Now then, listen, you wanton creature, lounging in your security and saying to yourself, ‘I am, and there is none besides me. I will never be a widow or suffer the loss of children.’ Both of these will overtake you in a moment, on a single day: loss of children and widowhood. They will come upon you in full measure, in spite of your many sorceries and all your potent spells. Isa. 47:7-9

She forms an estimate of herself and asserted the right to rule.

8 Therefore in one day her plagues will overtake her: death, mourning and famine. She will be consumed by fire, for mighty is the Lord God who judges her.

The word of the Lord informs us that she will be consumed by fire. Some have thought that this is merely a figurative representation rather than an actual happening. But to the writer it seems a strong probability that God intends in this way to end the Papal power that have been so long a blasphemous power. Gibbon says:

In the opinion of a general conflagration, the faith of the Christian very happily coincided with the tradition of the
East, the philosophy of the Stoics, and the analogy of nature; and even the country, which, from religious motives, had been chosen for the origin and principal scene of the conflagration, was the best adapted for that purpose by natural and physical causes; by its deep caverns, beds of sulfur, and numerous volcanoes of which those of Aetna, of Vesuvius, and of Lipari, exhibit as very imperfect representation. Gibbon, Vol. I p. 263, ch 15

When Mr. Towsend made his tour of Italy in 1850 he wrote the following:

I behold everywhere—in Rome, near Rome, and through the whole region from Rome to Naples—most astounding proof, not merely of the possibility, but the probability, that the whole region of central Italy will one day be destroyed by such a catastrophe (by earthquakes and volcanoes). The soil of Rome is tufa, with a volcanic subterranean action going on. At Naples the boiling sulfur is to be seen bubbling near the surface of the earth. When I drew a stick along the ground, the sulfurous smoke followed the indentation; and it would never surprise me to hear of the utter destruction of the southern peninsula of Italy. The entire country and district is volcanic. It is saturated with beds of sulfur and the substrata of destruction. It seems as certainly prepared for the flames as the wood and coal of the hearth are prepared for the taper which shall kindle the fire to consume them. The divine hand alone seems to me to hold the element of fire in check by a miracle as great as that which protected the cities of the plain, till righteous Lot had made his escape to the mountains. [Quoted in part from Barnes commentary, p. 399,400]

Dear reader do not be surprised to wake up some morning to the news that this has happened.
9 "When the kings of the earth who committed adultery with her and shared her luxury see the smoke of her burning, they will weep and mourn over her.

One of the greatest cities of ancient times was Tyre. Equal in that day to New York or London. For 1500 years the armed forces of other nations had attacked this proud city but always unsuccessful. Thirteen years after the prophecy of Ezekiel 26, Nebuchadnezzar took the city, demolished the mainland and as predicted Tyre was forgotten for 70 years. Now listen to the cry over this city and compare the cry here in this verse to their cry:

This is what the Sovereign Lord says to Tyre: Will not the coastlands tremble at the sound of your fall, when the wounded groan and the slaughter takes place in you? Then all the princes of the coast will step down from their thrones and lay aside their robes and take off their embroidered garments. Clothed with terror, they will sit on the ground, trembling every moment, appalled at you. Then they will take up a lament concerning you and say to you: ‘How you are destroyed, O city of renown, peopled by men of the sea! You were a power on the seas, you and your citizens; you put your terror on all who lived there. Now the coastlands tremble on the day of your fall; the islands in the sea are terrified at your collapse.’ Ezek 26:15-18

10 Terrified at her torment, they will stand far off and cry: “Woe! Woe, O great city, O Babylon, city of power! In one hour your doom has come!”

Judgment may be delayed but not forgotten!

11 "The merchants of the earth will weep and mourn over her because no one buys their cargoes any more—

This is analogous to Tyre:
An oracle concerning Tyre: Wail, O ships of Tarshish!
For Tyre is destroyed and left without house or harbor.
From the land of Cyprus [Hebrew Kittim] word has come to them. Be silent, you people of the island and you merchants of Sidon, whom the seafarers have enriched. On the great waters came the grain of the Shihor; the harvest of the Nile [Masoretic Text; one Dead Sea Scroll Sidon, / who cross over the sea; / your envoys are on the great waters. / The grain of the Shihor, / the harvest of the Nile,] was the revenue of Tyre, and she became the marketplace of the nations. Isa. 23:1-3

12 cargoes of gold, silver, precious stones and pearls; fine linen, purple, silk and scarlet cloth; every sort of citron wood, and articles of every kind made of ivory, costly wood, bronze, iron and marble;

13 cargoes of cinnamon and spice, of incense, myrrh and frankincense, of wine and olive oil, of fine flour and wheat; cattle and sheep; horses and carriages; and bodies and souls of men.

Such was and is the attire of the Harlot. First, articles of personal adornment; Second, articles used for furniture, etc.; Third, objects of sensual gratification—smell, etc.; Fourth, articles of food; Fifth, animate possessions; Sixth, Slaves—Rome was a keeper of slaves. Slaves had no status as human beings. There were hundreds of thousands of them. They were used in every part of Roman life, on small farms and big estates, and in village huts and luxurious houses, in mines and the inner offices of the government. None exploited slaves more thoroughly, squandered them so wantonly or depended on them so completely as the Romans did. It is estimated that in the first century a third of the population of the city of Rome was slaves. In 201 B.C. 35,000 of Hannibal’s followers were enslaved. A few decades later Sardinia supplied Rome with 40,000 slaves, northern Greece with 150,000. (Life magazine, March 1966) Seventh, Souls of men. The whole system of mass for the dead is a traffic in the souls of men.
14 “They will say, ‘The fruit you longed for is gone from you. All your riches and splendor have vanished, never to be recovered.’

All the things which was dainty and splendid are perished from Babylon the Great.

15 The merchants who sold these things and gained their wealth from her will stand far off, terrified at her torment. They will weep and mourn.

They are mourning because they have no sale for their merchandise.

16 and cry out: “Woe! Woe, O great city, dressed in fine linen, purple and scarlet, and glittering with gold, precious stones and pearls!

The identity of description of the woman of 17:1 and O great city, is double proof that they are the same.

17 In one hour such great wealth has been brought to ruin!’ “Every sea captain, and all who travel by ship, the sailors, and all who earn their living from the sea, will stand far off.

Like the merchants, the men here described regret the loss of their wealth. The words describe a common sign of lamentation. The businessman’s motto was “all hail to profit!”

18 When they see the smoke of her burning, they will exclaim, ‘Was there ever a city like this great city?’

Rome was a republic until 27 B.C. then as an empire.

19 They will throw dust on their heads, and with weeping and mourning cry out: “Woe! Woe, O great city, where all who
had ships on the sea became rich through her wealth! In one hour she has been brought to ruin!

Like the merchants, the men here described regret the loss of their wealth. The words describe a common sign of lamentation.

20 Rejoice over her, O heaven! Rejoice, saints and apostles and prophets! God has judged her for the way she treated you.

The Roman empire had persecuted the saints for centuries and now her dooms day had arrived and the saints of God are whooping it up.

21 Then a mighty angel picked up a boulder the size of a large millstone and threw it into the sea, and said: “With such violence the great city of Babylon will be thrown down, never to be found again.

Never to be found again...thank God! Read her history and you too will see how her sins reached to heaven and now God is bringing her down like Babylon of old. Compare this with what was said in Jeremiah:

He said to Seraiah, “When you get to Babylon, see that you read all these words aloud. Then say, ‘O Lord, you have said you will destroy this place, so that neither man nor animal will live in it; it will be desolate forever.’ When you finish reading this scroll, tie a stone to it and throw it into the Euphrates. Then say, ‘So will Babylon sink to rise no more because of the disaster I will bring upon her. And her people will fall.’” The words of Jeremiah end here. Jer. 51:61-64.

22 The music of harpists and musicians, flute players and trumpeters, will never be heard in you again. No workman of any trade will ever be found in you again. The sound of a millstone will never be heard in you again.
Well! I believe this verse says it all for Rome. No harpists, no musicians, no flute players, no trumpeters, no workman. Like ancient Babylon there will be no one there.

I will banish from them the sounds of joy and gladness, the voices of bride and bridegroom, the sound of millstones and the light of the lamp. Jer. 25:10

I will put an end to your noisy songs, and the music of your harps will be heard no more. Eze. 26:13

23 The light of a lamp will never shine in you again. The voice of bridegroom and bride will never be heard in you again. Your merchants were the world’s great men. By your magic spell all the nations were led astray.

They have candles lighted on their altars in the daytime, candles are burned before the shrines of their saints and around the bodies of the dead. Untold millions of dollars are spent to lighten the dead through purgatory. Marriage ceremonies performed only by the priest of Rome will no longer be tolerated. She had deluded and deceived all nations.

24 In her was found the blood of prophets and of the saints, and of all who have been killed on the earth.”

Rome was held responsible for what had happened in the empire for she was “The mistress of the world.” The Eternal has a controversy to settle with the Popes and now he is seen as consigning her to Hell at last.
REVELATION 19

19 After this I heard what sounded like the roar of a great multitude in heaven shouting:

“Hallelujah!
Salvation and glory and power belong to our God,
for true and just are his judgments.
He has condemned the great prostitute
who corrupted the earth by her adulteries.
He has avenged on her the blood of his servants.”

3 And again they shouted:

“Hallelujah!
The smoke from her goes up for ever and ever.”

4 The twenty-four elders and the four living creatures fell down and worshiped God, who was seated on the throne. And they cried:

“Amen, Hallelujah!”

5 Then a voice came from the throne, saying:

“Praise our God, all you his servants,
you who fear him, both small and great!”

6 Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting:

“Hallelujah! For our Lord God Almighty reigns.
Let us rejoice and be glad and give him glory!
For the wedding of the Lamb has come,
and his bride has made herself ready.
Fine linen, bright and clean, was given her to wear.”
(Fine linen stands for the righteous acts of the saints.)

7Then the angel said to me, “Write: ‘Blessed are those who are invited to the wedding supper of the Lamb!’” And he added, “These are the true words of God.”

8At this I fell at his feet to worship him. But he said to me, “Do not do it! I am a fellow servant with you and with your brothers who hold to the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy.”

9I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. 10His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself. 11He is dressed in a robe dipped in blood, and his name is the Word of God. 12The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. 13Out of his mouth comes a sharp sword with which to strike down the nations. “He will rule them with an iron scepter.” [Psalm 2:9] He treads the winepress of the fury of the wrath of God Almighty. 14On his robe and on his thigh he has this name written:

**KING OF KINGS AND LORD OF LORDS.**

15And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, “Come, gather together for the great supper of God, 16so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great.”

17Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army. 18But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur. 19The rest of them were killed with the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.
INTRODUCTION

People will be living to witness the destruction of “Babylon The Great” better known as “union of Church and State.” In the previous chapter and in verses 9, 15, 16, 17, men were witnessing the destruction of Romanism. Christ is on the battlefield and her demise is sure. We are informed in this chapter that God “hath avenged the blood of his servants at her hand” (ver.2) Heaven’s ruling class of twenty-four elders are shouting Alleluia. We are then told that our Omnipotent God reigns! He is elsewhere described as Omnific, Omnipresent, and Omniscient. Our God invites us to the “Marriage supper of the Lamb.” This scene is anticipatory; the full vision is reserved for chapter 21. We are now told of a warfare waged by the one who is called Faithful and True: with eyes like as of fire and many crowns on his head and wearing a vesture dipped in the blood of his enemies and his name is called The Word of God. This will be warfare in defense of truth. During this great period of time He will smite the nations; and rule them with a rod of iron. He will tread the enemies of truth like grapes in a winepress. Will you join me as we gather at the supper of the great God? Verse twenty tells us that the Beast (Papal Powers) and the false prophet (Mohammedan Powers) are captured and reserved for severer fate than death on the battlefield. The scene ends with God casting them into a lake of fire burning with brimstone. Join me with an exposition and analysis of the very verses that describe these scenes. I will give you a tour of the battlefield where the weapons of our warfare are not carnal but spiritual.

EXPOSITION

1 After this I heard what sounded like the roar of a great multitude in heaven shouting: “Hallelujah! Salvation and glory and power belong to our God,

After the fall of Babylon The Great, a multitude in heaven had a victory party. Lots of shouting and hallelujah! The hurrahs were so great that it took John six verses to describe it. There were no
sympathies, no tears, no lamentations no sobbing for her demise. After the fall of Babylon The Great there was a victory rally held in heaven. This was a great song of triumph.

2 for true and just are his judgments. He has condemned the great prostitute who corrupted the earth by her adulteries. He has avenged on her the blood of his servants."

This was not a negotiated peace settlement! God had condemned old Babylon the great and now he was going to execute his judgment against her.

3 And again they shouted: “Hallelujah! The smoke from her goes up for ever and ever.”

Compare notes on 14:11 Take note how the people were shouting with joy.

4 The twenty-four elders and the four living creatures fell down and worshiped God, who was seated on the throne. And they cried: “Amen, Hallelujah!”

In this verse we are told that the ruling class in heaven join in the celebration. This ruling class had already held court. The indictment had been handed down, trial proceedings had been conducted, and she was found guilty as charged.

5 Then a voice came from the throne, saying: “Praise our God, all you his servants, you who fear him, both small and great!”

The voices of praise ring throughout heaven because God had overthrown the whore.

6 Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: “Hallelujah! For our Lord God Almighty reigns.
Thunder and rushing water give us a vivid description of the volume of this shouting that took place that day in heaven. Only an omnipotent (All POWERFUL GOD) could bring down this power. The means by which he brought her down are described in chapter sixteen.

7 Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready.

Consummation of this marriage is described in chapter twenty-one. This is somewhat anticipatory; the full vision will be discussed later.

8 Fine linen, bright and clean, was given her to wear.” (Fine linen stands for the righteous acts of the saints.)

The righteous acts of the saints, exhibited in fidelity to God and hostility to the world, obtained and retained by the grace of God. When you attended a wedding you were required to wear a wedding garment? Matt 22:11,12 “

9 Then the angel said to me, “Write: ‘Blessed are those who are invited to the wedding supper of the Lamb!”’ And he added, “These are the true words of God.”

The wedding invitations have already been sent out. God is asking you for your R.S.V.P. You must answer with joyful duty. You could become one of the chosen few. This is not like those invitations you receive in the mail telling you that you are a winner. Those invitations are mostly from the scam artist. We dispose of such trash in the wastebasket. BUT this invitation has the divine stamp of God on it. He declares it to be the true words of God. With such blessed assurance you will never be ashamed of Jesus.

10 At this I fell at his feet to worship him. But he said to me, “Do not do it! I am a fellow servant with you and with your
brothers who hold to the testimony of Jesus. Worship God!
For the testimony of Jesus is the spirit of prophecy."

We do not worship saints, or images, or crucifixes, or potentates,
or kings or popes or heavenly beings. Only God is worthy of such
worship (Exo, 20:3-5).

11 I saw heaven standing open and there before me was a white
horse, whose rider is called Faithful and True. With justice
he judges and makes war.

Heaven was opened so John could see what God had planned for
the future. The general who had won the victory over the foe rode
a white horse. In this verse the rider is Jesus and he is to make war
with his enemies and defeat them. The Lord sent a pagan nation to
trample under foot Israel in the days of Coniah because of their many
sins. The entire book of lamentations covers this period of history.
God laid waste her dwellings, He rejected her altars, He abandoned
his sanctuary, He determined to tear down the walls of Zion, He
exiled her king and her princes among the nations. He overthrew
them without pity and exalted the horn of her foes. God was angry
with them and sent the Babylonians against them. In a similar way
the rider on the white horse will take vengeance against Babylon
The Great and send an army to destroy her.

12 His eyes are like blazing fire, and on his head are many
crowns. He has a name written on him that no one knows
but he himself.

His eyes were as penetrating as a laser beam. He can look into the
innermost recesses of ones heart to the secret recess of our souls. On
His head were many crowns. We crown him Lord of all, We crown
him Prince of Peace, We crown him lion of the Tribe of Judah, We
crown him Root of David, We crown him Shepherd and Bishop of
our Souls, We crown him chief cornerstone, We crown him head of
the church, We crown him Alpha and Omega, we crown him King
of Kings.
13 He is dressed in a robe dipped in blood, and his name is the Word of God.

His vesture is dipped in blood from the enemy he is fighting against. His name is the Word of God.

In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1

14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.

The battle had been fought and victory achieved: now they are marching with white raiment in a victory lap. The beast had defied heaven’s authority for 1260 years.
15 Out of his mouth comes a sharp sword with which to strike down the nations. “He will rule them with an iron scepter.” [Psalm 2:9] He treads the winepress of the fury of the wrath of God Almighty.

A sharp sword comes from His mouth.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Eph. 6:17

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb. 4:12.

This war is described in symbolic terms. The meaning is that the Word of God had prevailed over the beast. The second chapter of Second Thessalonians describes the falling away and the rise of the one who would claim to be God and sit in the temple of God, and then goes on to describe how the Lord would consume him with the Spirit of His mouth and destroy him with the brightness of his coming.

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 2 Thess. 2:4-8

The Word of God will break this anti-Christian power of Papal Rome. Jesus, with his faithful warriors, will defeat this arch enemy.
And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. Rev. 18:24

Remember the Word of God clearly says,

And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. Rev. 18:23

Every true believer knows that among her are the great men. Every rung on the ladder of humanity has great men from every walk of life and she has them within her fold because she has deceived them with her sorceries. Now, God is smiting the nations with His sword of the Spirit, which is the Word of God and will rule them with a rod of iron. Iron is firm and severe and will be used to rule wicked nations. He will tread them in the winepress of the fierceness of the wrath of Almighty God.

For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD’s hand, and made all the nations to drink, unto whom the LORD had sent me: Jer 25:15-17

Wine has been used to symbolize wrath and anger, and other conditions of the intellect.

Babylon hath been a golden cup in the LORD’s hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Jer. 51:7

The entire chapter tells us how God will tread the wicked down.
On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

The beast had a name written on her head: “MYSTERY BABYLON THE GREAT.”

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. Rev. 17:5

Our Lord has a name on his robe and thigh: KING OF KINGS AND LORD OF LORDS. Make no mistake about it: our General has two titles and the decorations distinguish him as commander. His army of saints may not be the largest, but they are elite forces who are using the secret weapon known as the word of God.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Rev. 12:11

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Eph. 6:11-17

For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; 2 Cor. 10:4
17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, “Come, gather together for the great supper of God,

In ancient times a battlefield was left for buzzards to come and eat the fallen warriors. This feast of the fowls was called “the Supper of the Great God.” When David met Goliath on the battlefield Goliath threatened to give David’s flesh to the fowls of the air.

And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. I Sam. 17:44

18 so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great.”

This verse is but an extension of the preceding verse with an explanation of who fell in the battle. We must keep in mind that this is highly symbolic of the victory of Jesus and his church fighting the battle against the beast (Catholicism) and winning the war.

19 Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army.

No doubt the power of this world would combine their forces against Christianity. World religions including Catholicism, Islam, Atheism and Secularism will combine their forces with Confucianism, Hinduism, Buddhism, Taoism, Shinto’s, Sikhism, Jainism, and Zoroastrianism. The polytheistic religions, the monotheistic religions, the philosophic and metaphysical religions will all combine their forces against the “Word that proceeds from the mouth of Jesus.”

20 But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With
these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.

The two most notable and opposing ones are the beast and the false prophet. These two powers have always been at war against the saints. Today the greatest enemy is the clerics of Islam with their holy jihad of hate against Christianity as the Jesuits of Catholicism fought their wars against protestants. Jesus will throw both of them into the lake of fire.

21 The rest of them were killed with the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.

The sword that came out of the mouth of the rider killed the rest of heathenism. There was a moping up of the “die-hards.” This battle has been ongoing since the protestant reformation and will continue till the end of time. This is not “Custer’s last stand.” This is the battle of Armageddon. It is a battle between the forces of darkness and the forces of light. This war is being fought right now. Christians have put on the armor and are engaged in the thick of battle. This is a defensive and offensive war. The battle of Armageddon is being fought every day in every nation where Christians stand for truth and right. Some are labeled as bigots and others as against the right of free speech, but as the smoke clears the word of God shall prevail. The real arena is the struggle that men have over abortion, prayer in public places, indecency on public airwaves, and pornography.

Three hundred men held the army of one million Persians at the battle of Thermopylae until the Greeks could muster their forces. All three hundred lost their lives that Greece might be free. The reformers such as John Wyclif, Geoffrey, Chaucer, Joan of Arc, The Lollards, John Huss, Luther, John Calvin, Erasmus, Zwingli, John Knox, and the list goes on fought against the tyranny of Rome. This is a battle of ideologies. The Word of God will win the battle because He is on the white horse giving commands.
And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.

(The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

When the thousand years are over, Satan will be released from his prison and will go out to deceive the nations in the four corners of the earth—Gog and Magog—to gather them for battle. In number they are like the sand on the seashore. They marched across the breadth of the earth and surrounded the camp of God’s people, the city he loves. But fire came down from heaven and devoured them. And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and
each person was judged according to what he had done. 14 Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. 15 If anyone’s name was not found written in the book of life, he was thrown into the lake of fire.

INTRODUCTION

In our discussion of the seven seals we disclosed the fall of the Roman Empire. The seventh seal is developed by seven trumpets, and when the last is sounded this announcement is made: “The kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign for ever and ever” (Rev. 11:15) Now the real question is what the kingdom of the world became. Did the kingdom of the world go to the Devil or become the kingdom of the Lord? Is this world headed for a better day or headed for the rocks? Did Jesus send us out with a message of despair or a message of hope? Either the gospel is good news or bad news. Either Christ and His kingdom shall triumph or the kingdom of Satan. In this chapter we will find the answer to these questions. We know that “the gospel is the power of God” (Rom 1:16) and that it is the means of Satan’s downfall. (Rom. 16:20) Jesus shall reign until every enemy is abolished (I Cor. 15:25,26). Yes Christian friend there is hope for a brighter day and this chapter forecasts such a triumph.

Alleluia! We have heretofore described the proclamation of “eternal good tidings” (Rev. 14:6,7). This proclamation of the Gospel has been committed to the church. Therefore, the idea of an angel “flying through the midst of heaven proclaiming the word to every nation and tribe and tongue and people.” must have reference to an effort to evangelize the world by means of telstar and other satellite communications used by the people of God to proclaim the gospel.

In the previous chapter (19:11-16) we have the following description: A rider on a white horse, followed by warriors “clothed in fine linen, white and pure,” a sword is protruding from the mouth of the rider on the horse. This sword is the word by which he will smite the Nations and take rule of the world resulting in the fall of “Mystery, Babylon the Great, the Mother of Harlots and of the Abominations of the Earth” (17:5). We have already described the
power and the Roman Catholic church. The False Prophet of which we have described as Mohammed, these two powers along with the Kings of the Earth are described as being overthrown. The nations of this earth are doomed because of their misrule, because they supported these beastly institutions. Evidence of that fact at present is the diplomatic relation between the Vatican and all civilized nations. The Devil is arrested and incarcerated. He is sentenced without parole for a thousand years. Our Lord spoke of Satan’s defeat as a result of preaching by the seventy (Luke 10:17,18). In Rev. 12:10-11, Satan (who is called the dragon with seven heads and ten horns) is overcome by three means—the blood of Christ, the testimony of the gospel, and the suffering of the church. Martyrs are reigning with Christ for a thousand years. This is called the first resurrection. After the millennium Satan will be released for a short period. Like most released convicts he is incorrigible and goes out to stir up more trouble but this time God will put him and the false prophet where they belong—in the lake of fire and brimstone to be tormented for ever and ever. In the previous chapter we noted that the beast and the false prophet were already in the lake of fire and brimstone. The general resurrection will then occur in which all the dead will participate. The whole world will be judged and those written in the book of life will experience all that is promised them in the next two chapters. You are now invited to join me in an analysis of the text.

EXPOSITION

1 And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain.
Prisoners were generally taken to dungeons where there were bars and little or no light. In this verse we are told of a pit in which the Devil is thrown and the door is closed behind and locked. He is chained to the walls of this prison and will be there for a long, long time.

2 He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.

Yes, they caught the dragon (Paganism) Alias the Devil, Alias Satan, Alias the Seducer, Alias the Father of Lies, Alias the Evil One, Alias the Angel of the bottomless Pit, Alias god of this World, Alias Prince of the Power of The Air, Alias Apollyon, Alias Abadon, Alias Beliel, Alias Beelzebub.
3 He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

The seal would prevent intrusion by secretly opening the door. It will be a long, long time before the parole beard meets.

4 I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.

This is the reign of the martyrs. In 6:9-11 these martyrs are seen “underneath the altar,” crying for judgment on those who had slain them. They are told to “rest yet for a little time” until more have been killed. In 13:15 power is given the Beast to kill those who would not worship his image. In 17:6 Babylon, the papal church, is described as being “drunken with the blood of the saints.” Since the same martyr class is spoken of in the twentieth chapter as reigning with Christ, it follows that the millennium is the reign of martyrs. Many speak of the millennium as if they were going to participate in it when they haven’t suffered a briar scratch for Jesus. Our generation has had clashing, discord, strife, wrangling, contentions, but few can lay claim to martyrdom. John would have seen Stephen, who suffered martyrdom at Jerusalem, James the son of Zebedee, Martyred by Herod Agrippa, Phillip suffered martyrdom at Heliopolis, in Phrygia. He was scourged, thrown into prison, and crucified. Matthew suffered martyrdom Ethiopia he, being slain with a halberd in the city of Nadabah. James the Less, he was beat and stoned by the Jews; and finally had his brains dashed out with a fuller’s club. Matthias, He was stoned at Jerusalem and then beheaded. Andrew, He preached the gospel to many Asiatic nations; but on his arrival at Edessa he was taken and crucified on
a cross. Mark was dragged to pieces by the people of Alexandria. Peter, crucified, as some do write, at Rome. Paul, Crucified at Rome under Nero. Jude, Crucified at Edessa. Bartholomew was crucified in India. Thomas was martyred by Pagan priests in India. The idolatrous priests of Greece hanged Luke on an olive tree. Simon was crucified in Britain. The list is endless; historians estimate that at least fifty million were killed by Papal Rome during the dark ages. But, the church daily increased, deeply rooted in the doctrine of the apostles and watered with the blood of saints. Beloved how does it appear to you? Does it not say in this verse of scripture that these martyred ones are going to reign with Christ a thousand years? I am not interested in speculative theories but rather in the truth of God's word.

5 (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection.

According to sound hermeneutics the meaning of any passage is to be obtained from its context and to harmonize with it. According to the text only those who risked their lives and were killed for their faith shall share in this blessed millennium. The highest degree of honor is reserved for those who drink his cup of suffering. Respected reader, how does it appear to you?

6 Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

There is an absurd doctrine being taught and widely accepted that this has reference to baptism. Such a doctrine is so ludicrous and incredible that one wonders how intelligent reasoning students of the scripture could think so irrational.

7 When the thousand years are over, Satan will be released from his prison
The parole board meets and releases Satan and he goes on another of his sinful rampages. He evidently promised God that he would be good if he would release him.

8 and will go out to deceive the nations in the four corners of the earth—Gog and Magog—to gather them for battle. In number they are like the sand on the seashore.

The term four corners of the earth mean four directions North, South, East and West.

In that day the Lord will reach out his hand a second time to reclaim the remnant that is left of his people from Assyria, from Lower Egypt, from Upper Egypt, [Hebrew from Pathros] from Cush, [That is, the upper Nile region] from Elam, from Babylonia, [Hebrew Shinar] from Hamath and from the islands of the sea. He will raise a banner for the nations and gather the exiles of Israel; he will assemble the
scattered people of Judah from the four quarters of the earth.
ISA 11:11,12

The terms Gog and Magog are found in the Old Testament. First we consider the passages in which Gog is mentioned:

The descendants of Joel: Shemaiah his son, Gog his son, Shimei his son. I Ch. 5:4

Son of man, set your face against Gog, of the land of Magog, the chief prince of [Or the prince of Rosh.] Meshech and Tubal; prophesy against him and say: ‘This is what the Sovereign Lord says: I am against you, O Gog, chief prince of [Or Gog, prince of Rosh.] Meshech and Tubal. Eze. 38:2,3

Therefore, son of man, prophesy and say to Gog: ‘This is what the Sovereign Lord says: In that day, when my people Israel are living in safety, will you not take notice of it? You will come from your place in the far north, you and many nations with you, all of them riding on horses, a great horde, a mighty army. You will advance against my people Israel like a cloud that covers the land. In days to come, O Gog, I will bring you against my land, so that the nations may know me when I show myself holy through you before their eyes. ‘This is what the Sovereign Lord says: Are you not the one I spoke of in former days by my servants the prophets of Israel? At that time they prophesied for years that I would bring you against them. This is what will happen in that day: When Gog attacks the land of Israel, my hot anger will be aroused, declares the Sovereign Lord. EZE 38:14-18

These are the passages in which the term Magog occurs:

The sons [Sons may mean descendants or successors or nations; also in verses 3, 4, 6, 7, 20-23, 29 and 31.] of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras. GEN 10:2
The sons [Sons may mean descendants or successors or nations; also in verses 6-10, 17 and 20.] of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras. I Ch. 1:5

Son of man, set your face against Gog, of the land of Magog, the chief prince of [Or the prince of Rosh.] Meshech and Tubal; prophesy against him. Eze 38:2

I will send fire on Magog and on those who live in safety in the coastlands, and they will know that I am the Lord. Eze 39:6

I have set before the reader all the passages in which the term Gog and Magog occur. In Ezek.38 we have a Scythian attack upon Israel which was made by Gog and Magog, this included Persia in the East, Cush in the South, Put in the West, and Gog and Magog, Rosh Mesh, and Tubal in the North (which he calls the four corners) This four corner attack was a massive attack upon Israel. Now John is prophesying of a similar attack from the same regions (namely a four corner attack) against his beloved city.

9 They marched across the breadth of the earth and surrounded the camp of God’s people, the city he loves. But fire came down from heaven and devoured them.

This must have reference to Jerusalem:

For the Lord has chosen Zion, he has desired it for his dwelling: Psalms 132:13

Brothers, this is the last war and Satan will lose the battle because God himself will intervene with fire from Heaven and destroy the enemies. Satan will be tried for war crimes and thrown into the lake of fire. God has been known in the past to destroy his enemies with fire. Let’s take a look at some of the passages:

Then the Lord rained down burning sulfur on Sodom and Gomorrah–from the Lord out of the heavens. Gen 19:24
Then the fire of the Lord fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench. 1 Kings 18:38

Elijah answered the captain, “If I am a man of God, may fire come down from heaven and consume you and your fifty men!” Then fire fell from heaven and consumed the captain and his men. At this the king sent to Elijah another captain with his fifty men. The captain said to him, “Man of God, this is what the king says, ‘Come down at once!’” “If I am a man of God,” Elijah replied, “may fire come down from heaven and consume you and your fifty men!” Then the fire of God fell from heaven and consumed him and his fifty men. So the king sent a third captain with his fifty men. This third captain went up and fell on his knees before Elijah. “Man of God,” he begged, “please have respect for my life and the lives of these fifty men, your servants! See, fire has fallen from heaven and consumed the first two captains and all their men. But now have respect for my life!” 2 Kings 1:10-14

When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the temple. 2CH 7:1

10 And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

Well finally the Devil ends up where he belongs. If the lake of fire is only figurative, then it must be more awful for the fact must of necessity be stronger than the figure. If this is, as some affirm, figurative, then the devil is figurative, and so also is God. Children of God, be careful not to be entrapped with such sophistry.

11 Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them.
When Luke wrote to Theophilus, he tells us that his coming would be like his departure:

“Men of Galilee,” they said, “why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.” ACT 1:11

When he ascended, a cloud received him out of their sight. Acts 1:9.

When he comes again it shall be with clouds and every eye shall see him.

Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen. REV 1:7

His departure was with Angels and his coming will be with angels.

When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. MAT. 25:31

Jesus will descend from heaven, with a shout, with the voice of the archangel, and with the trump of God to wake the dead from their sleep.

For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. ITH. 4:16

Paul wrote to Titus and spoke of it as follows:
while we wait for the blessed hope— the glorious appearing of our great God and Savior, Jesus Christ, TIT. 2:13

Listen to what Paul says will happen when Jesus comes.

that at the name of Jesus every knee should bow, in heaven and on earth and under the earth and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. PHI. 2:10,11

Simultaneous with the raising of all the dead saints the living saints will be changed from mortality to immortality.

According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. 1TH 4:15-17

12 And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books.

OH! My soul: You and I must be there. Our history known and our conscience laid bare. Jesus said we would be judged by His words.

There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day. JOH 12:48
This fact is further established and collaborated by the scriptures:

And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day. JOH 6:39

For my Father’s will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day. JOH 6:40

Martha answered, “I know he will rise again in the resurrection at the last day.” JOH 11:24

13 The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done.

According to Paul, God will judge the world:

For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead. ACT 17:31

Jesus taught that all nations would be present for this judgment.

“When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left. Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’ Then the righteous will
answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?’ The King will reply, ‘I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.’ Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.’ They also will answer, ‘Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?’ He will reply, ‘I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.’ Then they will go away to eternal punishment, but the righteous to eternal life.” MAT 25:31-46

14 Then death and Hades were thrown into the lake of fire. The lake of fire is the second death.

Jesus Christ will deliver His kingdom to God at this time according to I Correntians:

Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For he “has put everything under his feet.” [Psalm 8:6] Now when it says that “everything” has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all. I Cor. 15:24-28
If anyone’s name was not found written in the book of life, he was thrown into the lake of fire.

The word of the Lord teaches that the present material universe will be destroyed by fire and a new universe created.

In the beginning you laid the foundations of the earth, and the heavens are the work of your hands. They will perish, but you remain; they will all wear out like a garment. Like clothing you will change them and they will be discarded. Ps. 102:25,26

This event is connected with the Lord’s coming.

But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance. But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. [Some manuscripts be burned up] Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming. [Or as you wait eagerly for the day of God to come] That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness. 2 Pet. 3:8-13

Again we are told by Paul that the heavens and earth will be destroyed:

He also says, “In the beginning, O Lord, you laid the foundations of the earth, and the heavens are the work of your
hands. They will perish, but you remain; they will all wear out like a garment. You will roll them up like a robe; like a garment they will be changed. But you remain the same, and your years will never end.” [Psalm 102:25-27] Heb. 1:10-12

Accordingly, John “saw a new heaven and a new earth; for the first heaven and the first earth are passed away: and the sea is no more” (Rev. 21:1). Furthermore, John saw the “new Jerusalem,” defined and explained as the “wife of the Lamb” coming down from heaven to the new earth as the saints eternal home.
Revelation 21

21 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. 2I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. 3And I heard a loud voice from the throne saying, “Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. 4He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.”

5He who was seated on the throne said, “I am making everything new!” Then he said, “Write this down, for these words are trustworthy and true.”

6He said to me: “It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life. 7He who overcomes will inherit all this, and I will be his God and he will be my son. 8But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars— their place will be in the fiery lake of burning sulfur. This is the second death.”

9One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, “Come, I will show you the bride, the wife of the Lamb.” 10And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. 11It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal. 12It had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel. 13There were three gates on the east, three on the north, three on the south and three on the west. 14The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.
ECHO

The angel who talked with me had a measuring rod of gold to measure the city, its gates and its walls. The city was laid out like a square, as long as it was wide. He measured the city with the rod and found it to be 12,000 stadia [That is, about 1,400 miles (about 2,200 kilometers)] in length, and as wide and high as it is long. He measured its wall and it was 144 cubits [That is, about 200 feet (about 65 meters)] thick, [Or high] by man’s measurement, which the angel was using. The wall was made of jasper, and the city of pure gold, as pure as glass.

The foundations of the city walls were decorated with every kind of precious stone. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst. [The precise identification of some of these precious stones is uncertain.] The twelve gates were twelve pearls, each gate made of a single pearl. The great street of the city was of pure gold, like transparent glass.

I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple. The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. The nations will walk by its light, and the kings of the earth will bring their splendor into it. On no day will its gates ever be shut, for there will be no night there. The glory and honor of the nations will be brought into it. Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb’s book of life.

INTRODUCTION

HEAVEN AT LAST
“On the jasper threshold standing,
Like a pilgrim safely landing,
See the strange, bright scenes expanding,
Ah, ‘tis Heaven at last!
“What a city, what a glory,
Far beyond the fairest story,
Of the ages, old and hoary,
Ah, 'tis Heaven at last!
Christ Himself the living splendor,
Christ, the Sunshine, mild and tender,
Praise to the Lamb we render,
Ah, 'tis Heaven at last!

This is not a description of a renovation or remodeling job. The Bible is explicit about the destruction of heaven and earth. John sees the New Jerusalem not the one located in the holy land but one descending from heaven. In the vision he sees God dwelling among us with no death, mourning, crying or pain. A special announcement is being given from the throne of God; “I AM MAKING EVERYTHING NEW!” God promises all this to the OVERCOMER. The second death is for all unbelieving, vile etc. An angel shows John the Lambs wife—the Holy City Jerusalem. It shined with brilliance like Jasper. It had 12 gates, 12 angels, and inscriptions on the gates of the 12 tribes. The walls had 12 foundations with an inscription of the 12 apostles. The city was 1400 miles square with walls 200 feet high all of which was made of precious stones. God and Christ were there and their brilliance lightened the city. The pearly gates are always open but only the saved can enter. The redeemed will walk on streets of Gold. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

EXPOSITION

1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea.

“Behold, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind.” ISA 65:17

“As the new heavens and the new earth that I make will endure before me,” declares the Lord, “so will your name and descendants endure.” ISA 66:22
ECHO

But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness. 2PE 3:13

He also says, “In the beginning, O Lord, you laid the foundations of the earth, and the heavens are the work of your hands. They will perish, but you remain; they will all wear out like a garment. You will roll them up like a robe; like a garment they will be changed. But you remain the same, and your years will never end.” HEB 1:10

In the beginning you laid the foundations of the earth, and the heavens are the work of your hands. They will perish, but you remain; they will all wear out like a garment. Like clothing you will change them and they will be discarded. But you remain the same, and your years will never end. Psalm 102:25-27

According to Foy E. Wallace in his commentary he says the evident meaning of the new earth was that the surroundings were prepared and made favorable for the expansion of the kingdom of Christ, made possible by the removal of Judaism, the Jewish theocracy and the Jewish state....It was the vision of the pure church Bride descending from the high realm of holiness in contrast with the fallen harlot city. According to F.I Stanley in his commentary he claims that the churches in chapter one are the new heaven and the new earth in chapter 21. How anyone in their wildest imagination could get the new heaven and the new earth to be the church is a mystery that baffles my imagination. Read the above verses of scriptures, think soundly for a few days and you will see that this verse has nothing to do with the beginning of the church on Pentecost as alleged by the new thinkers. Now lets get down to business. What we see transpiring here is happening after the First Resurrection, after the millennium, after the general Resurrection, after the wedding supper of the lamb. This old earth will be so polluted by mankind that it will be necessary for God to make a new one. The writer of this commentary firmly believes that there will be a new heaven and a new earth. As we have already quoted from the inspired book of 2Pet. 3:13 where he tells of the coming of the Lord Jesus Christ and
then promises a new heaven and a new earth. This did not happen at Pentecost! Thirty some years after Pentecost the Apostle Peter wrote that the NEW HEAVENS AND NEW EARTH would occur at the coming of Christ. Like Peter, brothers and sisters, I believe it will happen when the Lord comes.

2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

In ver 10 John describes the great city the holy Jerusalem, descending out of heaven from God. Remember when Jesus was with us he said,

“In my Father’s house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you.” John 14:2
This heavenly city is the place that Jesus has prepared for us. It has a golden street, gates of pearls, walls of jasper etc. I believe the people of heaven will be immortal and that We shall see God and Christ and the Holy spirit, and angels and saints past and present. These fellows with a figurative city that they call the church will not have any place to go when this life is over. If this city isn’t real is anything else in this book real? Hurry and get ready! Join the throng that will be singing the song of Moses and the Lamb! Don’t miss out on eternity!

3 And I heard a loud voice from the throne saying, “Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.

This hasn’t happened yet brethren. Since the resurrection hasn’t occurred this couldn’t have possibly occurred as alleged by the new wing thinkers.

4 He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.”

Now the new wing thinkers really have a problem, since they maintain this chapter was fulfilled at Pentecost. But the fact remains that John says there will be no more death. There was death when John wrote and we still have death. I just recently attended a funeral. What this verse teaches is that there will be no more death or mourning or crying or pain, for the old order of things has passed away. If Stanley and Wallace are correct then we had better get a new hymn book. Foy E. Wallace explains this verse as follows:

“No more death referred to the martyrdom of the saints as in chapter 2:10; neither sorrow nor crying referred to the sorrows of persecution; and neither any more pain was just another phrase for no more tribulation.”
According to F. I. Stanley the wiping away of all tears, no more death and no more crying has already been fulfilled when you become a Christian. Brethren, if these fellows are correct, we need to revise our hymn books and stop preaching funeral orations. Why are we singing “when the trumpet of the Lord shall sound and death shall be no more?” Luther wrote this hymn in 1535 and it has been sung for the last four hundred plus years. Listen to the words of it and you will see where the author of this book stands.

“Great God, what do I see and hear!
The end of things created!
The Judge of mankind doth appear
On clouds of glory seated!
The trumpet sounds; the graves restore
The dead which they contained before:
Prepare, my soul, to meet Him. Amen.

The author of this commentary is not ashamed to admit that he believes in the “Old Time Religion”.

5 He who was seated on the throne said, “I am making everything new!” Then he said, “Write this down, for I got the message these words are trustworthy and true.”

I got the message! Did you? Everything new!! God is trustworthy and his word is true.

6 He said to me: “It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life.

It’s hard to wait for something as wonderful as the promises that are in this chapter, but God says, “I will give to drink without cost.” You will not need to check your pocket for money because it’s free!

7 He who overcomes will inherit all this, and I will be his God and he will be my son.
“Overcomes” is a favorite word of Jesus. When you feel crushed, defeated and downcast Jesus calls upon you to surmount, and subdue, and conquer, and overthrow your enemy. Dear reader if your soul has wandered into sin you may overcome the fetters that hold you. If you have been in the lowlands of strife and despair Jesus calls upon you today to overcome. If you are in Satan’s sway you can overcome today. If you are bruised and fainting, footsore and weary, Jesus calls upon you to overcome. If your days are dark and fears possess you then Jesus says overcome. The hymn writer R. Kelso Carter wrote:

Standing on the promises of Christ the Lord,  
Bound to Him eternally by love’s strong cord,  
Overcoming daily with the Spirit’s sword,  
Standing on the promises of God.

Let's examine the verse together. What John says is that if we overcome we will inherit all this that is the new heaven and the new earth.

8 But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—their place will be in the fiery lake of burning sulfur. This is the second death.”

There is always those who are afraid to do right or resist wrong, then there is the unbelieving (atheist) and the abominable, who practice detestable things, and murderers who take the life of people, and traffickers in sex, and dealers in magic, idol worshippers and those who knowingly utter falsehood. These people are surely not in heaven. They end up where they belong—in the lake of fire. It is interesting to note what G. K. Wallace says about the second death:

In this context the second death was a figurative description of the punishment of the persecutors in contrast with the deaths of the martyrs of the first resurrection.
It is clear from their books that they no longer believe that the wicked will suffer a second death in the lake of fire. They say it is all figurative and has already happened. Shades of heresy! This slick doctrine had permeated our churches. If Wallace is right about the second death, that is, it has already occurred when the persecutors of Christians were punished, then the dead have already been judged and punishment in the lake of fire is now in progress. But lets hear the word of the Lord on this matter:

Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. If anyone’s name was not found written in the book of life, he was thrown into the lake of fire. Rev. 19:14-15

You will not need to adjust your bifocals to see that the second death has not yet occurred but will take place when the Lord comes and sits on his great white throne and gathers all nations before him and judges them out of the books. He will then cast the unrighteous into the lake of fire, which is the second death.

9 One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, “Come, I will show you the bride, the wife of the Lamb.”

Read on friends and you will see that the bride is not the church as claimed by the new right-wingers. It is a city where the redeemed of God will eventually dwell. Remember that John saw all this after the resurrection of the dead! Wallace again says, “The descriptions of the holy city were not visions of heaven the home of the soul, but of the glorious church of Christ.” Brethren this doctrine didn’t spring from the Jehovah Witnesses or the Mormons it came from the lips of our own preachers. On resurrection day all these folks will need is a copy of the yellow pages of the telephone book so they can look up the local church!
10 And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God.

Was this the church that John saw coming down at Pentecost? F. I. Stanley says, “We conclude, therefore, when John saw the new heaven and earth, the new Jerusalem, he saw the church and those who dwell therein.” Foy E. Wallace likewise says, “the new Jerusalem, the Lamb’s bride—the church of Christ.” Now this just doesn’t fit with the rest of the chapter. Where are the high walls in the church? Where are the twelve gates? Where is the golden street? There was no Temple therein! John says,

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. Rev. 21:24

Notice that the saved are walking on streets of gold. Finally John says that only those whose name is in the Lamb’s book of life will enter it. You can be assured that I believe that a real “prepared place” will descend from heaven from God for the righteous to dwell in. These fellows don't have a prepared place to go to, all they have is a church. All they need on resurrection morning is a copy of the yellow pages of a telephone book so they can look up the local church.

11 It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal.

Jasper is a precious stone—quartz like, variegated with divers colors, some sea green and dazzling in brilliance. I get excited just thinking about a city with such splendor. Some of our fine cites have granite, and stone buildings but none can be described as being built of such precious stones.

12 It had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel.
The description of this wall is reserved for later in the chapter. On the gates were written the names of the twelve tribes of Israel. This shows that Israel was recognized among the saved.

13 There were three gates on the east, three on the north, three on the south and three on the west.

On the East was Judah, Issachar and Zebulun. On the North was Dan, Ashar and Naphtali. On the South was Reuben, Simeon and Gad. On the West was Ephraim, Manasseh and Benjamin.

14 The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.

John would have found the following names on the walls of the city. Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Thaddeus, Simon Zelotes, and Matthias.

15 The angel who talked with me had a measuring rod of gold to measure the city, its gates and its walls.

In chapter eleven a reed was used to measure the true worship. Now a rod of gold was used to measure the eternal city. A rod is a length of measurement used by surveyors.

16 The city was laid out like a square, as long as it was wide. He measured the city with the rod and found it to be 12,000 stadia [That is, about 1,400 miles (about 2,200 kilometers)] in length, and as wide and high as it is long.

The survey crew reported the measurements. As we calculate it the measurement would be three hundred and fifty miles on each side giving us fourteen hundred square miles.
17 He measured its wall and it was 144 cubits [That is, about 200 feet (about 65 meters)] thick, [Or high] by man’s measurement, which the angel was using.

The ancient city of Babylon had walls that were 15 miles square, 350’ high, 87 feet thick and l00 gates and towers. The walls of Ninevah were 100 feet high 50 feet thick and defended by 1500 towers each 200 feet high. The city was 60 miles in circuit. When Nehemiah received permission from king Artaxerxes to return to Jerusalem and rebuild the walls of that city he found them lying in ruins. Jerusalem was in waste, the gates burned with fire and the wall torn down. They rebuilt the sheep gate, the fish gate, the valley gate, the dung gate, the gate of the fountain, the water gate, the horse gate, the east gate, and the gate Miphkad. As we can readily see ancient cities had gates with names and walls that were high. Here we have a picture of the city in which the redeemed will occupy having walls and gates that excel anything that mankind could imagine. The ancient city of Jerusalem was patterned after the heavenly city.

18 The wall was made of jasper, and the city of pure gold, as pure as glass.

in the fourth row a chrysolite, an onyx and a jasper. [The precise identification of some of these precious stones is uncertain.] Mount them in gold filigree settings. EXO 28:20

19 The foundations of the city walls were decorated with every kind of precious stone. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald,


20 the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the
eleventh jacinth, and the twelfth amethyst. [The precise identification of some of these precious stones is uncertain.]


21 The twelve gates were twelve pearls, each gate made of a single pearl. The great street of the city was of pure gold, like transparent glass.

Only God could make a pearl this size. Fort Knox doesn’t have enough gold to pave these streets. King David donated 110 tons of Gold for the building of the temple, but that would not begin to pave the streets of the eternal city. Likewise the tribes of Israel contributed 865 tons of gold toward the building project. That too, would not complete the paving project.

22 I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple.

The ancient city of Jerusalem had Solomon’s temple in it, and the city of Babylon had the temple Belus in it. It was three miles in circumference and had two royal palaces one three and a half and the other eight miles in circumference. It was connected with a subterranean tunnel under the Euphrates river.

23 The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.

There will be no need of street lights there.

24 The nations will walk by its light, and the kings of the earth will bring their splendor into it.
When the prophet Isaiah prophesied of the coming of the Gentiles into covenant relationship with God he used similar language in Isaiah chapter sixty.

25 **On no day will its gates ever be shut, for there will be no night there.**

We will not need to lock the doors at night for there will be no criminals there. You will not need a security system with an automatic dialer.

26 **The glory and honor of the nations will be brought into it.**

The saved of every nation are its glory and honor.

27 **Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb’s book of life.**

Cf. the following verses

“He who overcomes will, like them, be dressed in white. I will never blot out his name from the book of life, but will acknowledge his name before my Father and his angels.” Rev. 3:5

“All inhabitants of the earth will worship the beast—all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world. [Or written from the creation of the world in the book of life belonging to the Lamb that was slain]” Rev. 13:8

“The beast, which you saw, once was, now is not, and will come up out of the Abyss and go to his destruction. The inhabitants of the earth whose names have not been written in the book of life from the creation of the world will be astonished when they see the beast, because he once was, now is not, and yet will come.” Rev. 17:8
“And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books.” Rev. 20:12

“If anyone’s name was not found written in the book of life, he was thrown into the lake of fire.” Rev. 20:15
REVELATION 22

22 Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. 3 No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. 4 They will see his face, and his name will be on their foreheads. 5 There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

6 The angel said to me, “These words are trustworthy and true. The Lord, the God of the spirits of the prophets, sent his angel to show his servants the things that must soon take place.”

7 “Behold, I am coming soon! Blessed is he who keeps the words of the prophecy in this book.”

8 I, John, am the one who heard and saw these things. And when I had heard and seen them, I fell down to worship at the feet of the angel who had been showing them to me. 9 But he said to me, “Do not do it! I am a fellow servant with you and with your brothers the prophets and of all who keep the words of this book. Worship God!”

10 Then he told me, “Do not seal up the words of the prophecy of this book, because the time is near. 11 Let him who does wrong continue to do wrong; let him who is vile continue to be vile; let him who does right continue to do right; and let him who is holy continue to be holy.”

12 “Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done. 13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

14 “Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city. 15 Outside are the dogs, those who practice magic arts, the sexually
immoral, the murderers, the idolaters and everyone who loves and practices falsehood.

16“I, Jesus, have sent my angel to give you [The Greek is plural.] this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star.”

17The Spirit and the bride say, “Come!” And let him who hears say, “Come!” Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life.

18I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book. 19And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book.

20He who testifies to these things says, “Yes, I am coming soon.”

Amen. Come, Lord Jesus.

21The grace of the Lord Jesus be with God’s people. Amen.

INTRODUCTION

The grand theme of the bible is the story of human redemption. This theme is well illustrated by how it is discussed in the first and last books of the bible.

1. Genesis begins with creation of the heavens and the earth. Revelation ends with the creation of the new heavens and earth.

2. Genesis begins with man in the garden of Eden. Revelation ends with man back in a garden with the tree of life.

3. In Genesis man meets Satan, is overcome and falls. In Revelation Satan meets the Son of God, is cast out of heaven and stripped of all his authority.

4. In Genesis man is cast out of Eden and deprived of the tree of life. In Revelation the redeemed are invited to eat of the tree of life and live forever.
5. In Genesis is a tree, the fruit of which was the curse of all nations. In Revelation is a tree, the leaves of which are for the healing of all nations.

6. In Genesis we see the beginning of sin, pain, sorrow and death. In Revelation we see the end of sin, pain, sorrow and death.

7. In Genesis we see Satan enter to deceive man and the world. In Revelation Satan is cast out that he may deceive the nations no more.

Heaven is pictured as a Holy City. All the cares of this life are over. There will be no sorrow in Heaven. Great joy will abound. This vision is both profound and exciting. Reader you can experience all these joys for the Spirit and the Bride say come!

EXPOSITION

1 Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb

In the new Jerusalem; the happy abode of the redeemed. The phrase “water of life,” means living or running water, like a spring or fountain, as contrasted with a stagnant pool.

“but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life.” John 4:14

The allusion here is doubtless to the first Eden, where a river watered the garden (Gen. 2). This is a description of Eden recovered, or paradise regained. It does not spring up from the ground as some sources of water, but flows from the throne of God and the lamb. cf. this with Eze. 47:1-12.

2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit,
yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

The supply never fails; the tree is never barren.

3 No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him.

No more curse like that which broke out in Eden.

4 They will see his face, and his name will be on their foreheads.

One of the longings of mankind has been to see God’s face. Moses wanted to see God. Elijah wanted to see God.

5 There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

They shall need no artificial light. The sun and moon was not created until the fourth day. On the first day of creation there was light and darkness. Now we are told that the need of sun and moon will be no longer needed.

6 The angel said to me, “These words are trustworthy and true. The Lord, the God of the spirits of the prophets, sent his angel to show his servants the things that must soon take place.”

Compare this with my notes on chapter one verse one. Jesus is the one in whom we can put complete reliance. If these words are not trustworthy then whose word is trustworthy? Scores of pages have been written trying to prove from the words “soon take place” that all of this was to transpire in the first century, therefore, revelation had its fulfillment at the destruction of Jerusalem. If “soon take
place” means what some say and others affirm, then we now have all that is promised in the last chapters. Would it not be a sounder interpretation to examine the whole book and then interpret it under the search light of hermeneutics? Remember that chapter four and verse one says “Come up hither, and I will shew thee things which must be hereafter.” So I have interpreted the events from chapter four onward as things “hereafter.”

7 “Behold, I am coming soon! Blessed is he who keeps the words of the prophecy in this book.”

No other book has laid so much stress on keeping the “prophecy of this book.”

8 I, John, am the one who heard and saw these things. And when I had heard and seen them, I fell down to worship at the feet of the angel who had been showing them to me.

Angel worship is forbidden! We are to worship God and him only.

9 But he said to me, “Do not do it! I am a fellow servant with you and with your brothers the prophets and of all who keep the words of this book. Worship God!”

This was no human being speaking. It was an angelic being. Don’t be confused with semantics.

10 Then he told me, “Do not seal up the words of the prophecy of this book, because the time is near.

The idea being that they should be communicated to the world.

11 Let him who does wrong continue to do wrong; let him who is vile continue to be vile; let him who does right continue to do right; and let him who is holy continue to be holy.”
If you have been reading this book and seeing the fulfillment of prophecy. If you have received the testimony of the everlasting gospel and it still hasn’t made an impression on you then you will have to just go on doing wrong. When the Word of God does not awaken the conscience; alarm the fears or lay bare the secret feelings of the heart or cause you to tremble at the thought of coming judgment, then you will have to continue to do wrong; there is no power to stop you. God’s Word is like a sword it destroys the hope of a sinner, cutting him down under conviction; prostrating him as if a sword had pierced his heart. It slays the old man of sin.

12 “Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done.

The fundamental truth of the whole Bible is that the saints shall be rewarded. Remember that “soon” doesn’t necessarily mean this generation. Remember the words of 2 Pet. 3:4.

13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

Cf notes on 21:6 He was our Alpha and Omega before the world was and shall be when the world is not.

14 “Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.

This verse is further proof that the city is for real. The city is not as some claim, the church, but a place where the redeemed will enter into by going through the gates. Paul speaks of a washing of water by the word in Eph. 5:26. We are made clean by taking heed thereunto according to the word of God. The Psalmist said “wherewithal shall a young man cleanse his way? By taking heed thereunto according to thy word.” Psalm 119:9
15 Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood.

The term dogs means impure, lascivious persons. These wild people lead unregulated, unclean and offensive lives. They are more like a cur than a human being. Paul uses this term in Gal. 5:15 “If you keep on biting and devouring each other, watch out or you will be destroyed by each other. See Rev. 21:8 for my comments on the sexually immoral etc.

16 “I, Jesus, have sent my angel to give you [The Greek is plural.] this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star.”

The morning star is the harbinger of the day so likewise Jesus is the one who brings light, life, and joy. Jesus is the one who can make your day!

17 The Spirit and the bride say, “Come!” And let him who hears say, “Come!” Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life.

The Holy Spirit working through every Christian says come. Let every saint say come and he who is thirsty for the water of life say come.

18 I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book.

Such warnings are to be found frequently in the Bible.

His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. 2 Pet. 1:3
Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. Gal. 3:15

Do not add to what I command you and do not subtract from it, but keep the commands of the Lord your God that I give you. Deut. 4:2

See that you do all I command you; do not add to it or take away from it. Deut. 12:32

Do not add to his words, or he will rebuke you and prove you a liar. Prov. 30:6

19 And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book.

Compare my comments on previous verse.

20 He who testifies to these things says, “Yes, I am coming soon.” Amen. Come, Lord Jesus.

The grand climax of the Bible is the second coming of Jesus Christ.

21 The grace of the Lord Jesus be with God’s people. Amen.

This is the usual apostolic benediction. The term grace occurs 129 times in the King James Version, is translated “benefit” one time, “favor” six times, “liberality” one time, “thanks” four times. The primary definition of the term means sweetness, charm and loveliness. It therefore means that which affords joy, pleasure and delight. So Jesus brings us good will, loving kindness and favor. Has Jesus brought this charm, loveliness and good will to your life? If not, accept him today, and you will experience such good will.
APPENDIX

THE FIRST BOOK OF MACCABEES
Revised Standard Version

CHAPTER 1

1 After Alexander son of Philip, the Macedonian, who came from the land of Kittim, had defeated Darius, king of the Persians and the Medes, he succeeded him as king. (He had previously become king of Greece.)

2 He fought many battles, conquered strongholds, and put to death the kings of the earth.

3 He advanced to the ends of the earth, and plundered many nations. When the earth became quiet before him, he was exalted, and his heart was lifted up.

4 He gathered a very strong army and ruled over countries, nations, and princes, and they became tributary to him.

5 After this he fell sick and perceived that he was dying.

6 So he summoned his most honored officers, who had been brought up with him from youth, and divided his kingdom among them while he was still alive.

7 And after Alexander had reigned twelve years, he died.

8 Then his officers began to rule, each in his own place.

9 They all put on crowns after his death, and so did their sons after them for many years; and they caused many evils on the earth.

10 From them came forth a sinful root, Antiochus Epiphanes, son of Antiochus the king; he had been a hostage in Rome. He began to reign in the one hundred and thirty-seventh year of the kingdom of the Greeks.
In those days lawless men came forth from Israel, and misled many, saying, “Let us go and make a covenant with the Gentiles round about us, for since we separated from them many evils have come upon us.”

This proposal pleased them, and some of the people eagerly went to the king. He authorized them to observe the ordinances of the Gentiles.

So they built a gymnasium in Jerusalem, according to Gentile custom, and removed the marks of circumcision, and abandoned the holy covenant. They joined with the Gentiles and sold themselves to do evil.

When Antiochus saw that his kingdom was established, he determined to become king of the land of Egypt, that he might reign over both kingdoms.

So he invaded Egypt with a strong force, with chariots and cavalry and with a large fleet.

He engaged Ptolemy king of Egypt in battle, and Ptolemy turned and fled before him, and many were wounded and fell.

And they captured the fortified cities in the land of Egypt, and he plundered the land of Egypt.

After subduing Egypt, Antiochus returned in the one hundred and forty-third year. He went up against Israel and came to Jerusalem with a strong force.

He arrogantly entered the sanctuary and took the golden altar, the lampstand for the light, and all its utensils.

He took also the table for the bread of the Presence, the cups for drink offerings, the bowls, the golden censers, the curtain, the crowns, and the gold decoration on the front of the temple; he stripped it all off.

He took the silver and the gold, and the costly vessels; he took also the hidden treasures which he found.

Taking them all, he departed to his own land. He committed deeds of murder, and spoke with great arrogance.

Israel mourned deeply in every community, rulers and elders groaned, maidens and young men became faint, the beauty of women faded.
27 Every bridegroom took up the lament; she who sat in the bridal chamber was mourning.
28 Even the land shook for its inhabitants, and all the house of Jacob was clothed with shame.
29 Two years later the king sent to the cities of Judah a chief collector of tribute, and he came to Jerusalem with a large force.
30 Deceitfully he spoke peaceable words to them, and they believed him; but he suddenly fell upon the city, dealt it a severe blow, and destroyed many people of Israel.
31 He plundered the city, burned it with fire, and tore down its houses and its surrounding walls.
32 And they took captive the women and children, and seized the cattle.
33 Then they fortified the city of David with a great strong wall and strong towers, and it became their citadel.
34 And they stationed there a sinful people, lawless men. These strengthened their position;
35 they stored up arms and food, and collecting the spoils of Jerusalem they stored them there, and became a great snare.
36 It became an ambush against the sanctuary, an evil adversary of Israel continually.
37 On every side of the sanctuary they shed innocent blood; they even defiled the sanctuary.
38 Because of them the residents of Jerusalem fled; she became a dwelling of strangers; she became strange to her offspring, and her children forsook her.
39 Her sanctuary became desolate as a desert; her feasts were turned into mourning, her sabbaths into a reproach, her honor into contempt.
40 Her dishonor now grew as great as her glory; her exaltation was turned into mourning.
41 Then the king wrote to his whole kingdom that all should be one people,
42 and that each should give up his customs.
43 All the Gentiles accepted the command of the king. Many even from Israel gladly adopted his religion; they sacrificed to idols and profaned the sabbath.
And the king sent letters by messengers to Jerusalem and the cities of Judah; he directed them to follow customs strange to the land,

to forbid burnt offerings and sacrifices and drink offerings in the sanctuary, to profane sabbaths and feasts,
to defile the sanctuary and the priests,
to build altars and sacred precincts and shrines for idols, to sacrifice swine and unclean animals,
and to leave their sons uncircumcised. They were to make themselves abominable by everything unclean and profane,
so that they should forget the law and change all the ordinances.

“And whoever does not obey the command of the king shall die.”

In such words he wrote to his whole kingdom. And he appointed inspectors over all the people and commanded the cities of Judah to offer sacrifice, city by city.

Many of the people, every one who forsook the law, joined them, and they did evil in the land;
they drove Israel into hiding in every place of refuge they had.

Now on the fifteenth day of Chislev, in the one hundred and forty-fifth year, they erected a desolating sacrilege upon the altar of burnt offering. They also built altars in the surrounding cities of Judah,
and burned incense at the doors of the houses and in the streets.
The books of the law which they found they tore to pieces and burned with fire.
Where the book of the covenant was found in the possession of any one, or if any one adhered to the law, the decree of the king condemned him to death.
They kept using violence against Israel, against those found month after month in the cities.
And on the twenty-fifth day of the month they offered sacrifice on the altar which was upon the altar of burnt offering.
According to the decree, they put to death the women who had their children circumcised,
and their families and those who circumcised them; and they hung the infants from their mothers’ necks.
62 But many in Israel stood firm and were resolved in their hearts not to eat unclean food.
63 They chose to die rather than to be defiled by food or to profane the holy covenant; and they did die.
64 And very great wrath came upon Israel.

CHAPTER 2

1 In those days Mattathias the son of John, son of Simeon, a priest of the sons of Joarib, moved from Jerusalem and settled in Modein.
2 He had five sons, John surnamed Gaddi,
3 Simon called Thassi,
4 Judas called Maccabeus,
5 Eleazar called Avaran, and Jonathan called Apphus.
6 He saw the blasphemies being committed in Judah and Jerusalem,
7 and said, “Alas! Why was I born to see this, the ruin of my people, the ruin of the holy city, and to dwell there when it was given over to the enemy, the sanctuary given over to aliens?
8 Her temple has become like a man without honor;
9 her glorious vessels have been carried into captivity. Her babes have been killed in her streets, her youths by the sword of the foe.
10 What nation has not inherited her palaces and has not seized her spoils?
11 All her adornment has been taken away; no longer free, she has become a slave.
12 And behold, our holy place, our beauty, and our glory have been laid waste; the Gentiles have profaned it.
13 Why should we live any longer?”
14 And Mattathias and his sons rent their clothes, put on sackcloth, and mourned greatly.
15 Then the king’s officers who were enforcing the apostasy came to the city of Modein to make them offer sacrifice.
16 Many from Israel came to them; and Mattathias and his sons were assembled.
Then the king’s officers spoke to Mattathias as follows: “You are a leader, honored and great in this city, and supported by sons and brothers.

Now be the first to come and do what the king commands, as all the Gentiles and the men of Judah and those that are left in Jerusalem have done. Then you and your sons will be numbered among the friends of the king, and you and your sons will be honored with silver and gold and many gifts.”

But Mattathias answered and said in a loud voice: “Even if all the nations that live under the rule of the king obey him, and have chosen to do his commandments, departing each one from the religion of his fathers,

yet I and my sons and my brothers will live by the covenant of our fathers.

Far be it from us to desert the law and the ordinances.

We will not obey the king’s words by turning aside from our religion to the right hand or to the left.”

When he had finished speaking these words, a Jew came forward in the sight of all to offer sacrifice upon the altar in Modein, according to the king’s command.

When Mattathias saw it, he burned with zeal and his heart was stirred. He gave vent to righteous anger; he ran and killed him upon the altar.

At the same time he killed the king’s officer who was forcing them to sacrifice, and he tore down the altar.

Thus he burned with zeal for the law, as Phinehas did against Zimri the son of Salu.

Then Mattathias cried out in the city with a loud voice, saying: “Let every one who is zealous for the law and supports the covenant come out with me!”

And he and his sons fled to the hills and left all that they had in the city.

Then many who were seeking righteousness and justice went down to the wilderness to dwell there,

they, their sons, their wives, and their cattle, because evils pressed heavily upon them.
And it was reported to the king’s officers, and to the troops in Jerusalem the city of David, that men who had rejected the king’s command had gone down to the hiding places in the wilderness.

32 Many pursued them, and overtook them; they encamped opposite them and prepared for battle against them on the sabbath day.

33 And they said to them, “Enough of this! Come out and do what the king commands, and you will live.”

34 But they said, “We will not come out, nor will we do what the king commands and so profane the sabbath day.”

35 Then the enemy hastened to attack them.

36 But they did not answer them or hurl a stone at them or block up their hiding places,

37 for they said, “Let us all die in our innocence; heaven and earth testify for us that you are killing us unjustly.”

38 So they attacked them on the sabbath, and they died, with their wives and children and cattle, to the number of a thousand persons.

39 When Mattathias and his friends learned of it, they mourned for them deeply.

40 And each said to his neighbor: “If we all do as our brethren have done and refuse to fight with the Gentiles for our lives and for our ordinances, they will quickly destroy us from the earth.”

41 So they made this decision that day: “Let us fight against every man who comes to attack us on the sabbath day; let us not all die as our brethren died in their hiding places.”

42 Then there united with them a company of Hasideans, mighty warriors of Israel, every one who offered himself willingly for the law.

43 And all who became fugitives to escape their troubles joined them and reinforced them.

44 They organized an army, and struck down sinners in their anger and lawless men in their wrath; the survivors fled to the Gentiles for safety.

45 And Mattathias and his friends went about and tore down the altars;
46 they forcibly circumcised all the uncircumcised boys that they found within the borders of Israel.
47 They hunted down the arrogant men, and the work prospered in their hands.
48 They rescued the law out of the hands of the Gentiles and kings, and they never let the sinner gain the upper hand.
49 Now the days drew near for Mattathias to die, and he said to his sons: “Arrogance and reproach have now become strong; it is a time of ruin and furious anger.
50 Now, my children, show zeal for the law, and give your lives for the covenant of our fathers.
51 “Remember the deeds of the fathers, which they did in their generations; and receive great honor and an everlasting name.
52 Was not Abraham found faithful when tested, and it was reckoned to him as righteousness?
53 Joseph in the time of his distress kept the commandment, and became lord of Egypt.
54 Phinehas our father, because he was deeply zealous, received the covenant of everlasting priesthood.
55 Joshua, because he fulfilled the command, became a judge in Israel.
56 Caleb, because he testified in the assembly, received an inheritance in the land.
57 David, because he was merciful, inherited the throne of the kingdom for ever.
58 Elijah because of great zeal for the law was taken up into heaven.
59 Hannaniah, Azariah, and Mishael believed and were saved from the flame.
60 Daniel because of his innocence was delivered from the mouth of the lions.
61 “And so observe, from generation to generation, that none who put their trust in him will lack strength.
62 Do not fear the words of a sinner, for his splendor will turn into dung and worms.
63 Today he will be exalted, but tomorrow he will not be found, because he has returned to the dust, and his plans will perish.
My children, be courageous and grow strong in the law, for by it you will gain honor.

"Now behold, I know that Simeon your brother is wise in counsel; always listen to him; he shall be your father.

Judas Maccabeus has been a mighty warrior from his youth; he shall command the army for you and fight the battle against the peoples.

You shall rally about you all who observe the law, and avenge the wrong done to your people.

Pay back the Gentiles in full, and heed what the law commands."

Then he blessed them, and was gathered to his fathers.

He died in the one hundred and forty-sixth year and was buried in the tomb of his fathers at Modein. And all Israel mourned for him with great lamentation.

CHAPTER 3

Then Judas his son, who was called Maccabeus, took command in his place.

All his brothers and all who had joined his father helped him; they gladly fought for Israel.

He extended the glory of his people. Like a giant he put on his breastplate; he girded on his armor of war and waged battles, protecting the host by his sword.

He was like a lion in his deeds, like a lion's cub roaring for prey.

He searched out and pursued the lawless; he burned those who troubled his people.

Lawless men shrank back for fear of him; all the evildoers were confounded; and deliverance prospered by his hand.

He embittered many kings, but he made Jacob glad by his deeds, and his memory is blessed for ever.

He went through the cities of Judah; he destroyed the ungodly out of the land; thus he turned away wrath from Israel.

He was renowned to the ends of the earth; he gathered in those who were perishing.
10 But Apollonius gathered together Gentiles and a large force from Samaria to fight against Israel.

11 When Judas learned of it, he went out to meet him, and he defeated and killed him. Many were wounded and fell, and the rest fled.

12 Then they seized their spoils; and Judas took the sword of Apollonius, and used it in battle the rest of his life.

13 Now when Seron, the commander of the Syrian army, heard that Judas had gathered a large company, including a body of faithful men who stayed with him and went out to battle,

14 he said, “I will make a name for myself and win honor in the kingdom. I will make war on Judas and his companions, who scorn the king’s command.”

15 And again a strong army of ungodly men went up with him to help him, to take vengeance on the sons of Israel.

16 When he approached the ascent of Beth-horon, Judas went out to meet him with a small company.

17 But when they saw the army coming to meet them, they said to Judas, “How can we, few as we are, fight against so great and strong a multitude? And we are faint, for we have eaten nothing today.”

18 Judas replied, “It is easy for many to be hemmed in by few, for in the sight of Heaven there is no difference between saving by many or by few.

19 It is not on the size of the army that victory in battle depends, but strength comes from Heaven.

20 They come against us in great pride and lawlessness to destroy us and our wives and our children, and to despoil us;

21 but we fight for our lives and our laws.

22 He himself will crush them before us; as for you, do not be afraid of them.”

23 When he finished speaking, he rushed suddenly against Seron and his army, and they were crushed before him.

24 They pursued them down the descent of Beth-horon to the plain; eight hundred of them fell, and the rest fled into the land of the Philistines.
25 Then Judas and his brothers began to be feared, and terror fell upon the Gentiles round about them.
26 His fame reached the king, and the Gentiles talked of the battles of Judas.
27 When king Antiochus heard these reports, he was greatly angered; and he sent and gathered all the forces of his kingdom, a very strong army.
28 And he opened his coffers and gave a year’s pay to his forces, and ordered them to be ready for any need.
29 Then he saw that the money in the treasury was exhausted, and that the revenues from the country were small because of the dissension and disaster which he had caused in the land by abolishing the laws that had existed from the earliest days.
30 He feared that he might not have such funds as he had before for his expenses and for the gifts which he used to give more lavishly than preceding kings.
31 He was greatly perplexed in mind, and determined to go to Persia and collect the revenues from those regions and raise a large fund.
32 He left Lysias, a distinguished man of royal lineage, in charge of the king’s affairs from the river Euphrates to the borders of Egypt.
33 Lysias was also to take care of Antiochus his son until he returned.
34 And he turned over to Lysias half of his troops and the elephants, and gave him orders about all that he wanted done. As for the residents of Judea and Jerusalem,
35 Lysias was to send a force against them to wipe out and destroy the strength of Israel and the remnant of Jerusalem; he was to banish the memory of them from the place,
36 settle aliens in all their territory, and distribute their land.
37 Then the king took the remaining half of his troops and departed from Antioch his capital in the one hundred and forty-seventh year. He crossed the Euphrates river and went through the upper provinces.
38 Lysias chose Ptolemy the son of Dorymenes, and Nicanor and Gorgias, mighty men among the friends of the king,
39 and sent with them forty thousand infantry and seven thousand cavalry to go into the land of Judah and destroy it, as the king had commanded.
40 so they departed with their entire force, and when they arrived they encamped near Emmaus in the plain.
41 When the traders of the region heard what was said to them, they took silver and gold in immense amounts, and fetters, and went to the camp to get the sons of Israel for slaves. And forces from Syria and the land of the Philistines joined with them.
42 Now Judas and his brothers saw that misfortunes had increased and that the forces were encamped in their territory. They also learned what the king had commanded to do to the people to cause their final destruction.
43 But they said to one another, “Let us repair the destruction of our people, and fight for our people and the sanctuary.”
44 And the congregation assembled to be ready for battle, and to pray and ask for mercy and compassion.
45 Jerusalem was uninhabited like a wilderness; not one of her children went in or out. The sanctuary was trampled down, and the sons of aliens held the citadel; it was a lodging place for the Gentiles. Joy was taken from Jacob; the flute and the harp ceased to play.
46 So they assembled and went to Mizpah, opposite Jerusalem, because Israel formerly had a place of prayer in Mizpah.
47 They fasted that day, put on sackcloth and sprinkled ashes on their heads, and rent their clothes.
48 And they opened the book of the law to inquire into those matters about which the Gentiles were consulting the images of their idols.
49 They also brought the garments of the priesthood and the first fruits and the tithes, and they stirred up the Nazirites who had completed their days;
50 and they cried aloud to Heaven, saying, “What shall we do with these? Where shall we take them?
51 Thy sanctuary is trampled down and profaned, and thy priests mourn in humiliation.
And behold, the Gentiles are assembled against us to destroy us; thou knowest what they plot against us.

How will we be able to withstand them, if thou dost not help us?"

Then they sounded the trumpets and gave a loud shout.

After this Judas appointed leaders of the people, in charge of thousands and hundreds and fifties and tens.

And he said to those who were building houses, or were betrothed, or were planting vineyards, or were fainthearted, that each should return to his home, according to the law.

Then the army marched out and encamped to the south of Emmaus.

And Judas said, “Gird yourselves and be valiant. Be ready early in the morning to fight with these Gentiles who have assembled against us to destroy us and our sanctuary.

It is better for us to die in battle than to see the misfortunes of our nation and of the sanctuary.

But as his will in heaven may be, so he will do.”

CHAPTER 4

Now Gorgias took five thousand infantry and a thousand picked cavalry, and this division moved out by night to fall upon the camp of the Jews and attack them suddenly. Men from the citadel were his guides.

But Judas heard of it, and he and his mighty men moved out to attack the king’s force in Emmaus while the division was still absent from the camp.

When Gorgias entered the camp of Judas by night, he found no one there, so he looked for them in the hills, because he said, “These men are fleeing from us.”

At daybreak Judas appeared in the plain with three thousand men, but they did not have armor and swords such as they desired.

And they saw the camp of the Gentiles, strong and fortified, with cavalry round about it; and these men were trained in war.

But Judas said to the men who were with him, “Do not fear their numbers or be afraid when they charge."
9 Remember how our fathers were saved at the Red Sea, when Pharaoh with his forces pursued them.
10 And now let us cry to Heaven, to see whether he will favor us and remember his covenant with our fathers and crush this army before us today.
11 Then all the Gentiles will know that there is one who redeems and saves Israel.”
12 When the foreigners looked up and saw them coming against them,
13 they went forth from their camp to battle. Then the men with Judas blew their trumpets
14 and engaged in battle. The Gentiles were crushed and fled into the plain,
15 and all those in the rear fell by the sword. They pursued them to Gazara, and to the plains of Idumea, and to Azotus and Jamnia; and three thousand of them fell.
16 Then Judas and his force turned back from pursuing them,
17 and he said to the people, “Do not be greedy for plunder, for there is a battle before us;
18 Gorgias and his force are near us in the hills. But stand now against our enemies and fight them, and afterward seize the plunder boldly.”
19 Just as Judas was finishing this speech, a detachment appeared, coming out of the hills.
20 They saw that their army had been put to flight, and that the Jews were burning the camp, for the smoke that was seen showed what had happened.
21 When they perceived this they were greatly frightened, and when they also saw the army of Judas drawn up in the plain for battle,
22 they all fled into the land of the Philistines.
23 Then Judas returned to plunder the camp, and they seized much gold and silver, and cloth dyed blue and sea purple, and great riches.
24 On their return they sang hymns and praises to Heaven, for he is good, for his mercy endures for ever.
25 Thus Israel had a great deliverance that day.
26 Those of the foreigners who escaped went and reported to Lysias all that had happened.
27 When he heard it, he was perplexed and discouraged, for things had not happened to Israel as he had intended, nor had they turned out as the king had commanded him.
28 But the next year he mustered sixty thousand picked infantrymen and five thousand cavalry to subdue them.
29 They came into Idumea and encamped at Beth-zur, and Judas met them with ten thousand men.
30 When he saw that the army was strong, he prayed, saying, “Blessed art thou, O Savior of Israel, who didst crush the attack of the mighty warrior by the hand of thy servant David, and didst give the camp of the Philistines into the hands of Jonathan, the son of Saul, and of the man who carried his armor.
31 So do thou hem in this army by the hand of thy people Israel, and let them be ashamed of their troops and their cavalry.
32 Fill them with cowardice; melt the boldness of their strength; let them tremble in their destruction.
33 Strike them down with the sword of those who love thee, and let all who know thy name praise thee with hymns.”
34 Then both sides attacked, and there fell of the army of Lysias five thousand men; they fell in action.
35 And when Lysias saw the rout of his troops and observed the boldness which inspired those of Judas, and how ready they were either to live or to die nobly, he departed to Antioch and enlisted mercenaries, to invade Judea again with an even larger army.
36 Then said Judas and his brothers, “Behold, our enemies are crushed; let us go up to cleanse the sanctuary and dedicate it.”
37 So all the army assembled and they went up to Mount Zion.
38 And they saw the sanctuary desolate, the altar profaned, and the gates burned. In the courts they saw bushes sprung up as in a thicket, or as on one of the mountains. They saw also the chambers of the priests in ruins.
39 Then they rent their clothes, and mourned with great lamentation, and sprinkled themselves with ashes.
40 They fell face down on the ground, and sounded the signal on the trumpets, and cried out to Heaven.
Then Judas detailed men to fight against those in the citadel until he had cleansed the sanctuary.

He chose blameless priests devoted to the law,

and they cleansed the sanctuary and removed the defiled stones to an unclean place.

They deliberated what to do about the altar of burnt offering, which had been profaned.

And they thought it best to tear it down, lest it bring reproach upon them, for the Gentiles had defiled it. So they tore down the altar,

and stored the stones in a convenient place on the temple hill until there should come a prophet to tell what to do with them.

Then they took unhewn stones, as the law directs, and built a new altar like the former one.

They also rebuilt the sanctuary and the interior of the temple, and consecrated the courts.

They made new holy vessels, and brought the lampstand, the altar of incense, and the table into the temple.

Then they burned incense on the altar and lighted the lamps on the lampstand, and these gave light in the temple.

They placed the bread on the table and hung up the curtains. Thus they finished all the work they had undertaken.

Early in the morning on the twenty-fifth day of the ninth month, which is the month of Chislev, in the one hundred and forty-eighth year,

they rose and offered sacrifice, as the law directs, on the new altar of burnt offering which they had built.

At the very season and on the very day that the Gentiles had profaned it, it was dedicated with songs and harps and lutes and cymbals.

All the people fell on their faces and worshiped and blessed Heaven, who had prospered them.

So they celebrated the dedication of the altar for eight days, and offered burnt offerings with gladness; they offered a sacrifice of deliverance and praise.
They decorated the front of the temple with golden crowns and small shields; they restored the gates and the chambers for the priests, and furnished them with doors.

There was very great gladness among the people, and the reproach of the Gentiles was removed.

Then Judas and his brothers and all the assembly of Israel determined that every year at that season the days of dedication of the altar should be observed with gladness and joy for eight days, beginning with the twenty-fifth day of the month of Chislev.

At that time they fortified Mount Zion with high walls and strong towers round about, to keep the Gentiles from coming and trampling them down as they had done before.

And he stationed a garrison there to hold it. He also fortified Beth-zur, so that the people might have a stronghold that faced Idumea.

CHAPTER 5

When the Gentiles round about heard that the altar had been built and the sanctuary dedicated as it was before, they became very angry,

and they determined to destroy the descendants of Jacob who lived among them. So they began to kill and destroy among the people.

But Judas made war on the sons of Esau in Idumea, at Akrabattene, because they kept lying in wait for Israel. He dealt them a heavy blow and humbled them and despoiled them.

He also remembered the wickedness of the sons of Baean, who were a trap and a snare to the people and ambushed them on the highways.

They were shut up by him in their towers; and he encamped against them, vowed their complete destruction, and burned with fire their towers and all who were in them.

Then he crossed over to attack the Ammonites, where he found a strong band and many people with Timothy as their leader.

He engaged in many battles with them and they were crushed before him; he struck them down.
8 He also took Jazer and its villages; then he returned to Judea.
9 Now the Gentiles in Gilead gathered together against the Israelites who lived in their territory, and planned to destroy them. But they fled to the stronghold of Dathema,
10 and sent to Judas and his brothers a letter which said, “The Gentiles around us have gathered together against us to destroy us.
11 They are preparing to come and capture the stronghold to which we have fled, and Timothy is leading their forces.
12 Now then come and rescue us from their hands, for many of us have fallen,
13 and all our brethren who were in the land of Tob have been killed; the enemy have captured their wives and children and goods, and have destroyed about a thousand men there.”
14 While the letter was still being read, behold, other messengers, with their garments rent, came from Galilee and made a similar report;
15 they said that against them had gathered together men of Ptolemais and Tyre and Sidon, and all Galilee of the Gentiles, “to annihilate us.”
16 When Judas and the people heard these messages, a great assembly was called to determine what they should do for their brethren who were in distress and were being attacked by enemies.
17 Then Judas said to Simon his brother, “Choose your men and go and rescue your brethren in Galilee; I and Jonathan my brother will go to Gilead.”
18 But he left Joseph, the son of Zechariah, and Azariah, a leader of the people, with the rest of the forces, in Judea to guard it;
19 and he gave them this command, “Take charge of this people, but do not engage in battle with the Gentiles until we return.”
20 Then three thousand men were assigned to Simon to go to Galilee, and eight thousand to Judas for Gilead.
21 so Simon went to Galilee and fought many battles against the Gentiles, and the Gentiles were crushed before him.
22 He pursued them to the gate of Ptolemais, and as many as three thousand of the Gentiles fell, and he despoiled them.
Then he took the Jews of Galilee and Arbatta, with their wives and children, and all they possessed, and led them to Judea with great rejoicing.

Judas Maccabeus and Jonathan his brother crossed the Jordan and went three days’ journey into the wilderness.

They encountered the Nabateans, who met them peaceably and told them all that had happened to their brethren in Gilead:

“Many of them have been shut up in Bozrah and Bosor, in Alema and Chaspho, Maked and Carnaim” -- all these cities were strong and large --

“and some have been shut up in the other cities of Gilead; the enemy are getting ready to attack the strongholds tomorrow and take and destroy all these men in one day.”

Then Judas and his army quickly turned back by the wilderness road to Bozrah; and he took the city, and killed every male by the edge of the sword; then he seized all its spoils and burned it with fire.

He departed from there at night, and they went all the way to the stronghold of Dathema.

At dawn they looked up, and behold, a large company, that could not be counted, carrying ladders and engines of war to capture the stronghold, and attacking the Jews within.

So Judas saw that the battle had begun and that the cry of the city went up to Heaven with trumpets and loud shouts,

and he said to the men of his forces, “Fight today for your brethren!”

Then he came up behind them in three companies, who sounded their trumpets and cried aloud in prayer.

And when the army of Timothy realized that it was Maccabeus, they fled before him, and he dealt them a heavy blow. As many as eight thousand of them fell that day.

Next he turned aside to Alema, and fought against it and took it; and he killed every male in it, plundered it, and burned it with fire.

From there he marched on and took Chaspho, Maked, and Bosor, and the other cities of Gilead.
37 After these things Timothy gathered another army and encamped opposite Raphon, on the other side of the stream.
38 Judas sent men to spy out the camp, and they reported to him, “All the Gentiles around us have gathered to him; it is a very large force.
39 They also have hired Arabs to help them, and they are encamped across the stream, ready to come and fight against you.” And Judas went to meet them.
40 Now as Judas and his army drew near to the stream of water, Timothy said to the officers of his forces, “If he crosses over to us first, we will not be able to resist him, for he will surely defeat us.
41 But if he shows fear and camps on the other side of the river, we will cross over to him and defeat him.”
42 When Judas approached the stream of water, he stationed the scribes of the people at the stream and gave them this command, “Permit no man to encamp, but make them all enter the battle.”
43 Then he crossed over against them first, and the whole army followed him. All the Gentiles were defeated before him, and they threw away their arms and fled into the sacred precincts at Carnaim.
44 But he took the city and burned the sacred precincts with fire, together with all who were in them. Thus Carnaim was conquered; they could stand before Judas no longer.
45 Then Judas gathered together all the Israelites in Gilead, the small and the great, with their wives and children and goods, a very large company, to go to the land of Judah.
46 So they came to Ephron. This was a large and very strong city on the road, and they could not go round it to the right or to the left; they had to go through it.
47 But the men of the city shut them out and blocked up the gates with stones.
48 And Judas sent them this friendly message, “Let us pass through your land to get to our land. No one will do you harm; we will simply pass by on foot.” But they refused to open to him.
49 Then Judas ordered proclamation to be made to the army that each should encamp where he was.
50 So the men of the forces encamped, and he fought against the city all that day and all the night, and the city was delivered into his hands.

51 He destroyed every male by the edge of the sword, and razed and plundered the city. Then he passed through the city over the slain.

52 And they crossed the Jordan into the large plain before Beth-shan.

53 And Judas kept rallying the laggards and encouraging the people all the way till he came to the land of Judah.

54 So they went up to Mount Zion with gladness and joy, and offered burnt offerings, because not one of them had fallen before they returned in safety.

55 Now while Judas and Jonathan were in Gilead and Simon his brother was in Galilee before Ptolemais,

56 Joseph, the son of Zechariah, and Azariah, the commanders of the forces, heard of their brave deeds and of the heroic war they had fought.

57 So they said, “Let us also make a name for ourselves; let us go and make war on the Gentiles around us.”

58 And they issued orders to the men of the forces that were with them, and they marched against Jamnia.

59 And Gorgias and his men came out of the city to meet them in battle.

60 Then Joseph and Azariah were routed, and were pursued to the borders of Judea; as many as two thousand of the people of Israel fell that day.

61 Thus the people suffered a great rout because, thinking to do a brave deed, they did not listen to Judas and his brothers.

62 But they did not belong to the family of those men through whom deliverance was given to Israel.

63 The man Judas and his brothers were greatly honored in all Israel and among all the Gentiles, wherever their name was heard.

64 Men gathered to them and praised them.

65 Then Judas and his brothers went forth and fought the sons of Esau in the land to the south. He struck Hebron and its villages
and tore down its strongholds and burned its towers round about.

66 Then he marched off to go into the land of the Philistines, and passed through Marisa.

67 On that day some priests, who wished to do a brave deed, fell in battle, for they went out to battle unwisely.

68 But Judas turned aside to Azotus in the land of the Philistines; he tore down their altars, and the graven images of their gods he burned with fire; he plundered the cities and returned to the land of Judah.

CHAPTER 6

1 King Antiochus was going through the upper provinces when he heard that Elymais in Persia was a city famed for its wealth in silver and gold.

2 Its temple was very rich, containing golden shields, breastplates, and weapons left there by Alexander, the son of Philip, the Macedonian king who first reigned over the Greeks.

3 So he came and tried to take the city and plunder it, but he could not, because his plan became known to the men of the city and they withstood him in battle. So he fled and in great grief departed from there to return to Babylon.

4 Then some one came to him in Persia and reported that the armies which had gone into the land of Judah had been routed; that Lysias had gone first with a strong force, but had turned and fled before the Jews; that the Jews had grown strong from the arms, supplies, and abundant spoils which they had taken from the armies they had cut down;

5 that they had torn down the abomination which he had erected upon the altar in Jerusalem; and that they had surrounded the sanctuary with high walls as before, and also Beth-zur, his city.

6 When the king heard this news, he was astounded and badly shaken. He took to his bed and became sick from grief, because things had not turned out for him as he had planned.

7 He lay there for many days, because deep grief continually gripped him, and he concluded that he was dying.
So he called all his friends and said to them, “Sleep departs from my eyes and I am downhearted with worry.

I said to myself, ‘To what distress I have come! And into what a great flood I now am plunged! For I was kind and beloved in my power.’

But now I remember the evils I did in Jerusalem. I seized all her vessels of silver and gold; and I sent to destroy the inhabitants of Judah without good reason.

I know that it is because of this that these evils have come upon me; and behold, I am perishing of deep grief in a strange land.”

Then he called for Philip, one of his friends, and made him ruler over all his kingdom.

He gave him the crown and his robe and the signet, that he might guide Antiochus his son and bring him up to be king.

Thus Antiochus the king died there in the one hundred and forty-ninth year.

And when Lysias learned that the king was dead, he set up Antiochus the king’s son to reign. Lysias had brought him up as a boy, and he named him Eupator.

Now the men in the citadel kept hemming Israel in around the sanctuary. They were trying in every way to harm them and strengthen the Gentiles.

So Judas decided to destroy them, and assembled all the people to besiege them.

They gathered together and besieged the citadel in the one hundred and fiftieth year; and he built siege towers and other engines of war.

But some of the garrison escaped from the siege and some of the ungodly Israelites joined them.

They went to the king and said, “How long will you fail to do justice and to avenge our brethren?

We were happy to serve your father, to live by what he said and to follow his commands.

For this reason the sons of our people besieged the citadel and became hostile to us; moreover, they have put to death as many of us as they have caught, and they have seized our inheritances.
25...and not against us alone have they stretched out their hands, but also against all the lands on their borders.
26...and behold, today they have encamped against the citadel in Jerusalem to take it; they have fortified both the sanctuary and Beth-zur;
27...and unless you quickly prevent them, they will do still greater things, and you will not be able to stop them.”
28...The king was enraged when he heard this. He assembled all his friends, the commanders of his forces and those in authority.
29...And mercenary forces came to him from other kingdoms and from islands of the seas.
30...The number of his forces was a hundred thousand foot soldiers, twenty thousand horsemen, and thirty-two elephants accustomed to war.
31...They came through Idumea and encamped against Beth-zur, and for many days they fought and built engines of war; but the Jews sallied out and burned these with fire, and fought manfully.
32...Then Judas marched away from the citadel and encamped at Beth-zechariah, opposite the camp of the king.
33...Early in the morning the king rose and took his army by a forced march along the road to Beth-zechariah, and his troops made ready for battle and sounded their trumpets.
34...They showed the elephants the juice of grapes and mulberries, to arouse them for battle.
35...And they distributed the beasts among the phalanxes; with each elephant they stationed a thousand men armed with coats of mail, and with brass helmets on their heads; and five hundred picked horsemen were assigned to each beast.
36...These took their position beforehand wherever the beast was; wherever it went they went with it, and they never left it.
37...And upon the elephants were wooden towers, strong and covered; they were fastened upon each beast by special harness, and upon each were four armed men who fought from there, and also its Indian driver.
38...The rest of the horsemen were stationed on either side, on the two flanks of the army, to harass the enemy while being themselves protected by the phalanxes.
When the sun shone upon the shields of gold and brass, the hills were ablaze with them and gleamed like flaming torches.

Now a part of the king’s army was spread out on the high hills, and some troops were on the plain, and they advanced steadily and in good order.

All who heard the noise made by their multitude, by the marching of the multitude and the clanking of their arms, trembled, for the army was very large and strong.

But Judas and his army advanced to the battle, and six hundred men of the king’s army fell.

And Eleazar, called Avaran, saw that one of the beasts was equipped with royal armor. It was taller than all the others, and he supposed that the king was upon it.

So he gave his life to save his people and to win for himself an everlasting name.

He courageously ran into the midst of the phalanx to reach it; he killed men right and left, and they parted before him on both sides.

He got under the elephant, stabbed it from beneath, and killed it; but it fell to the ground upon him and he died.

And when the Jews saw the royal might and the fierce attack of the forces, they turned away in flight.

The soldiers of the king’s army went up to Jerusalem against them, and the king encamped in Judea and at Mount Zion.

He made peace with the men of Beth-zur, and they evacuated the city, because they had no provisions there to withstand a siege, since it was a sabbatical year for the land.

So the king took Beth-zur and stationed a guard there to hold it.

Then he encamped before the sanctuary for many days. He set up siege towers, engines of war to throw fire and stones, machines to shoot arrows, and catapults.

The Jews also made engines of war to match theirs, and fought for many days.

But they had no food in storage, because it was the seventh year; those who found safety in Judea from the Gentiles had consumed the last of the stores.
Few men were left in the sanctuary, because famine had prevailed over the rest and they had been scattered, each to his own place.

Then Lysias heard that Philip, whom King Antiochus while still living had appointed to bring up Antiochus his son to be king, had returned from Persia and Media with the forces that had gone with the king, and that he was trying to seize control of the government.

So he quickly gave orders to depart, and said to the king, to the commanders of the forces, and to the men, “We daily grow weaker, our food supply is scant, the place against which we are fighting is strong, and the affairs of the kingdom press urgently upon us.

Now then let us come to terms with these men, and make peace with them and with all their nation,

and agree to let them live by their laws as they did before; for it was on account of their laws which we abolished that they became angry and did all these things.”

The speech pleased the king and the commanders, and he sent to the Jews an offer of peace, and they accepted it.

So the king and the commanders gave them their oath. On these conditions the Jews evacuated the stronghold.

But when the king entered Mount Zion and saw what a strong fortress the place was, he broke the oath he had sworn and gave orders to tear down the wall all around.

Then he departed with haste and returned to Antioch. He found Philip in control of the city, but he fought against him, and took the city by force.

Chapter 7

1 In the one hundred and fifty-first year Demetrius the son of Seleucus set forth from Rome, sailed with a few men to a city by the sea, and there began to reign.

2 As he was entering the royal palace of his fathers, the army seized Antiochus and Lysias to bring them to him.
3 But when this act became known to him, he said, “Do not let me see their faces!”
4 So the army killed them, and Demetrius took his seat upon the throne of his kingdom.
5 Then there came to him all the lawless and ungodly men of Israel; they were led by Alcimus, who wanted to be high priest.
6 And they brought to the king this accusation against the people: “Judas and his brothers have destroyed all your friends, and have driven us out of our land.
7 Now then send a man whom you trust; let him go and see all the ruin which Judas has brought upon us and upon the land of the king, and let him punish them and all who help them.”
8 So the king chose Bacchides, one of the king’s friends, governor of the province Beyond the River; he was a great man in the kingdom and was faithful to the king.
9 And he sent him, and with him the ungodly Alcimus, whom he made high priest; and he commanded him to take vengeance on the sons of Israel.
10 So they marched away and came with a large force into the land of Judah; and he sent messengers to Judas and his brothers with peaceable but treacherous words.
11 But they paid no attention to their words, for they saw that they had come with a large force.
12 Then a group of scribes appeared in a body before Alcimus and Bacchides to ask for just terms.
13 The Hasideans were first among the sons of Israel to seek peace from them,
14 for they said, “A priest of the line of Aaron has come with the army, and he will not harm us.”
15 And he spoke peaceable words to them and swore this oath to them, “We will not seek to injure you or your friends.”
16 So they trusted him; but he seized sixty of them and killed them in one day, in accordance with the word which was written,
17 “The flesh of thy saints and their blood they poured out round about Jerusalem, and there was none to bury them.”
Then the fear and dread of them fell upon all the people, for they said, “There is no truth or justice in them, for they have violated the agreement and the oath which they swore.”

Then Bacchides departed from Jerusalem and encamped in Beth-zaith. And he sent and seized many of the men who had deserted to him, and some of the people, and killed them and threw them into a great pit.

He placed Alcimus in charge of the country and left with him a force to help him; then Bacchides went back to the king.

Alcimus strove for the high priesthood,

and all who were troubling their people joined him. They gained control of the land of Judah and did great damage in Israel.

And Judas saw all the evil that Alcimus and those with him had done among the sons of Israel; it was more than the Gentiles had done.

So Judas went out into all the surrounding parts of Judea, and took vengeance on the men who had deserted, and he prevented those in the city from going out into the country.

When Alcimus saw that Judas and those with him had grown strong, and realized that he could not withstand them, he returned to the king and brought wicked charges against them.

Then the king sent Nicanor, one of his honored princes, who hated and detested Israel, and he commanded him to destroy the people.

So Nicanor came to Jerusalem with a large force, and treacherously sent to Judas and his brothers this peaceable message,

“Let there be no fighting between me and you; I shall come with a few men to see you face to face in peace.”

So he came to Judas, and they greeted one another peaceably. But the enemy were ready to seize Judas.

It became known to Judas that Nicanor had come to him with treacherous intent, and he was afraid of him and would not meet him again.

When Nicanor learned that his plan had been disclosed, he went out to meet Judas in battle near Caphar-salama.

About five hundred men of the army of Nicanor fell, and the rest fled into the city of David.
After these events Nicanor went up to Mount Zion. Some of the priests came out of the sanctuary, and some of the elders of the people, to greet him peaceably and to show him the burnt offering that was being offered for the king.

But he mocked them and derided them and defiled them and spoke arrogantly,

and in anger he swore this oath, “Unless Judas and his army are delivered into my hands this time, then if I return safely I will burn up this house.” And he went out in great anger.

Then the priests went in and stood before the altar and the temple, and they wept and said,

“Thou didst choose this house to be called by thy name, and to be for thy people a house of prayer and supplication.

Take vengeance on this man and on his army, and let them fall by the sword; remember their blasphemies, and let them live no longer.”

Now Nicanor went out from Jerusalem and encamped in Bethhoron, and the Syrian army joined him.

And Judas encamped in Adasa with three thousand men. Then Judas prayed and said,

“When the messengers from the king spoke blasphemy, thy angel went forth and struck down one hundred and eighty-five thousand of the Assyrians.

So also crush this army before us today; let the rest learn that Nicanor has spoken wickedly against the sanctuary, and judge him according to this wickedness.”

So the armies met in battle on the thirteenth day of the month of Adar. The army of Nicanor was crushed, and he himself was the first to fall in the battle.

When his army saw that Nicanor had fallen, they threw down their arms and fled.

The Jews pursued them a day’s journey, from Adasa as far as Gazara, and as they followed kept sounding the battle call on the trumpets.

And men came out of all the villages of Judea round about, and they out-flanked the enemy and drove them back to their
pursuers, so that they all fell by the sword; not even one of them was left.

47 Then the Jews seized the spoils and the plunder, and they cut off Nicanor’s head and the right hand which he so arrogantly stretched out, and brought them and displayed them just outside Jerusalem.

48 The people rejoiced greatly and celebrated that day as a day of great gladness.

49 And they decreed that this day should be celebrated each year on the thirteenth day of Adar.

50 So the land of Judah had rest for a few days.

Chapter 8

1 Now Judas heard of the fame of the Romans, that they were very strong and were well-disposed toward all who made an alliance with them, that they pledged friendship to those who came to them,

2 and that they were very strong. Men told him of their wars and of the brave deeds which they were doing among the Gauls, how they had defeated them and forced them to pay tribute,

3 and what they had done in the land of Spain to get control of the silver and gold mines there,

4 and how they had gained control of the whole region by their planning and patience, even though the place was far distant from them. They also subdued the kings who came against them from the ends of the earth, until they crushed them and inflicted great disaster upon them; the rest paid them tribute every year.

5 Philip, and Perseus king of the Macedonians, and the others who rose up against them, they crushed in battle and conquered.

6 They also defeated Antiochus the Great, king of Asia, who went to fight against them with a hundred and twenty elephants and with cavalry and chariots and a very large army. He was crushed by them;

7 they took him alive and decreed that he and those who should reign after him should pay a heavy tribute and give hostages and surrender some of their best provinces,
8 the country of India and Media and Lydia. These they took from him and gave to Eumenes the king.
9 The Greeks planned to come and destroy them,
10 but this became known to them, and they sent a general against the Greeks and attacked them. Many of them were wounded and fell, and the Romans took captive their wives and children; they plundered them, conquered the land, tore down their strongholds, and enslaved them to this day.
11 The remaining kingdoms and islands, as many as ever opposed them, they destroyed and enslaved;
12 but with their friends and those who rely on them they have kept friendship. They have subdued kings far and near, and as many as have heard of their fame have feared them.
13 Those whom they wish to help and to make kings, they make kings, and those whom they wish they depose; and they have been greatly exalted.
14 Yet for all this not one of them has put on a crown or worn purple as a mark of pride,
15 but they have built for themselves a senate chamber, and every day three hundred and twenty senators constantly deliberate concerning the people, to govern them well.
16 They trust one man each year to rule over them and to control all their land; they all heed the one man, and there is no envy or jealousy among them.
17 So Judas chose Eupolemus the son of John, son of Accos, and Jason the son of Eleazar, and sent them to Rome to establish friendship and alliance,
18 and to free themselves from the yoke; for they saw that the kingdom of the Greeks was completely enslaving Israel.
19 They went to Rome, a very long journey; and they entered the senate chamber and spoke as follows:
20 “Judas, who is also called Maccabeus, and his brothers and the people of the Jews have sent us to you to establish alliance and peace with you, that we may be enrolled as your allies and friends.”
21 The proposal pleased them,
and this is a copy of the letter which they wrote in reply, on bronze tablets, and sent to Jerusalem to remain with them there as a memorial of peace and alliance:

“May all go well with the Romans and with the nation of the Jews at sea and on land for ever, and may sword and enemy be far from them.

If war comes first to Rome or to any of their allies in all their dominion,

the nation of the Jews shall act as their allies wholeheartedly, as the occasion may indicate to them.

And to the enemy who makes war they shall not give or supply grain, arms, money, or ships, as Rome has decided; and they shall keep their obligations without receiving any return.

In the same way, if war comes first to the nation of the Jews, the Romans shall willingly act as their allies, as the occasion may indicate to them.

And to the enemy allies shall be given no grain, arms, money, or ships, as Rome has decided; and they shall keep these obligations and do so without deceit.

Thus on these terms the Romans make a treaty with the Jewish people.

If after these terms are in effect both parties shall determine to add or delete anything, they shall do so at their discretion, and any addition or deletion that they may make shall be valid.

“And concerning the wrongs which King Demetrius is doing to them we have written to him as follows, ‘Why have you made your yoke heavy upon our friends and allies the Jews?

If now they appeal again for help against you, we will defend their rights and fight you on sea and on land.’”

CHAPTER 9

When Demetrius heard that Nicanor and his army had fallen in battle, he sent Bacchides and Alcimus into the land of Judah a second time, and with them the right wing of the army.
They went by the road which leads to Gilgal and encamped against Mesaloth in Arbel, and they took it and killed many people.

In the first month of the one hundred and fifty-second year they encamped against Jerusalem;

then they marched off and went to Berea with twenty thousand foot soldiers and two thousand cavalry.

Now Judas was encamped in Elasa, and with him were three thousand picked men.

When they saw the huge number of the enemy forces, they were greatly frightened, and many slipped away from the camp, until no more than eight hundred of them were left.

When Judas saw that his army had slipped away and the battle was imminent, he was crushed in spirit, for he had no time to assemble them.

He became faint, but he said to those who were left, “Let us rise and go up against our enemies. We may be able to fight them.”

But they tried to dissuade him, saying, “We are not able. Let us rather save our own lives now, and let us come back with our brethren and fight them; we are too few.”

But Judas said, “Far be it from us to do such a thing as to flee from them. If our time has come, let us die bravely for our brethren, and leave no cause to question our honor.”

Then the army of Bacchides marched out from the camp and took its stand for the encounter. The cavalry was divided into two companies, and the slingers and the archers went ahead of the army, as did all the chief warriors.

Bacchides was on the right wing. Flanked by the two companies, the phalanx advanced to the sound of the trumpets; and the men with Judas also blew their trumpets.

The earth was shaken by the noise of the armies, and the battle raged from morning till evening.

Judas saw that Bacchides and the strength of his army were on the right; then all the stouthearted men went with him,

and they crushed the right wing, and he pursued them as far as Mount Azotus.
When those on the left wing saw that the right wing was crushed, they turned and followed close behind Judas and his men.

The battle became desperate, and many on both sides were wounded and fell.

Judas also fell, and the rest fled.

Then Jonathan and Simon took Judas their brother and buried him in the tomb of their fathers at Modein,

and wept for him. And all Israel made great lamentation for him; they mourned many days and said,

“How is the mighty fallen, the savior of Israel!”

Now the rest of the acts of Judas, and his wars and the brave deeds that he did, and his greatness, have not been recorded, for they were very many.

After the death of Judas, the lawless emerged in all parts of Israel; all the doers of injustice appeared.

In those days a very great famine occurred, and the country deserted with them to the enemy.

And Bacchides chose the ungodly and put them in charge of the country.

They sought and searched for the friends of Judas, and brought them to Bacchides, and he took vengeance on them and made sport of them.

Thus there was great distress in Israel, such as had not been since the time that prophets ceased to appear among them.

Then all the friends of Judas assembled and said to Jonathan,

“Since the death of your brother Judas there has been no one like him to go against our enemies and Bacchides, and to deal with those of our nation who hate us.

So now we have chosen you today to take his place as our ruler and leader, to fight our battle.”

And Jonathan at that time accepted the leadership and took the place of Judas his brother.

When Bacchides learned of this, he tried to kill him.

But Jonathan and Simon his brother and all who were with him heard of it, and they fled into the wilderness of Tekoa and camped by the water of the pool of Asphar.
Bacchides found this out on the sabbath day, and he with all his army crossed the Jordan.

And Jonathan sent his brother as leader of the multitude and begged the Nabateans, who were his friends, for permission to store with them the great amount of baggage which they had.

But the sons of Jambri from Medeba came out and seized John and all that he had, and departed with it.

After these things it was reported to Jonathan and Simon his brother, “The sons of Jambri are celebrating a great wedding, and are conducting the bride, a daughter of one of the great nobles of Canaan, from Nadabath with a large escort.”

And they remembered the blood of John their brother, and went up and hid under cover of the mountain.

They raised their eyes and looked, and saw a tumultuous procession with much baggage; and the bridegroom came out with his friends and his brothers to meet them with tambourines and musicians and many weapons.

Then they rushed upon them from the ambush and began killing them. Many were wounded and fell, and the rest fled to the mountain; and they took all their goods.

Thus the wedding was turned into mourning and the voice of their musicians into a funeral dirge.

And when they had fully avenged the blood of their brother, they returned to the marshes of the Jordan.

When Bacchides heard of this, he came with a large force on the sabbath day to the banks of the Jordan.

And Jonathan said to those with him, “Let us rise up now and fight for our lives, for today things are not as they were before.

For look! the battle is in front of us and behind us; the water of the Jordan is on this side and on that, with marsh and thicket; there is no place to turn.

Cry out now to Heaven that you may be delivered from the hands of our enemies.”

So the battle began, and Jonathan stretched out his hand to strike Bacchides, but he eluded him and went to the rear.
48 Then Jonathan and the men with him leaped into the Jordan and swam across to the other side, and the enemy did not cross the Jordan to attack them.

49 And about one thousand of Bacchides’ men fell that day.

50 Bacchides then returned to Jerusalem and built strong cities in Judea: the fortress in Jericho, and Emmaus, and Beth-horon, and Bethel, and Timnath, and Pharathon, and Tephon, with high walls and gates and bars.

51 And he placed garrisons in them to harass Israel.

52 He also fortified the city of Beth-zur, and Gazara, and the citadel, and in them he put troops and stores of food.

53 And he took the sons of the leading men of the land as hostages and put them under guard in the citadel at Jerusalem.

54 In the one hundred and fifty-third year, in the second month, Alcimus gave orders to tear down the wall of the inner court of the sanctuary. He tore down the work of the prophets!

55 But he only began to tear it down, for at that time Alcimus was stricken and his work was hindered; his mouth was stopped and he was paralyzed, so that he could no longer say a word or give commands concerning his house.

56 And Alcimus died at that time in great agony.

57 When Bacchides saw that Alcimus was dead, he returned to the king, and the land of Judah had rest for two years.

58 Then all the lawless plotted and said, “See! Jonathan and his men are living in quiet and confidence. So now let us bring Bacchides back, and he will capture them all in one night.”

59 And they went and consulted with him.

60 He started to come with a large force, and secretly sent letters to all his allies in Judea, telling them to seize Jonathan and his men; but they were unable to do it, because their plan became known.

61 And Jonathan’s men seized about fifty of the men of the country who were leaders in this treachery, and killed them.

62 Then Jonathan with his men, and Simon, withdrew to Bethbasi in the wilderness; he rebuilt the parts of it that had been demolished, and they fortified it.
63 When Bacchides learned of this, he assembled all his forces, and sent orders to the men of Judea.  
64 Then he came and encamped against Bethbasi; he fought against it for many days and made machines of war.  
65 But Jonathan left Simon his brother in the city, while he went out into the country; and he went with only a few men.  
66 He struck down Odomera and his brothers and the sons of Phasiron in their tents.  
67 Then he began to attack and went into battle with his forces; and Simon and his men sallied out from the city and set fire to the machines of war.  
68 They fought with Bacchides, and he was crushed by them. They distressed him greatly, for his plan and his expedition had been in vain.  
69 So he was greatly enraged at the lawless men who had counseled him to come into the country, and he killed many of them. Then he decided to depart to his own land.  
70 When Jonathan learned of this, he sent ambassadors to him to make peace with him and obtain release of the captives.  
71 He agreed, and did as he said; and he swore to Jonathan that he would not try to harm him as long as he lived.  
72 He restored to him the captives whom he had formerly taken from the land of Judah; then he turned and departed to his own land, and came no more into their territory.  
73 Thus the sword ceased from Israel. And Jonathan dwelt in Michmash. And Jonathan began to judge the people, and he destroyed the ungodly out of Israel.

Chapter 10

1 In the one hundred and sixtieth year Alexander Epiphanes, the son of Antiochus, landed and occupied Ptolemais. They welcomed him, and there he began to reign.  
2 When Demetrius the king heard of it, he assembled a very large army and marched out to meet him in battle.  
3 And Demetrius sent Jonathan a letter in peaceable words to honor him;
for he said, “Let us act first to make peace with him before he makes peace with Alexander against us,
for he will remember all the wrongs which we did to him and to his brothers and his nation.”
So Demetrius gave him authority to recruit troops, to equip them with arms, and to become his ally; and he commanded that the hostages in the citadel should be released to him.
Then Jonathan came to Jerusalem and read the letter in the hearing of all the people and of the men in the citadel.
They were greatly alarmed when they heard that the king had given him authority to recruit troops.
But the men in the citadel released the hostages to Jonathan, and he returned them to their parents.
And Jonathan dwelt in Jerusalem and began to rebuild and restore the city.
He directed those who were doing the work to build the walls and encircle Mount Zion with squared stones, for better fortification; and they did so.
Then the foreigners who were in the strongholds that Bacchides had built fled;
each left his place and departed to his own land.
Only in Beth-zur did some remain who had forsaken the law and the commandments, for it served as a place of refuge.
Now Alexander the king heard of all the promises which Demetrius had sent to Jonathan, and men told him of the battles that Jonathan and his brothers had fought, of the brave deeds that they had done, and of the troubles that they had endured.
So he said, “Shall we find another such man? Come now, we will make him our friend and ally.”
And he wrote a letter and sent it to him, in the following words:
“King Alexander to his brother Jonathan, greeting.
We have heard about you, that you are a mighty warrior and worthy to be our friend.
And so we have appointed you today to be the high priest of your nation; you are to be called the king’s friend” (and he sent him a purple robe and a golden crown) “and you are to take our side and keep friendship with us.”
21 So Jonathan put on the holy garments in the seventh month of the one hundred and sixtieth year, at the feast of tabernacles, and he recruited troops and equipped them with arms in abundance.

22 When Demetrius heard of these things he was grieved and said,

23 “What is this that we have done? Alexander has gotten ahead of us in forming a friendship with the Jews to strengthen himself.

24 I also will write them words of encouragement and promise them honor and gifts, that I may have their help.”

25 So he sent a message to them in the following words: “King Demetrius to the nation of the Jews, greeting.

26 Since you have kept your agreement with us and have continued your friendship with us, and have not sided with our enemies, we have heard of it and rejoiced.

27 And now continue still to keep faith with us, and we will repay you with good for what you do for us.

28 We will grant you many immunities and give you gifts.

29 “And now I free you and exempt all the Jews from payment of tribute and salt tax and crown levies,

30 and instead of collecting the third of the grain and the half of the fruit of the trees that I should receive, I release them from this day and henceforth. I will not collect them from the land of Judah or from the three districts added to it from Samaria and Galilee, from this day and for all time.

31 And let Jerusalem and her environs, her tithes and her revenues, be holy and free from tax.

32 I release also my control of the citadel in Jerusalem and give it to the high priest, that he may station in it men of his own choice to guard it.

33 And every one of the Jews taken as a captive from the land of Judah into any part of my kingdom, I set free without payment; and let all officials cancel also the taxes on their cattle.

34 “And all the feasts and sabbaths and new moons and appointed days, and the three days before a feast and the three after a feast -- let them all be days of immunity and release for all the Jews who are in my kingdom.

35 No one shall have authority to exact anything from them or annoy any of them about any matter.
36 “Let Jews be enrolled in the king’s forces to the number of thirty thousand men, and let the maintenance be given them that is due to all the forces of the king.

37 Let some of them be stationed in the great strongholds of the king, and let some of them be put in positions of trust in the kingdom. Let their officers and leaders be of their own number, and let them live by their own laws, just as the king has commanded in the land of Judah.

38 “As for the three districts that have been added to Judea from the country of Samaria, let them be so annexed to Judea that they are considered to be under one ruler and obey no other authority but the high priest.

39 Ptolemais and the land adjoining it I have given as a gift to the sanctuary in Jerusalem, to meet the necessary expenses of the sanctuary.

40 I also grant fifteen thousand shekels of silver yearly out of the king’s revenues from appropriate places.

41 And all the additional funds which the government officials have not paid as they did in the first years, they shall give from now on for the service of the temple.

42 Moreover, the five thousand shekels of silver which my officials have received every year from the income of the services of the temple, this too is canceled, because it belongs to the priests who minister there.

43 And whoever takes refuge at the temple in Jerusalem, or in any of its precincts, because he owes money to the king or has any debt, let him be released and receive back all his property in my kingdom.

44 “Let the cost of rebuilding and restoring the structures of the sanctuary be paid from the revenues of the king.

45 And let the cost of rebuilding the walls of Jerusalem and fortifying it round about, and the cost of rebuilding the walls in Judea, also be paid from the revenues of the king.”

46 When Jonathan and the people heard these words, they did not believe or accept them, because they remembered the great wrongs which Demetrius had done in Israel and how he had greatly oppressed them.
They favored Alexander, because he had been the first to speak peaceable words to them, and they remained his allies all his days.

Now Alexander the king assembled large forces and encamped opposite Demetrius.

The two kings met in battle, and the army of Demetrius fled, and Alexander pursued him and defeated them.

He pressed the battle strongly until the sun set, and Demetrius fell on that day.

Then Alexander sent ambassadors to Ptolemy king of Egypt with the following message:

“Since I have returned to my kingdom and have taken my seat on the throne of my fathers, and established my rule -- for I crushed Demetrius and gained control of our country; I met him in battle, and he and his army were crushed by us, and we have taken our seat on the throne of his kingdom -- now therefore let us establish friendship with one another; give me now your daughter as my wife, and I will become your son-in-law, and will make gifts to you and to her in keeping with your position.”

Ptolemy the king replied and said, “Happy was the day on which you returned to the land of your fathers and took your seat on the throne of their kingdom.

And now I will do for you as you wrote, but meet me at Ptolemais, so that we may see one another, and I will become your father-in-law, as you have said.”

So Ptolemy set out from Egypt, he and Cleopatra his daughter, and came to Ptolemais in the one hundred and sixty-second year.

Alexander the king met him, and Ptolemy gave him Cleopatra his daughter in marriage, and celebrated her wedding at Ptolemais with great pomp, as kings do.

Then Alexander the king wrote to Jonathan to come to meet him.

So he went with pomp to Ptolemais and met the two kings; he gave them and their friends silver and gold and many gifts, and found favor with them.
A group of pestilent men from Israel, lawless men, gathered together against him to accuse him; but the king paid no attention to them.

The king gave orders to take off Jonathan’s garments and to clothe him in purple, and they did so.

The king also seated him at his side; and he said to his officers, “Go forth with him into the middle of the city and proclaim that no one is to bring charges against him about any matter, and let no one annoy him for any reason.”

And when his accusers saw the honor that was paid him, in accordance with the proclamation, and saw him clothed in purple, they all fled.

Thus the king honored him and enrolled him among his chief friends, and made him general and governor of the province.

And Jonathan returned to Jerusalem in peace and gladness.

In the one hundred and sixty-fifth year Demetrius the son of Demetrius came from Crete to the land of his fathers.

When Alexander the king heard of it, he was greatly grieved and returned to Antioch.

And Demetrius appointed Apollonius the governor of Coelesyria, and he assembled a large force and encamped against Jamnia. Then he sent the following message to Jonathan the high priest:

“You are the only one to rise up against us, and I have become a laughingstock and reproach because of you. Why do you assume authority against us in the hill country?

If you now have confidence in your forces, come down to the plain to meet us, and let us match strength with each other there, for I have with me the power of the cities.

Ask and learn who I am and who the others are that are helping us. Men will tell you that you cannot stand before us, for your fathers were twice put to flight in their own land.

And now you will not be able to withstand my cavalry and such an army in the plain, where there is no stone or pebble, or place to flee.”

When Jonathan heard the words of Apollonius, his spirit was aroused. He chose ten thousand men and set out from Jerusalem, and Simon his brother met him to help him.
He encamped before Joppa, but the men of the city closed its gates, for Apollonius had a garrison in Joppa.

So they fought against it, and the men of the city became afraid and opened the gates, and Jonathan gained possession of Joppa.

When Apollonius heard of it, he mustered three thousand cavalry and a large army, and went to Azotus as though he were going farther. At the same time he advanced into the plain, for he had a large troop of cavalry and put confidence in it.

Jonathan pursued him to Azotus, and the armies engaged in battle.

Now Apollonius had secretly left a thousand cavalry behind them.

Jonathan learned that there was an ambush behind him, for they surrounded his army and shot arrows at his men from early morning till late afternoon.

But his men stood fast, as Jonathan commanded, and the enemy’s horses grew tired.

Then Simon brought forward his force and engaged the phalanx in battle (for the cavalry was exhausted); they were overwhelmed by him and fled,

and the cavalry was dispersed in the plain. They fled to Azotus and entered Beth-dagon, the temple of their idol, for safety.

But Jonathan burned Azotus and the surrounding towns and plundered them; and the temple of Dagon, and those who had taken refuge in it he burned with fire.

The number of those who fell by the sword, with those burned alive, came to eight thousand men.

Then Jonathan departed from there and encamped against Askalon, and the men of the city came out to meet him with great pomp.

And Jonathan and those with him returned to Jerusalem with much booty.

When Alexander the king heard of these things, he honored Jonathan still more;

and he sent to him a golden buckle, such as it is the custom to give to the kinsmen of kings. He also gave him Ekron and all its environs as his possession.
CHAPTER 11

1 Then the king of Egypt gathered great forces, like the sand by the seashore, and many ships; and he tried to get possession of Alexander’s kingdom by trickery and add it to his own kingdom.

2 He set out for Syria with peaceable words, and the people of the cities opened their gates to him and went to meet him, for Alexander the king had commanded them to meet him, since he was Alexander’s father-in-law.

3 But when Ptolemy entered the cities he stationed forces as a garrison in each city.

4 When he approached Azotus, they showed him the temple of Dagon burned down, and Azotus and its suburbs destroyed, and the corpses lying about, and the charred bodies of those whom Jonathan had burned in the war, for they had piled them in heaps along his route.

5 They also told the king what Jonathan had done, to throw blame on him; but the king kept silent.

6 Jonathan met the king at Joppa with pomp, and they greeted one another and spent the night there.

7 And Jonathan went with the king as far as the river called Eleutherus; then he returned to Jerusalem.

8 So King Ptolemy gained control of the coastal cities as far as Seleucia by the sea, and he kept devising evil designs against Alexander.

9 He sent envoys to Demetrius the king, saying, “Come, let us make a covenant with each other, and I will give you in marriage my daughter who was Alexander’s wife, and you shall reign over your father’s kingdom.

10 For I now regret that I gave him my daughter, for he has tried to kill me.”

11 He threw blame on Alexander because he coveted his kingdom.

12 So he took his daughter away from him and gave her to Demetrius. He was estranged from Alexander, and their enmity became manifest.
Then Ptolemy entered Antioch and put on the crown of Asia. Thus he put two crowns upon his head, the crown of Egypt and that of Asia.

Now Alexander the king was in Cilicia at that time, because the people of that region were in revolt.

And Alexander heard of it and came against him in battle. Ptolemy marched out and met him with a strong force, and put him to flight.

So Alexander fled into Arabia to find protection there, and King Ptolemy was exalted.

And Zabdiel the Arab cut off the head of Alexander and sent it to Ptolemy.

But King Ptolemy died three days later, and his troops in the strongholds were killed by the inhabitants of the strongholds.

So Demetrius became king in the one hundred and sixty-seventh year.

In those days Jonathan assembled the men of Judea to attack the citadel in Jerusalem, and he built many engines of war to use against it.

But certain lawless men who hated their nation went to the king and reported to him that Jonathan was besieging the citadel.

When he heard this he was angry, and as soon as he heard it he set out and came to Ptolemais; and he wrote Jonathan not to continue the siege, but to meet him for a conference at Ptolemais as quickly as possible.

When Jonathan heard this, he gave orders to continue the siege; and he chose some of the elders of Israel and some of the priests, and put himself in danger,

for he went to the king at Ptolemais, taking silver and gold and clothing and numerous other gifts. And he won his favor.

Although certain lawless men of his nation kept making complaints against him,

the king treated him as his predecessors had treated him; he exalted him in the presence of all his friends.

He confirmed him in the high priesthood and in as many other honors as he had formerly had, and made him to be regarded as one of his chief friends.
Then Jonathan asked the king to free Judea and the three districts of Samaria from tribute, and promised him three hundred talents.

The king consented, and wrote a letter to Jonathan about all these things; its contents were as follows:

“King Demetrius to Jonathan his brother and to the nation of the Jews, greeting.

This copy of the letter which we wrote concerning you to Lasthenes our kinsman we have written to you also, so that you may know what it says.

‘King Demetrius to Lasthenes his father, greeting.

To the nation of the Jews, who are our friends and fulfil their obligations to us, we have determined to do good, because of the good will they show toward us.

We have confirmed as their possession both the territory of Judea and the three districts of Aphairema and Lydda and Rathamin; the latter, with all the region bordering them, were added to Judea from Samaria. To all those who offer sacrifice in Jerusalem, we have granted release from the royal taxes which the king formerly received from them each year, from the crops of the land and the fruit of the trees.

And the other payments henceforth due to us of the tithes, and the taxes due to us, and the salt pits and the crown taxes due to us -- from all these we shall grant them release.

And not one of these grants shall be canceled from this time forth for ever.

Now therefore take care to make a copy of this, and let it be given to Jonathan and put up in a conspicuous place on the holy mountain.’

Now when Demetrius the king saw that the land was quiet before him and that there was no opposition to him, he dismissed all his troops, each man to his own place, except the foreign troops which he had recruited from the islands of the nations. So all the troops who had served his fathers hated him.

Now Trypho had formerly been one of Alexander’s supporters. He saw that all the troops were murmuring against Demetrius.
So he went to Imalkue the Arab, who was bringing up Antiochus, the young son of Alexander,

and insistently urged him to hand Antiochus over to him, to become king in place of his father. He also reported to Imalkue what Demetrius had done and told of the hatred which the troops of Demetrius had for him; and he stayed there many days.

41 Now Jonathan sent to Demetrius the king the request that he remove the troops of the citadel from Jerusalem, and the troops in the strongholds; for they kept fighting against Israel.

And Demetrius sent this message to Jonathan, “Not only will I do these things for you and your nation, but I will confer great honor on you and your nation, if I find an opportunity.

43 Now then you will do well to send me men who will help me, for all my troops have revolted.”

44 So Jonathan sent three thousand stalwart men to him at Antioch, and when they came to the king, the king rejoiced at their arrival.

45 Then the men of the city assembled within the city, to the number of a hundred and twenty thousand, and they wanted to kill the king.

46 But the king fled into the palace. Then the men of the city seized the main streets of the city and began to fight.

47 So the king called the Jews to his aid, and they all rallied about him and then spread out through the city; and they killed on that day as many as a hundred thousand men.

48 They set fire to the city and seized much spoil on that day, and they saved the king.

49 When the men of the city saw that the Jews had gained control of the city as they pleased, their courage failed and they cried out to the king with this entreaty,

50 “Grant us peace, and make the Jews stop fighting against us and our city.”

51 And they threw down their arms and made peace. So the Jews gained glory in the eyes of the king and of all the people in his kingdom, and they returned to Jerusalem with much spoil.

52 So Demetrius the king sat on the throne of his kingdom, and the land was quiet before him.
53 But he broke his word about all that he had promised; and he
became estranged from Jonathan and did not repay the favors
which Jonathan had done him, but oppressed him greatly.
54 After this Trypho returned, and with him the young boy
Antiochus who began to reign and put on the crown.
55 All the troops that Demetrius had cast off gathered around him,
and they fought against Demetrius, and he fled and was routed.
56 And Trypho captured the elephants and gained control of
Antioch.
57 Then the young Antiochus wrote to Jonathan, saying, “I confirm
you in the high priesthood and set you over the four districts and
make you one of the friends of the king.”
58 And he sent him gold plate and a table service, and granted him
the right to drink from gold cups and dress in purple and wear a
gold buckle.
59 Simon his brother he made governor from the Ladder of Tyre to
the borders of Egypt.
60 Then Jonathan set forth and traveled beyond the river and among
the cities, and all the army of Syria gathered to him as allies.
When he came to Askalon, the people of the city met him and
paid him honor.
61 From there he departed to Gaza, but the men of Gaza shut him
out. So he besieged it and burned its suburbs with fire and
plundered them.
62 Then the people of Gaza pleaded with Jonathan, and he made
peace with them, and took the sons of their rulers as hostages
and sent them to Jerusalem. And he passed through the country
as far as Damascus.
63 Then Jonathan heard that the officers of Demetrius had come to
Kadesh in Galilee with a large army, intending to remove him
from office.
64 He went to meet them, but left his brother Simon in the
country.
65 Simon encamped before Beth-zur and fought against it for many
days and hemmed it in.
Then they asked him to grant them terms of peace, and he did so. He removed them from there, took possession of the city, and set a garrison over it.

Jonathan and his army encamped by the waters of Gennesaret. Early in the morning they marched to the plain of Hazor, and behold, the army of the foreigners met him in the plain; they had set an ambush against him in the mountains, but they themselves met him face to face.

Then the men in ambush emerged from their places and joined battle.

All the men with Jonathan fled; not one of them was left except Mattathias the son of Absalom and Judas the son of Chalphi, commanders of the forces of the army.

Jonathan rent his garments and put dust on his head, and prayed.

Then he turned back to the battle against the enemy and routed them, and they fled.

When his men who were fleeing saw this, they returned to him and joined him in the pursuit as far as Kadesh, to their camp, and there they encamped.

As many as three thousand of the foreigners fell that day. And Jonathan returned to Jerusalem.

CHAPTER 12

Now when Jonathan saw that the time was favorable for him, he chose men and sent them to Rome to confirm and renew the friendship with them.

He also sent letters to the same effect to the Spartans and to other places.

So they went to Rome and entered the senate chamber and said, “Jonathan the high priest and the Jewish nation have sent us to renew the former friendship and alliance with them.”

And the Romans gave them letters to the people in every place, asking them to provide for the envoys safe conduct to the land of Judah.
This is a copy of the letter which Jonathan wrote to the Spartans:

“Jonathan the high priest, the senate of the nation, the priests, and the rest of the Jewish people to their brethren the Spartans, greeting.

Already in time past a letter was sent to Onias the high priest from Arius, who was king among you, stating that you are our brethren, as the appended copy shows.

Onias welcomed the envoy with honor, and received the letter, which contained a clear declaration of alliance and friendship.

Therefore, though we have no need of these things, since we have as encouragement the holy books which are in our hands, we have undertaken to send to renew our brotherhood and friendship with you, so that we may not become estranged from you, for considerable time has passed since you sent your letter to us.

We therefore remember you constantly on every occasion, both in our feasts and on other appropriate days, at the sacrifices which we offer and in our prayers, as it is right and proper to remember brethren.

And we rejoice in your glory.

But as for ourselves, many afflictions and many wars have encircled us; the kings round about us have waged war against us.

We were unwilling to annoy you and our other allies and friends with these wars,

for we have the help which comes from Heaven for our aid; and we were delivered from our enemies and our enemies were humbled.

We therefore have chosen Numenius the son of Antiochus and Antipater the son of Jason, and have sent them to Rome to renew our former friendship and alliance with them.

We have commanded them to go also to you and greet you and deliver to you this letter from us concerning the renewal of our brotherhood.

And now please send us a reply to this.”

This is a copy of the letter which they sent to Onias:
“Arius, king of the Spartans, to Onias the high priest, greeting.

It has been found in writing concerning the Spartans and the Jews that they are brethren and are of the family of Abraham.

And now that we have learned this, please write us concerning your welfare;

we on our part write to you that your cattle and your property belong to us, and ours belong to you. We therefore command that our envoys report to you accordingly.”

Now Jonathan heard that the commanders of Demetrius had returned, with a larger force than before, to wage war against him.

So he marched away from Jerusalem and met them in the region of Hamath, for he gave them no opportunity to invade his own country.

He sent spies to their camp, and they returned and reported to him that the enemy were being drawn up in formation to fall upon the Jews by night.

So when the sun set, Jonathan commanded his men to be alert and to keep their arms at hand so as to be ready all night for battle, and he stationed outposts around the camp.

When the enemy heard that Jonathan and his men were prepared for battle, they were afraid and were terrified at heart; so they kindled fires in their camp and withdrew.

But Jonathan and his men did not know it until morning, for they saw the fires burning.

Then Jonathan pursued them, but he did not overtake them, for they had crossed the Eletherus river.

So Jonathan turned aside against the Arabs who are called Zabadeans, and he crushed them and plundered them.

Then he broke camp and went to Damascus, and marched through all that region.

Simon also went forth and marched through the country as far as Askalon and the neighboring strongholds. He turned aside to Joppa and took it by surprise,

for he had heard that they were ready to hand over the stronghold to the men whom Demetrius had sent. And he stationed a garrison there to guard it.
When Jonathan returned he convened the elders of the people and planned with them to build strongholds in Judea,
to build the walls of Jerusalem still higher, and to erect a high barrier between the citadel and the city to separate it from the city, in order to isolate it so that its garrison could neither buy nor sell.

So they gathered together to build up the city; part of the wall on the valley to the east had fallen, and he repaired the section called Chaphenatha.

And Simon built Adida in the Shephelah; he fortified it and installed gates with bolts.

Then Trypho attempted to become king in Asia and put on the crown, and to raise his hand against Antiochus the king.

He feared that Jonathan might not permit him to do so, but might make war on him, so he kept seeking to seize and kill him, and he marched forth and came to Beth-shan.

Jonathan went out to meet him with forty thousand picked fighting men, and he came to Beth-shan.

When Trypho saw that he had come with a large army, he was afraid to raise his hand against him.

So he received him with honor and commended him to all his friends, and he gave him gifts and commanded his friends and his troops to obey him as they would himself.

Then he said to Jonathan, “Why have you wearied all these people when we are not at war?

Dismiss them now to their homes and choose for yourself a few men to stay with you, and come with me to Ptolemais. I will hand it over to you as well as the other strongholds and the remaining troops and all the officials, and will turn round and go home. For that is why I am here.”

Jonathan trusted him and did as he said; he sent away the troops, and they returned to the land of Judah.

He kept with himself three thousand men, two thousand of whom he left in Galilee, while a thousand accompanied him.

But when Jonathan entered Ptolemais, the men of Ptolemais closed the gates and seized him, and all who had entered with him they killed with the sword.
Then Trypho sent troops and cavalry into Galilee and the Great Plain to destroy all Jonathan’s soldiers.

But they realized that Jonathan had been seized and had perished along with his men, and they encouraged one another and kept marching in close formation, ready for battle.

When their pursuers saw that they would fight for their lives, they turned back.

So they all reached the land of Judah safely, and they mourned for Jonathan and his companions and were in great fear; and all Israel mourned deeply.

And all the nations round about them tried to destroy them, for they said, “They have no leader or helper. Now therefore let us make war on them and blot out the memory of them from among men.”

CHAPTER 13

Simon heard that Trypho had assembled a large army to invade the land of Judah and destroy it,

and he saw that the people were trembling and fearful. So he went up to Jerusalem, and gathering the people together he encouraged them, saying to them, “You yourselves know what great things I and my brothers and the house of my father have done for the laws and the sanctuary; you know also the wars and the difficulties which we have seen.

By reason of this all my brothers have perished for the sake of Israel, and I alone am left.

And now, far be it from me to spare my life in any time of distress, for I am not better than my brothers.

But I will avenge my nation and the sanctuary and your wives and children, for all the nations have gathered together out of hatred to destroy us.”

The spirit of the people was rekindled when they heard these words,

and they answered in a loud voice, “You are our leader in place of Judas and Jonathan your brother.

Fight our battles, and all that you say to us we will do.”

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10 So he assembled all the warriors and hastened to complete the walls of Jerusalem, and he fortified it on every side.
11 He sent Jonathan the son of Absalom to Joppa, and with him a considerable army; he drove out its occupants and remained there.
12 Then Trypho departed from Ptolemais with a large army to invade the land of Judah, and Jonathan was with him under guard.
13 And Simon encamped in Adida, facing the plain.
14 Trypho learned that Simon had risen up in place of Jonathan his brother, and that he was about to join battle with him, so he sent envoys to him and said,
15 “It is for the money that Jonathan your brother owed the royal treasury, in connection with the offices he held, that we are detaining him.
16 Send now a hundred talents of silver and two of his sons as hostages, so that when released he will not revolt against us, and we will release him.”
17 Simon knew that they were speaking deceitfully to him, but he sent to get the money and the sons, lest he arouse great hostility among the people, who might say,
18 “Because Simon did not send him the money and the sons, he perished.”
19 So he sent the sons and the hundred talents, but Trypho broke his word and did not release Jonathan.
20 After this Trypho came to invade the country and destroy it, and he circled around by the way to Adora. But Simon and his army kept marching along opposite him to every place he went.
21 Now the men in the citadel kept sending envoys to Trypho urging him to come to them by way of the wilderness and to send them food.
22 So Trypho got all his cavalry ready to go, but that night a very heavy snow fell, and he did not go because of the snow. He marched off and went into the land of Gilead.
23 When he approached Baskama, he killed Jonathan, and he was buried there.
24 Then Trypho turned back and departed to his own land.
25 And Simon sent and took the bones of Jonathan his brother, and buried him in Modein, the city of his fathers.
26 All Israel bewailed him with great lamentation, and mourned for him many days.
27 And Simon built a monument over the tomb of his father and his brothers; he made it high that it might be seen, with polished stone at the front and back.
28 He also erected seven pyramids, opposite one another, for his father and mother and four brothers.
29 And for the pyramids he devised an elaborate setting, erecting about them great columns, and upon the columns he put suits of armor for a permanent memorial, and beside the suits of armor carved ships, so that they could be seen by all who sail the sea.
30 This is the tomb which he built in Modein; it remains to this day.
31 Trypho dealt treacherously with the young king Antiochus; he killed him
32 and became king in his place, putting on the crown of Asia; and he brought great calamity upon the land.
33 But Simon built up the strongholds of Judea and walled them all around, with high towers and great walls and gates and bolts, and he stored food in the strongholds.
34 Simon also chose men and sent them to Demetrius the king with a request to grant relief to the country, for all that Trypho did was to plunder.
35 Demetrius the king sent him a favorable reply to this request, and wrote him a letter as follows,
36 “King Demetrius to Simon, the high priest and friend of kings, and to the elders and nation of the Jews, greeting.
37 We have received the gold crown and the palm branch which you sent, and we are ready to make a general peace with you and to write to our officials to grant you release from tribute.
38 All the grants that we have made to you remain valid, and let the strongholds that you have built be your possession.
39 We pardon any errors and offenses committed to this day, and cancel the crown tax which you owe; and whatever other tax has been collected in Jerusalem shall be collected no longer.
40 And if any of you are qualified to be enrolled in our bodyguard, let them be enrolled, and let there be peace between us.”

41 In the one hundred and seventieth year the yoke of the Gentiles was removed from Israel,

42 and the people began to write in their documents and contracts, “In the first year of Simon the great high priest and commander and leader of the Jews.”

43 In those days Simon encamped against Gazara and surrounded it with troops. He made a siege engine, brought it up to the city, and battered and captured one tower.

44 The men in the siege engine leaped out into the city, and a great tumult arose in the city.

45 The men in the city, with their wives and children, went up on the wall with their clothes rent, and they cried out with a loud voice, asking Simon to make peace with them;

46 they said, “Do not treat us according to our wicked acts but according to your mercy.”

47 So Simon reached an agreement with them and stopped fighting against them. But he expelled them from the city and cleansed the houses in which the idols were, and then entered it with hymns and praise.

48 He cast out of it all uncleanness, and settled in it men who observed the law. He also strengthened its fortifications and built in it a house for himself.

49 The men in the citadel at Jerusalem were prevented from going out to the country and back to buy and sell. So they were very hungry, and many of them perished from famine.

50 Then they cried to Simon to make peace with them, and he did so. But he expelled them from there and cleansed the citadel from its pollutions.

51 On the twenty-third day of the second month, in the one hundred and seventy-first year, the Jews entered it with praise and palm branches, and with harps and cymbals and stringed instruments, and with hymns and songs, because a great enemy had been crushed and removed from Israel.
52 And Simon decreed that every year they should celebrate this day with rejoicing. He strengthened the fortifications of the temple hill alongside the citadel, and he and his men dwelt there.
53 And Simon saw that John his son had reached manhood, so he made him commander of all the forces, and he dwelt in Gazara.

CHAPTER 14

1 In the one hundred and seventy-second year Demetrius the king assembled his forces and marched into Media to secure help, so that he could make war against Trypho.
2 When Arsaces the king of Persia and Media heard that Demetrius had invaded his territory, he sent one of his commanders to take him alive.
3 And he went and defeated the army of Demetrius, and seized him and took him to Arsaces, who put him under guard.
4 The land had rest all the days of Simon. He sought the good of his nation; his rule was pleasing to them, as was the honor shown him, all his days.
5 To crown all his honors he took Joppa for a harbor, and opened a way to the isles of the sea.
6 He extended the borders of his nation, and gained full control of the country.
7 He gathered a host of captives; he ruled over Gazara and Bethzur and the citadel, and he removed its uncleanness from it; and there was none to oppose him.
8 They tilled their land in peace; the ground gave its increase, and the trees of the plains their fruit.
9 Old men sat in the streets; they all talked together of good things; and the youths donned the glories and garments of war.
10 He supplied the cities with food, and furnished them with the means of defense, till his renown spread to the ends of the earth.
11 He established peace in the land, and Israel rejoiced with great joy.
12 Each man sat under his vine and his fig tree, and there was none to make them afraid.
No one was left in the land to fight them, and the kings were crushed in those days.

He strengthened all the humble of his people; he sought out the law, and did away with every lawless and wicked man.

He made the sanctuary glorious, and added to the vessels of the sanctuary.

It was heard in Rome, and as far away as Sparta, that Jonathan had died, and they were deeply grieved.

When they heard that Simon his brother had become high priest in his place, and that he was ruling over the country and the cities in it,

they wrote to him on bronze tablets to renew with him the friendship and alliance which they had established with Judas and Jonathan his brothers.

And these were read before the assembly in Jerusalem.

This is a copy of the letter which the Spartans sent: “The rulers and the city of the Spartans to Simon the high priest and to the elders and the priests and the rest of the Jewish people, our brethren, greeting.

The envoys who were sent to our people have told us about your glory and honor, and we rejoiced at their coming.

And what they said we have recorded in our public decrees, as follows, ‘Numenius the son of Antiochus and Antipater the son of Jason, envoys of the Jews, have come to us to renew their friendship with us.

It has pleased our people to receive these men with honor and to put a copy of their words in the public archives, so that the people of the Spartans may have a record of them. And they have sent a copy of this to Simon the high priest.’”

After this Simon sent Numenius to Rome with a large gold shield weighing a thousand minas, to confirm the alliance with the Romans.

When the people heard these things they said, “How shall we thank Simon and his sons?

For he and his brothers and the house of his father have stood firm; they have fought and repulsed Israel’s enemies and established its freedom.”
27 So they made a record on bronze tablets and put it upon pillars on Mount Zion. This is a copy of what they wrote: “On the eighteenth day of Elul, in the one hundred and seventy-second year, which is the third year of Simon the great high priest,

28 in Asaramel, in the great assembly of the priests and the people and the rulers of the nation and the elders of the country, the following was proclaimed to us:

29 “Since wars often occurred in the country, Simon the son of Mattathias, a priest of the sons of Joarib, and his brothers, exposed themselves to danger and resisted the enemies of their nation, in order that their sanctuary and the law might be preserved; and they brought great glory to their nation.

30 Jonathan rallied the nation, and became their high priest, and was gathered to his people.

31 And when their enemies decided to invade their country and lay hands on their sanctuary,

32 then Simon rose up and fought for his nation. He spent great sums of his own money; he armed the men of his nation’s forces and paid them wages.

33 He fortified the cities of Judea, and Beth-zur on the borders of Judea, where formerly the arms of the enemy had been stored, and he placed there a garrison of Jews.

34 He also fortified Joppa, which is by the sea, and Gazara, which is on the borders of Azotus, where the enemy formerly dwelt. He settled Jews there, and provided in those cities whatever was necessary for their restoration.

35 “The people saw Simon’s faithfulness and the glory which he had resolved to win for his nation, and they made him their leader and high priest, because he had done all these things and because of the justice and loyalty which he had maintained toward his nation. He sought in every way to exalt his people.

36 And in his days things prospered in his hands, so that the Gentiles were put out of the country, as were also the men in the city of David in Jerusalem, who had built themselves a citadel from which they used to sally forth and defile the environs of the sanctuary and do great damage to its purity.
37 He settled Jews in it, and fortified it for the safety of the country and of the city, and built the walls of Jerusalem higher.
38 “In view of these things King Demetrius confirmed him in the high priesthood,
39 and he made him one of the king’s friends and paid him high honors.
40 For he had heard that the Jews were addressed by the Romans as friends and allies and brethren, and that the Romans had received the envoys of Simon with honor.
41 “And the Jews and their priests decided that Simon should be their leader and high priest for ever, until a trustworthy prophet should arise,
42 and that he should be governor over them and that he should take charge of the sanctuary and appoint men over its tasks and over the country and the weapons and the strongholds, and that he should take charge of the sanctuary,
43 and that he should be obeyed by all, and that all contracts in the country should be written in his name, and that he should be clothed in purple and wear gold.
44 “And none of the people or priests shall be permitted to nullify any of these decisions or to oppose what he says, or to convene an assembly in the country without his permission, or to be clothed in purple or put on a gold buckle.
45 Whoever acts contrary to these decisions or nullifies any of them shall be liable to punishment."
46 And all the people agreed to grant Simon the right to act in accord with these decisions.
47 So Simon accepted and agreed to be high priest, to be commander and ethnarch of the Jews and priests, and to be protector of them all.
48 And they gave orders to inscribe this decree upon bronze tablets, to put them up in a conspicuous place in the precincts of the sanctuary,
49 and to deposit copies of them in the treasury, so that Simon and his sons might have them.
CHAPTER 15

1 Antiochus, the son of Demetrius the king, sent a letter from the islands of the sea to Simon, the priest and ethnarch of the Jews, and to all the nation;
2 its contents were as follows: “King Antiochus to Simon the high priest and ethnarch and to the nation of the Jews, greeting.
3 Whereas certain pestilent men have gained control of the kingdom of our fathers, and I intend to lay claim to the kingdom so that I may restore it as it formerly was, and have recruited a host of mercenary troops and have equipped warships,
4 and intend to make a landing in the country so that I may proceed against those who have destroyed our country and those who have devastated many cities in my kingdom,
5 now therefore I confirm to you all the tax remissions that the kings before me have granted you, and release from all the other payments from which they have released you.
6 I permit you to mint your own coinage as money for your country,
7 and I grant freedom to Jerusalem and the sanctuary. All the weapons which you have prepared and the strongholds which you have built and now hold shall remain yours.
8 Every debt you owe to the royal treasury and any such future debts shall be canceled for you from henceforth and for all time.
9 When we gain control of our kingdom, we will bestow great honor upon you and your nation and the temple, so that your glory will become manifest in all the earth.”
10 In the one hundred and seventy-fourth year Antiochus set out and invaded the land of his fathers. All the troops rallied to him, so that there were few with Trypho.
11 Antiochus pursued him, and he came in his flight to Dor, which is by the sea;
12 for he knew that troubles had converged upon him, and his troops had deserted him.
13 So Antiochus encamped against Dor, and with him were a hundred and twenty thousand warriors and eight thousand cavalry.
14 He surrounded the city, and the ships joined battle from the sea; he pressed the city hard from land and sea, and permitted no one to leave or enter it.
15 Then Numenius and his companions arrived from Rome, with letters to the kings and countries, in which the following was written:
16 “Lucius, consul of the Romans, to King Ptolemy, greeting.
17 The envoys of the Jews have come to us as our friends and allies to renew our ancient friendship and alliance. They had been sent by Simon the high priest and by the people of the Jews,
18 and have brought a gold shield weighing a thousand minas.
19 We therefore have decided to write to the kings and countries that they should not seek their harm or make war against them and their cities and their country, or make alliance with those who war against them.
20 And it has seemed good to us to accept the shield from them.
21 Therefore if any pestilent men have fled to you from their country, hand them over to Simon the high priest, that he may punish them according to their law.”
22 The consul wrote the same thing to Demetrius the king and to Attalus and Ariarathes and Arsaces,
23 and to all the countries, and to Sampsames, and to the Spartans, and to Delos, and to Myndos, and to Sicyon, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodes, and to Phaselis, and to Cos, and to Side, and to Aradus and Gortyna and Cnidus and Cyprus and Cyrene.
24 They also sent a copy of these things to Simon the high priest.
25 Antiochus the king besieged Dor anew, continually throwing his forces against it and making engines of war; and he shut Trypho up and kept him from going out or in.
26 And Simon sent to Antiochus two thousand picked men, to fight for him, and silver and gold and much military equipment.
27 But he refused to receive them, and he broke all the agreements he formerly had made with Simon, and became estranged from him.
28 He sent to him Athenobius, one of his friends, to confer with him, saying, “You hold control of Joppa and Gazara and the citadel in Jerusalem; they are cities of my kingdom.
29 You have devastated their territory, you have done great damage in the land, and you have taken possession of many places in my kingdom.
30 Now then, hand over the cities which you have seized and the tribute money of the places which you have conquered outside the borders of Judea;
31 or else give me for them five hundred talents of silver, and for the destruction that you have caused and the tribute money of the cities, five hundred talents more. Otherwise we will come and conquer you.”
32 So Athenobius the friend of the king came to Jerusalem, and when he saw the splendor of Simon, and the sideboard with its gold and silver plate, and his great magnificence, he was amazed. He reported to him the words of the king,
33 but Simon gave him this reply: “We have neither taken foreign land nor seized foreign property, but only the inheritance of our fathers, which at one time had been unjustly taken by our enemies.
34 Now that we have the opportunity, we are firmly holding the inheritance of our fathers.
35 As for Joppa and Gazara, which you demand, they were causing great damage among the people and to our land; for them we will give you a hundred talents.” Athenobius did not answer him a word,
36 but returned in wrath to the king and reported to him these words and the splendor of Simon and all that he had seen. And the king was greatly angered.
37 Now Trypho embarked on a ship and escaped to Orthosia.
38 Then the king made Cendebeus commander-in-chief of the coastal country, and gave him troops of infantry and cavalry.
He commanded him to encamp against Judea, and commanded him to build up Kedron and fortify its gates, and to make war on the people; but the king pursued Trypho.

So Cendebeus came to Jamnia and began to provoke the people and invade Judea and take the people captive and kill them.

He built up Kedron and stationed there horsemen and troops, so that they might go out and make raids along the highways of Judea, as the king had ordered him.

CHAPTER 16

John went up from Gazara and reported to Simon his father what Cendebeus had done.

And Simon called in his two older sons Judas and John, and said to them: “I and my brothers and the house of my father have fought the wars of Israel from our youth until this day, and things have prospered in our hands so that we have delivered Israel many times.

But now I have grown old, and you by His mercy are mature in years. Take my place and my brother’s, and go out and fight for our nation, and may the help which comes from Heaven be with you.”

So John chose out of the country twenty thousand warriors and horsemen, and they marched against Cendebeus and camped for the night in Modein.

Early in the morning they arose and marched into the plain, and behold, a large force of infantry and horsemen was coming to meet them; and a stream lay between them.

Then he and his army lined up against them. And he saw that the soldiers were afraid to cross the stream, so he crossed over first; and when his men saw him, they crossed over after him.

Then he divided the army and placed the horsemen in the midst of the infantry, for the cavalry of the enemy were very numerous.

And they sounded the trumpets, and Cendebeus and his army were put to flight, and many of them were wounded and fell; the rest fled into the stronghold.
9 At that time Judas the brother of John was wounded, but John pursued them until Cendebeus reached Kedron, which he had built.
10 They also fled into the towers that were in the fields of Azotus, and John burned it with fire, and about two thousand of them fell. And he returned to Judea safely.
11 Now Ptolemy the son of Abubus had been appointed governor over the plain of Jericho, and he had much silver and gold,
12 for he was son-in-law of the high priest.
13 His heart was lifted up; he determined to get control of the country, and made treacherous plans against Simon and his sons, to do away with them.
14 Now Simon was visiting the cities of the country and attending to their needs, and he went down to Jericho with Mattathias and Judas his sons, in the one hundred and seventy-seventh year, in the eleventh month, which is the month of Shebat.
15 The son of Abubus received them treacherously in the little stronghold called Dok, which he had built; he gave them a great banquet, and hid men there.
16 When Simon and his sons were drunk, Ptolemy and his men rose up, took their weapons, and rushed in against Simon in the banquet hall, and they killed him and his two sons and some of his servants.
17 So he committed an act of great treachery and returned evil for good.
18 Then Ptolemy wrote a report about these things and sent it to the king, asking him to send troops to aid him and to turn over to him the cities and the country.
19 He sent other men to Gazara to do away with John; he sent letters to the captains asking them to come to him so that he might give them silver and gold and gifts;
20 and he sent other men to take possession of Jerusalem and the temple hill.
21 But some one ran ahead and reported to John at Gazara that his father and brothers had perished, and that “he has sent men to kill you also.”
22 When he heard this, he was greatly shocked; and he seized the men who came to destroy him and killed them, for he had found out that they were seeking to destroy him.

23 The rest of the acts of John and his wars and the brave deeds which he did, and the building of the walls which he built, and his achievements,

24 behold, they are written in the chronicles of his high priesthood, from the time that he became high priest after his father.
THE SECOND BOOK OF MACCABEES
Revised Standard Version

CHAPTER 1

1 The Jewish brethren in Jerusalem and those in the land of Judea,
To their Jewish brethren in Egypt, Greeting, and good peace.
2 May God do good to you, and may he remember his covenant
with Abraham and Isaac and Jacob, his faithful servants.
3 May he give you all a heart to worship him and to do his will
with a strong heart and a willing spirit.
4 May he open your heart to his law and his commandments, and
may he bring peace.
5 May he hear your prayers and be reconciled to you, and may he
not forsake you in time of evil.
6 We are now praying for you here.
7 In the reign of Demetrius, in the one hundred and sixty-ninth
year, we Jews wrote to you, in the critical distress which came
upon us in those years after Jason and his company revolted from
the holy land and the kingdom
8 and burned the gate and shed innocent blood. We besought the
Lord and we were heard, and we offered sacrifice and cereal
offering, and we lighted the lamps and we set out the loaves.
9 And now see that you keep the feast of booths in the month of
Chislev, in the one hundred and eighty-eighth year.
10 Those in Jerusalem and those in Judea and the senate and Judas,
To Aristobulus, who is of the family of the anointed priests,
teacher of Ptolemy the king, and to the Jews in Egypt, Greeting,
and good health.
11 Having been saved by God out of grave dangers we thank him
greatly for taking our side against the king.
12 For he drove out those who fought against the holy city.
13 For when the leader reached Persia with a force that seemed irresistible, they were cut to pieces in the temple of Nanea by a deception employed by the priests of Nanea.
14 For under pretext of intending to marry her, Antiochus came to the place together with his friends, to secure most of its treasures as a dowry.
15 When the priests of the temple of Nanea had set out the treasures and Antiochus had come with a few men inside the wall of the sacred precinct, they closed the temple as soon as he entered it.
16 Opening the secret door in the ceiling, they threw stones and struck down the leader and his men, and dismembered them and cut off their heads and threw them to the people outside.
17 Blessed in every way be our God, who has brought judgment upon those who have behaved impiously.
18 Since on the twenty-fifth day of Chislev we shall celebrate the purification of the temple, we thought it necessary to notify you, in order that you also may celebrate the feast of booths and the feast of the fire given when Nehemiah, who built the temple and the altar, offered sacrifices.
19 For when our fathers were being led captive to Persia, the pious priests of that time took some of the fire of the altar and secretly hid it in the hollow of a dry cistern, where they took such precautions that the place was unknown to any one.
20 But after many years had passed, when it pleased God, Nehemiah, having been commissioned by the king of Persia, sent the descendants of the priests who had hidden the fire to get it. And when they reported to us that they had not found fire but thick liquid, he ordered them to dip it out and bring it.
21 And when the materials for the sacrifices were presented, Nehemiah ordered the priests to sprinkle the liquid on the wood and what was laid upon it.
22 When this was done and some time had passed and the sun, which had been clouded over, shone out, a great fire blazed up, so that all marveled.
23 And while the sacrifice was being consumed, the priests offered prayer -- the priests and every one. Jonathan led, and the rest responded, as did Nehemiah.
24 The prayer was to this effect: “O Lord, Lord God, Creator of all things, who art awe-inspiring and strong and just and merciful, who alone art King and art kind,
25 who alone art bountiful, who alone art just and almighty and eternal, who dost rescue Israel from every evil, who didst choose the fathers and consecrate them,
26 accept this sacrifice on behalf of all thy people Israel and preserve thy portion and make it holy.
27 Gather together our scattered people, set free those who are slaves among the Gentiles, look upon those who are rejected and despised, and let the Gentiles know that thou art our God.
28 Afflict those who oppress and are insolent with pride.
29 Plant thy people in thy holy place, as Moses said.”
30 Then the priests sang the hymns.
31 And when the materials of the sacrifice were consumed, Nehemiah ordered that the liquid that was left should be poured upon large stones.
32 When this was done, a flame blazed up; but when the light from the altar shone back, it went out.
33 When this matter became known, and it was reported to the king of the Persians that, in the place where the exiled priests had hidden the fire, the liquid had appeared with which Nehemiah and his associates had burned the materials of the sacrifice,
34 the king investigated the matter, and enclosed the place and made it sacred.
35 And with those persons whom the king favored he exchanged many excellent gifts.
36 Nehemiah and his associates called this “nephthar,” which means purification, but by most people it is called naphtha.

CHAPTER 2

1 One finds in the records that Jeremiah the prophet ordered those who were being deported to take some of the fire, as has been told,
2 and that the prophet after giving them the law instructed those who were being deported not to forget the commandments of the
Lord, nor to be led astray in their thoughts upon seeing the gold and silver statues and their adornment.

3 And with other similar words he exhorted them that the law should not depart from their hearts.

4 It was also in the writing that the prophet, having received an oracle, ordered that the tent and the ark should follow with him, and that he went out to the mountain where Moses had gone up and had seen the inheritance of God.

5 And Jeremiah came and found a cave, and he brought there the tent and the ark and the altar of incense, and he sealed up the entrance.

6 Some of those who followed him came up to mark the way, but could not find it.

7 When Jeremiah learned of it, he rebuked them and declared: “The place shall be unknown until God gathers his people together again and shows his mercy.

8 And then the Lord will disclose these things, and the glory of the Lord and the cloud will appear, as they were shown in the case of Moses, and as Solomon asked that the place should be specially consecrated.”

9 It was also made clear that being possessed of wisdom Solomon offered sacrifice for the dedication and completion of the temple.

10 Just as Moses prayed to the Lord, and fire came down from heaven and devoured the sacrifices, so also Solomon prayed, and the fire came down and consumed the whole burnt offerings.

11 And Moses said, “They were consumed because the sin offering had not been eaten.”

12 Likewise Solomon also kept the eight days.

13 The same things are reported in the records and in the memoirs of Nehemiah, and also that he founded a library and collected the books about the kings and prophets, and the writings of David, and letters of kings about votive offerings.

14 In the same way Judas also collected all the books that had been lost on account of the war which had come upon us, and they are in our possession.

15 So if you have need of them, send people to get them for you.
Since, therefore, we are about to celebrate the purification, we write to you. Will you therefore please keep the days?

It is God who has saved all his people, and has returned the inheritance to all, and the kingship and priesthood and consecration,
as he promised through the law. For we have hope in God that he will soon have mercy upon us and will gather us from everywhere under heaven into his holy place, for he has rescued us from great evils and has purified the place.
The story of Judas Maccabeus and his brothers, and the purification of the great temple, and the dedication of the altar,
and further the wars against Antiochus Epiphanes and his son Eupator,
and the appearances which came from heaven to those who strove zealously on behalf of Judaism, so that though few in number they seized the whole land and pursued the barbarian hordes,
and recovered the temple famous throughout the world and freed the city and restored the laws that were about to be abolished, while the Lord with great kindness became gracious to them --
al this, which has been set forth by Jason of Cyrene in five volumes, we shall attempt to condense into a single book.
For considering the flood of numbers involved and the difficulty there is for those who wish to enter upon the narratives of history because of the mass of material,
we have aimed to please those who wish to read, to make it easy for those who are inclined to memorize, and to profit all readers.
For us who have undertaken the toil of abbreviating, it is no light matter but calls for sweat and loss of sleep,
just as it is not easy for one who prepares a banquet and seeks the benefit of others. However, to secure the gratitude of many we will gladly endure the uncomfortable toil,
leaving the responsibility for exact details to the compiler, while devoting our effort to arriving at the outlines of the condensation.
29 For as the master builder of a new house must be concerned with the whole construction, while the one who undertakes its painting and decoration has to consider only what is suitable for its adornment, such in my judgment is the case with us.
30 It is the duty of the original historian to occupy the ground and to discuss matters from every side and to take trouble with details, but the one who recasts the narrative should be allowed to strive for brevity of expression and to forego exhaustive treatment.
32 At this point therefore let us begin our narrative, adding only so much to what has already been said; for it is foolish to lengthen the preface while cutting short the history itself.

CHAPTER 3

1 While the holy city was inhabited in unbroken peace and the laws were very well observed because of the piety of the high priest Onias and his hatred of wickedness,
2 it came about that the kings themselves honored the place and glorified the temple with the finest presents,
3 so that even Seleucus, the king of Asia, defrayed from his own revenues all the expenses connected with the service of the sacrifices.
4 But a man named Simon, of the tribe of Benjamin, who had been made captain of the temple, had a disagreement with the high priest about the administration of the city market;
5 and when he could not prevail over Onias he went to Apollonius of Tarsus, who at that time was governor of Coelesyria and Phoenicia.
6 He reported to him that the treasury in Jerusalem was full of untold sums of money, so that the amount of the funds could not be reckoned, and that they did not belong to the account of the sacrifices, but that it was possible for them to fall under the control of the king.
7 When Apollonius met the king, he told him of the money about which he had been informed. The king chose Heliodorus, who was in charge of his affairs, and sent him with commands to effect the removal of the aforesaid money.
Heliodorus at once set out on his journey, ostensibly to make a
tour of inspection of the cities of Coelesyria and Phoenicia, but
in fact to carry out the king’s purpose.

When he had arrived at Jerusalem and had been kindly welcomed
by the high priest of the city, he told about the disclosure that had
been made and stated why he had come, and he inquired whether
this really was the situation.

The high priest explained that there were some deposits belonging
to widows and orphans,
and also some money of Hyrcanus, son of Tobias, a man of very
prominent position, and that it totaled in all four hundred talents
of silver and two hundred of gold. To such an extent the impious
Simon had misrepresented the facts.

And he said that it was utterly impossible that wrong should
be done to those people who had trusted in the holiness of the
place and in the sanctity and inviolability of the temple which is
honored throughout the whole world.

But Heliodorus, because of the king’s commands which he had,
said that this money must in any case be confiscated for the
king’s treasury.

So he set a day and went in to direct the inspection of these
funds. There was no little distress throughout the whole city.
The priests prostrated themselves before the altar in their priestly
garments and called toward heaven upon him who had given the
law about deposits, that he should keep them safe for those who
had deposited them.

To see the appearance of the high priest was to be wounded
at heart, for his face and the change in his color disclosed the
anguish of his soul.

For terror and bodily trembling had come over the man, which
plainly showed to those who looked at him the pain lodged in his
heart.

People also hurried out of their houses in crowds to make a
general supplication because the holy place was about to be
brought into contempt.

Women, girded with sackcloth under their breasts, thronged the
streets. Some of the maidens who were kept indoors ran together
to the gates, and some to the walls, while others peered out of the windows.

20 And holding up their hands to heaven, they all made entreaty.

21 There was something pitiable in the prostration of the whole populace and the anxiety of the high priest in his great anguish.

22 While they were calling upon the Almighty Lord that he would keep what had been entrusted safe and secure for those who had entrusted it,

23 Heliodorus went on with what had been decided.

24 But when he arrived at the treasury with his bodyguard, then and there the Sovereign of spirits and of all authority caused so great a manifestation that all who had been so bold as to accompany him were astounded by the power of God, and became faint with terror.

25 For there appeared to them a magnificently caparisoned horse, with a rider of frightening mien, and it rushed furiously at Heliodorus and struck at him with its front hoofs. Its rider was seen to have armor and weapons of gold.

26 Two young men also appeared to him, remarkably strong, gloriously beautiful and splendidly dressed, who stood on each side of him and scourged him continuously, inflicting many blows on him.

27 When he suddenly fell to the ground and deep darkness came over him, his men took him up and put him on a stretcher

28 and carried him away, this man who had just entered the aforesaid treasury with a great retinue and all his bodyguard but was now unable to help himself; and they recognized clearly the sovereign power of God.

29 While he lay prostrate, speechless because of the divine intervention and deprived of any hope of recovery,

30 they praised the Lord who had acted marvelously for his own place. And the temple, which a little while before was full of fear and disturbance, was filled with joy and gladness, now that the Almighty Lord had appeared.

31 Quickly some of Heliodorus’ friends asked Onias to call upon the Most High and to grant life to one who was lying quite at his last breath.
32 And the high priest, fearing that the king might get the notion that some foul play had been perpetrated by the Jews with regard to Heliodorus, offered sacrifice for the man's recovery.

33 While the high priest was making the offering of atonement, the same young men appeared again to Heliodorus dressed in the same clothing, and they stood and said, “Be very grateful to Onias the high priest, since for his sake the Lord has granted you your life.

34 And see that you, who have been scourged by heaven, report to all men the majestic power of God.” Having said this they vanished.

35 Then Heliodorus offered sacrifice to the Lord and made very great vows to the Savior of his life, and having bidden Onias farewell, he marched off with his forces to the king.

36 And he bore testimony to all men of the deeds of the supreme God, which he had seen with his own eyes.

37 When the king asked Heliodorus what sort of person would be suitable to send on another mission to Jerusalem, he replied,

38 “If you have any enemy or plotter against your government, send him there, for you will get him back thoroughly scourged, if he escapes at all, for there certainly is about the place some power of God.

39 For he who has his dwelling in heaven watches over that place himself and brings it aid, and he strikes and destroys those who come to do it injury.”

40 This was the outcome of the episode of Heliodorus and the protection of the treasury.

Chapter 4

1 The previously mentioned Simon, who had informed about the money against his own country, slandered Onias, saying that it was he who had incited Heliodorus and had been the real cause of the misfortune.

2 He dared to designate as a plotter against the government the man who was the benefactor of the city, the protector of his fellow countrymen, and a zealot for the laws.
When his hatred progressed to such a degree that even murders were committed by one of Simon’s approved agents,

Onias recognized that the rivalry was serious and that Apollonius, the son of Menestheus and governor of Coelesyria and Phoenicia, was intensifying the malice of Simon.

So he betook himself to the king, not accusing his fellow citizens but having in view the welfare, both public and private, of all the people.

For he saw that without the king’s attention public affairs could not again reach a peaceful settlement, and that Simon would not stop his folly.

When Seleucus died and Antiochus who was called Epiphanes succeeded to the kingdom, Jason the brother of Onias obtained the high priesthood by corruption,

promising the king at an interview three hundred and sixty talents of silver and, from another source of revenue, eighty talents.

In addition to this he promised to pay one hundred and fifty more if permission were given to establish by his authority a gymnasium and a body of youth for it, and to enrol the men of Jerusalem as citizens of Antioch.

When the king assented and Jason came to office, he at once shifted his countrymen over to the Greek way of life.

He set aside the existing royal concessions to the Jews, secured through John the father of Eupolemus, who went on the mission to establish friendship and alliance with the Romans; and he destroyed the lawful ways of living and introduced new customs contrary to the law.

For with alacrity he founded a gymnasium right under the citadel, and he induced the noblest of the young men to wear the Greek hat.

There was such an extreme of Hellenization and increase in the adoption of foreign ways because of the surpassing wickedness of Jason, who was ungodly and no high priest,

that the priests were no longer intent upon their service at the altar. Despising the sanctuary and neglecting the sacrifices, they hastened to take part in the unlawful proceedings in the wrestling arena after the call to the discus,
disdaining the honors prized by their fathers and putting the highest value upon Greek forms of prestige.

For this reason heavy disaster overtook them, and those whose ways of living they admired and wished to imitate completely became their enemies and punished them.

For it is no light thing to show irreverence to the divine laws -- a fact which later events will make clear.

When the quadrennial games were being held at Tyre and the king was present,

the vile Jason sent envoys, chosen as being Antiochian citizens from Jerusalem, to carry three hundred silver drachmas for the sacrifice to Hercules. Those who carried the money, however, thought best not to use it for sacrifice, because that was inappropriate, but to expend it for another purpose.

So this money was intended by the sender for the sacrifice to Hercules, but by the decision of its carriers it was applied to the construction of triremes.

When Apollonius the son of Menestheus was sent to Egypt for the coronation of Philometor as king, Antiochus learned that Philometor had become hostile to his government, and he took measures for his own security. Therefore upon arriving at Joppa he proceeded to Jerusalem.

He was welcomed magnificently by Jason and the city, and ushered in with a blaze of torches and with shouts. Then he marched into Phoenicia.

After a period of three years Jason sent Menelaus, the brother of the previously mentioned Simon, to carry the money to the king and to complete the records of essential business.

But he, when presented to the king, extolled him with an air of authority, and secured the high priesthood for himself, outbidding Jason by three hundred talents of silver.

After receiving the king’s orders he returned, possessing no qualification for the high priesthood, but having the hot temper of a cruel tyrant and the rage of a savage wild beast.

So Jason, who after supplanting his own brother was supplanted by another man, was driven as a fugitive into the land of Ammon.
27 And Menelaus held the office, but he did not pay regularly any of the money promised to the king.
28 When Sostratus the captain of the citadel kept requesting payment, for the collection of the revenue was his responsibility, the two of them were summoned by the king on account of this issue.
29 Menelaus left his own brother Lysimachus as deputy in the high priesthood, while Sostratus left Crates, the commander of the Cyprian troops.
30 While such was the state of affairs, it happened that the people of Tarsus and of Mallus revolted because their cities had been given as a present to Antiochis, the king’s concubine.
31 So the king went hastily to settle the trouble, leaving Andronicus, a man of high rank, to act as his deputy.
32 But Menelaus, thinking he had obtained a suitable opportunity, stole some of the gold vessels of the temple and gave them to Andronicus; other vessels, as it happened, he had sold to Tyre and the neighboring cities.
33 When Onias became fully aware of these acts he publicly exposed them, having first withdrawn to a place of sanctuary at Daphne near Antioch.
34 Therefore Menelaus, taking Andronicus aside, urged him to kill Onias. Andronicus came to Onias, and resorting to treachery offered him sworn pledges and gave him his right hand, and in spite of his suspicion persuaded Onias to come out from the place of sanctuary; then, with no regard for justice, he immediately put him out of the way.
35 For this reason not only Jews, but many also of other nations, were grieved and displeased at the unjust murder of the man.
36 When the king returned from the region of Cilicia, the Jews in the city appealed to him with regard to the unreasonable murder of Onias, and the Greeks shared their hatred of the crime.
37 Therefore Antiochus was grieved at heart and filled with pity, and wept because of the moderation and good conduct of the deceased;
38 and inflamed with anger, he immediately stripped off the purple robe from Andronicus, tore off his garments, and led him about
the whole city to that very place where he had committed the outrage against Onias, and there he dispatched the bloodthirsty fellow. The Lord thus repaid him with the punishment he deserved.

39 When many acts of sacrilege had been committed in the city by Lysimachus with the connivance of Menelaus, and when report of them had spread abroad, the populace gathered against Lysimachus, because many of the gold vessels had already been stolen.

40 And since the crowds were becoming aroused and filled with anger, Lysimachus armed about three thousand men and launched an unjust attack, under the leadership of a certain Auranus, a man advanced in years and no less advanced in folly.

41 But when the Jews became aware of Lysimachus’ attack, some picked up stones, some blocks of wood, and others took handfuls of the ashes that were lying about, and threw them in wild confusion at Lysimachus and his men.

42 As a result, they wounded many of them, and killed some, and put them all to flight; and the temple robber himself they killed close by the treasury.

43 Charges were brought against Menelaus about this incident.

44 When the king came to Tyre, three men sent by the senate presented the case before him.

45 But Menelaus, already as good as beaten, promised a substantial bribe to Ptolemy son of Dorymenes to win over the king.

46 Therefore Ptolemy, taking the king aside into a colonnade as if for refreshment, induced the king to change his mind.

47 Menelaus, the cause of all the evil, he acquitted of the charges against him, while he sentenced to death those unfortunate men, who would have been freed uncondemned if they had pleaded even before Scythians.

48 And so those who had spoken for the city and the villages and the holy vessels quickly suffered the unjust penalty.

49 Therefore even the Tyrians, showing their hatred of the crime, provided magnificently for their funeral.
But Menelaus, because of the cupidity of those in power, remained in office, growing in wickedness, having become the chief plotter against his fellow citizens.

CHAPTER 5

1 About this time Antiochus made his second invasion of Egypt.
2 And it happened that over all the city, for almost forty days, there appeared golden-clad horsemen charging through the air, in companies fully armed with lances and drawn swords --
3 troops of horsemen drawn up, attacks and counterattacks made on this side and on that, brandishing of shields, massing of spears, hurling of missiles, the flash of golden trappings, and armor of all sorts.
4 Therefore all men prayed that the apparition might prove to have been a good omen.
5 When a false rumor arose that Antiochus was dead, Jason took no less than a thousand men and suddenly made an assault upon the city. When the troops upon the wall had been forced back and at last the city was being taken, Menelaus took refuge in the citadel.
6 But Jason kept relentlessly slaughtering his fellow citizens, not realizing that success at the cost of one’s kindred is the greatest misfortune, but imagining that he was setting up trophies of victory over enemies and not over fellow countrymen.
7 He did not gain control of the government, however; and in the end got only disgrace from his conspiracy, and fled again into the country of the Ammonites.
8 Finally he met a miserable end. Accused before Aretas the ruler of the Arabs, fleeing from city to city, pursued by all men, hated as a rebel against the laws, and abhorred as the executioner of his country and his fellow citizens, he was cast ashore in Egypt;
9 and he who had driven many from their own country into exile died in exile, having embarked to go to the Lacedaemonians in hope of finding protection because of their kinship.
10 He who had cast out many to lie unburied had no one to mourn for him; he had no funeral of any sort and no place in the tomb of his fathers.

11 When news of what had happened reached the king, he took it to mean that Judea was in revolt. So, raging inwardly, he left Egypt and took the city by storm.

12 And he commanded his soldiers to cut down relentlessly everyone they met and to slay those who went into the houses.

13 Then there was killing of young and old, destruction of boys, women, and children, and slaughter of virgins and infants.

14 Within the total of three days eighty thousand were destroyed, forty thousand in hand-to-hand fighting; and as many were sold into slavery as were slain.

15 Not content with this, Antiochus dared to enter the most holy temple in all the world, guided by Menelaus, who had become a traitor both to the laws and to his country.

16 He took the holy vessels with his polluted hands, and swept away with profane hands the votive offerings which other kings had made to enhance the glory and honor of the place.

17 Antiochus was elated in spirit, and did not perceive that the Lord was angered for a little while because of the sins of those who dwelt in the city, and that therefore he was disregarding the holy place.

18 But if it had not happened that they were involved in many sins, this man would have been scourged and turned back from his rash act as soon as he came forward, just as Heliodorus was, whom Seleucus the king sent to inspect the treasury.

19 But the Lord did not choose the nation for the sake of the holy place, but the place for the sake of the nation.

20 Therefore the place itself shared in the misfortunes that befell the nation and afterward participated in its benefits; and what was forsaken in the wrath of the Almighty was restored again in all its glory when the great Lord became reconciled.

21 So Antiochus carried off eighteen hundred talents from the temple, and hurried away to Antioch, thinking in his arrogance that he could sail on the land and walk on the sea, because his mind was elated.
22 And he left governors to afflict the people: at Jerusalem, Philip, by birth a Phrygian and in character more barbarous than the man who appointed him;
23 and at Gerizim, Andronicus; and besides these Menelaus, who lorded it over his fellow citizens worse than the others did. In his malice toward the Jewish citizens,
24 Antiochus sent Apollonius, the captain of the Mysians, with an army of twenty-two thousand, and commanded him to slay all the grown men and to sell the women and boys as slaves.
25 When this man arrived in Jerusalem, he pretended to be peaceably disposed and waited until the holy sabbath day; then, finding the Jews not at work, he ordered his men to parade under arms.
26 He put to the sword all those who came out to see them, then rushed into the city with his armed men and killed great numbers of people.
27 But Judas Maccabeus, with about nine others, got away to the wilderness, and kept himself and his companions alive in the mountains as wild animals do; they continued to live on what grew wild, so that they might not share in the defilement.

CHAPTER 6

1 Not long after this, the king sent an Athenian senator to compel the Jews to forsake the laws of their fathers and cease to live by the laws of God,
2 and also to pollute the temple in Jerusalem and call it the temple of Olympian Zeus, and to call the one in Gerizim the temple of Zeus the Friend of Strangers, as did the people who dwelt in that place.
3 Harsh and utterly grievous was the onslaught of evil.
4 For the temple was filled with debauchery and reveling by the Gentiles, who dallied with harlots and had intercourse with women within the sacred precincts, and besides brought in things for sacrifice that were unfit.
5 The altar was covered with abominable offerings which were forbidden by the laws.

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A man could neither keep the sabbath, nor observe the feasts of his fathers, nor so much as confess himself to be a Jew.

On the monthly celebration of the king’s birthday, the Jews were taken, under bitter constraint, to partake of the sacrifices; and when the feast of Dionysus came, they were compelled to walk in the procession in honor of Dionysus, wearing wreaths of ivy.

At the suggestion of Ptolemy a decree was issued to the neighboring Greek cities, that they should adopt the same policy toward the Jews and make them partake of the sacrifices, and should slay those who did not choose to change over to Greek customs. One could see, therefore, the misery that had come upon them.

For example, two women were brought in for having circumcised their children. These women they publicly paraded about the city, with their babies hung at their breasts, then hurled them down headlong from the wall.

Others who had assembled in the caves near by, to observe the seventh day secretly, were betrayed to Philip and were all burned together, because their piety kept them from defending themselves, in view of their regard for that most holy day.

Now I urge those who read this book not to be depressed by such calamities, but to recognize that these punishments were designed not to destroy but to discipline our people.

In fact, not to let the impious alone for long, but to punish them immediately, is a sign of great kindness.

For in the case of the other nations the Lord waits patiently to punish them until they have reached the full measure of their sins; but he does not deal in this way with us, in order that he may not take vengeance on us afterward when our sins have reached their height.

Therefore he never withdraws his mercy from us. Though he disciplines us with calamities, he does not forsake his own people.

Let what we have said serve as a reminder; we must go on briefly with the story.
Eleazar, one of the scribes in high position, a man now advanced in age and of noble presence, was being forced to open his mouth to eat swine’s flesh.

But he, welcoming death with honor rather than life with pollution, went up to the the rack of his own accord, spitting out the flesh,
as men ought to go who have the courage to refuse things that it is not right to taste, even for the natural love of life.

Those who were in charge of that unlawful sacrifice took the man aside, because of their long acquaintance with him, and privately urged him to bring meat of his own providing, proper for him to use, and pretend that he was eating the flesh of the sacrificial meal which had been commanded by the king,

so that by doing this he might be saved from death, and be treated kindly on account of his old friendship with them.

But making a high resolve, worthy of his years and the dignity of his old age and the gray hairs which he had reached with distinction and his excellent life even from childhood, and moreover according to the holy God-given law, he declared himself quickly, telling them to send him to Hades.

“Such pretense is not worthy of our time of life,” he said, “lest many of the young should suppose that Eleazar in his ninetieth year has gone over to an alien religion,

and through my pretense, for the sake of living a brief moment longer, they should be led astray because of me, while I defile and disgrace my old age.

For even if for the present I should avoid the punishment of men, yet whether I live or die I shall not escape the hands of the Almighty.

Therefore, by manfully giving up my life now, I will show myself worthy of my old age

and leave to the young a noble example of how to die a good death willingly and nobly for the revered and holy laws.” When he had said this, he went at once to the rack.

And those who a little before had acted toward him with good will now changed to ill will, because the words he had uttered were in their opinion sheer madness.
30 When he was about to die under the blows, he groaned aloud and said: “It is clear to the Lord in his holy knowledge that, though I might have been saved from death, I am enduring terrible sufferings in my body under this beating, but in my soul I am glad to suffer these things because I fear him.”

31 So in this way he died, leaving in his death an example of nobility and a memorial of courage, not only to the young but to the great body of his nation.

CHAPTER 7

1 It happened also that seven brothers and their mother were arrested and were being compelled by the king, under torture with whips and cords, to partake of unlawful swine’s flesh.

2 One of them, acting as their spokesman, said, “What do you intend to ask and learn from us? For we are ready to die rather than transgress the laws of our fathers.”

3 The king fell into a rage, and gave orders that pans and caldrons be heated.

4 These were heated immediately, and he commanded that the tongue of their spokesman be cut out and that they scalp him and cut off his hands and feet, while the rest of the brothers and the mother looked on.

5 When he was utterly helpless, the king ordered them to take him to the fire, still breathing, and to fry him in a pan. The smoke from the pan spread widely, but the brothers and their mother encouraged one another to die nobly, saying,

6 “The Lord God is watching over us and in truth has compassion on us, as Moses declared in his song which bore witness against the people to their faces, when he said, ‘And he will have compassion on his servants.”’

7 After the first brother had died in this way, they brought forward the second for their sport. They tore off the skin of his head with the hair, and asked him, “Will you eat rather than have your body punished limb by limb?”
8 He replied in the language of his fathers, and said to them, “No.” Therefore he in turn underwent tortures as the first brother had done.
9 And when he was at his last breath, he said, “You accursed wretch, you dismiss us from this present life, but the King of the universe will raise us up to an everlasting renewal of life, because we have died for his laws.”
10 After him, the third was the victim of their sport. When it was demanded, he quickly put out his tongue and courageously stretched forth his hands,
11 and said nobly, “I got these from Heaven, and because of his laws I disdain them, and from him I hope to get them back again.”
12 As a result the king himself and those with him were astonished at the young man’s spirit, for he regarded his sufferings as nothing.
13 When he too had died, they maltreated and tortured the fourth in the same way.
14 And when he was near death, he said, “One cannot but choose to die at the hands of men and to cherish the hope that God gives of being raised again by him. But for you there will be no resurrection to life!”
15 Next they brought forward the fifth and maltreated him.
16 But he looked at the king, and said, “Because you have authority among men, mortal though you are, you do what you please. But do not think that God has forsaken our people.
17 Keep on, and see how his mighty power will torture you and your descendants!”
18 After him they brought forward the sixth. And when he was about to die, he said, “Do not deceive yourself in vain. For we are suffering these things on our own account, because of our sins against our own God. Therefore astounding things have happened.
19 But do not think that you will go unpunished for having tried to fight against God!”
20 The mother was especially admirable and worthy of honorable memory. Though she saw her seven sons perish within a single
day, she bore it with good courage because of her hope in the Lord.

21 She encouraged each of them in the language of their fathers. Filled with a noble spirit, she fired her woman’s reasoning with a man’s courage, and said to them,

22 “I do not know how you came into being in my womb. It was not I who gave you life and breath, nor I who set in order the elements within each of you.

23 Therefore the Creator of the world, who shaped the beginning of man and devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws.”

24 Antiochus felt that he was being treated with contempt, and he was suspicious of her reproachful tone. The youngest brother being still alive, Antiochus not only appealed to him in words, but promised with oaths that he would make him rich and enviable if he would turn from the ways of his fathers, and that he would take him for his friend and entrust him with public affairs.

25 Since the young man would not listen to him at all, the king called the mother to him and urged her to advise the youth to save himself.

26 After much urging on his part, she undertook to persuade her son.

27 But, leaning close to him, she spoke in their native tongue as follows, deriding the cruel tyrant: “My son, have pity on me. I carried you nine months in my womb, and nursed you for three years, and have reared you and brought you up to this point in your life, and have taken care of you.

28 I beseech you, my child, to look at the heaven and the earth and see everything that is in them, and recognize that God did not make them out of things that existed. Thus also mankind comes into being.

29 Do not fear this butcher, but prove worthy of your brothers. Accept death, so that in God’s mercy I may get you back again with your brothers.”

30 While she was still speaking, the young man said, “What are you waiting for? I will not obey the king’s command, but I obey
the command of the law that was given to our fathers through Moses.

31 But you, who have contrived all sorts of evil against the Hebrews, will certainly not escape the hands of God.

32 For we are suffering because of our own sins.

33 And if our living Lord is angry for a little while, to rebuke and discipline us, he will again be reconciled with his own servants.

34 But you, unholy wretch, you most defiled of all men, do not be elated in vain and puffed up by uncertain hopes, when you raise your hand against the children of heaven.

35 You have not yet escaped the judgment of the almighty, all-seeing God.

36 For our brothers after enduring a brief suffering have drunk of everflowing life under God's covenant; but you, by the judgment of God, will receive just punishment for your arrogance.

37 I, like my brothers, give up body and life for the laws of our fathers, appealing to God to show mercy soon to our nation and by afflictions and plagues to make you confess that he alone is God,

38 and through me and my brothers to bring to an end the wrath of the Almighty which has justly fallen on our whole nation.”

39 The king fell into a rage, and handled him worse than the others, being exasperated at his scorn.

40 So he died in his integrity, putting his whole trust in the Lord.

41 Last of all, the mother died, after her sons.

42 Let this be enough, then, about the eating of sacrifices and the extreme tortures.

Chapter 8

1 But Judas, who was also called Maccabeus, and his companions secretly entered the villages and summoned their kinsmen and enlisted those who had continued in the Jewish faith, and so they gathered about six thousand men.

2 They besought the Lord to look upon the people who were oppressed by all, and to have pity on the temple which had been profaned by ungodly men,
and to have mercy on the city which was being destroyed and about to be leveled to the ground, and to hearken to the blood that cried out to him,

and to remember also the lawless destruction of the innocent babies and the blasphemies committed against his name, and to show his hatred of evil.

As soon as Maccabeus got his army organized, the Gentiles could not withstand him, for the wrath of the Lord had turned to mercy.

Coming without warning, he would set fire to towns and villages. He captured strategic positions and put to flight not a few of the enemy.

He found the nights most advantageous for such attacks. And talk of his valor spread everywhere.

When Philip saw that the man was gaining ground little by little, and that he was pushing ahead with more frequent successes, he wrote to Ptolemy, the governor of Coelesyria and Phoenicia, for aid to the king’s government.

And Ptolemy promptly appointed Nicanor the son of Patroclus, one of the king’s chief friends, and sent him, in command of no fewer than twenty thousand Gentiles of all nations, to wipe out the whole race of Judea. He associated with him Gorgias, a general and a man of experience in military service.

Nicanor determined to make up for the king the tribute due to the Romans, two thousand talents, by selling the captured Jews into slavery.

And he immediately sent to the cities on the seacoast, inviting them to buy Jewish slaves and promising to hand over ninety slaves for a talent, not expecting the judgment from the Almighty that was about to overtake him.

Word came to Judas concerning Nicanor’s invasion; and when he told his companions of the arrival of the army,

those who were cowardly and distrustful of God’s justice ran off and got away.

Others sold all their remaining property, and at the same time besought the Lord to rescue those who had been sold by the ungodly Nicanor before he ever met them,
if not for their own sake, yet for the sake of the covenants made with their fathers, and because he had called them by his holy and glorious name.

16 But Maccabeus gathered his men together, to the number six thousand, and exhorted them not to be frightened by the enemy and not to fear the great multitude of Gentiles who were wickedly coming against them, but to fight nobly,

keeping before their eyes the lawless outrage which the Gentiles had committed against the holy place, and the torture of the derided city, and besides, the overthrow of their ancestral way of life.

18 “For they trust to arms and acts of daring,” he said, “but we trust in the Almighty God, who is able with a single nod to strike down those who are coming against us and even the whole world.”

19 Moreover, he told them of the times when help came to their ancestors; both the time of Sennacherib, when one hundred and eighty-five thousand perished,

20 and the time of the battle with the Galatians that took place in Babylonia, when eight thousand in all went into the affair, with four thousand Macedonians; and when the Macedonians were hard pressed, the eight thousand, by the help that came to them from heaven, destroyed one hundred and twenty thousand and took much booty.

21 With these words he filled them with good courage and made them ready to die for their laws and their country; then he divided his army into four parts.

22 He appointed his brothers also, Simon and Joseph and Jonathan, each to command a division, putting fifteen hundred men under each.

23 Besides, he appointed Eleazar to read aloud from the holy book, and gave the watchword, “God’s help”; then, leading the first division himself, he joined battle with Nicanor.

24 With the Almighty as their ally, they slew more than nine thousand of the enemy, and wounded and disabled most of Nicanor’s army, and forced them all to flee.
They captured the money of those who had come to buy them as slaves. After pursuing them for some distance, they were obliged to return because the hour was late.

For it was the day before the sabbath, and for that reason they did not continue their pursuit.

And when they had collected the arms of the enemy and stripped them of their spoils, they kept the sabbath, giving great praise and thanks to the Lord, who had preserved them for that day and allotted it to them as the beginning of mercy.

After the sabbath they gave some of the spoils to those who had been tortured and to the widows and orphans, and distributed the rest among themselves and their children.

When they had done this, they made common supplication and besought the merciful Lord to be wholly reconciled with his servants.

In encounters with the forces of Timothy and Bacchides they killed more than twenty thousand of them and got possession of some exceedingly high strongholds, and they divided very much plunder, giving to those who had been tortured and to the orphans and widows, and also to the aged, shares equal to their own.

Collecting the arms of the enemy, they stored them all carefully in strategic places, and carried the rest of the spoils to Jerusalem.

They killed the commander of Timothy’s forces, a most unholy man, and one who had greatly troubled the Jews.

While they were celebrating the victory in the city of their fathers, they burned those who had set fire to the sacred gates, Callisthenes and some others, who had fled into one little house; so these received the proper recompense for their impiety.

The thrice-accursed Nicanor, who had brought the thousand merchants to buy the Jews, having been humbled with the help of the Lord by opponents whom he regarded as of the least account, took off his splendid uniform and made his way alone like a runaway slave across the country till he reached Antioch, having succeeded chiefly in the destruction of his own army!
Thus he who had undertaken to secure tribute for the Romans by the capture of the people of Jerusalem proclaimed that the Jews had a Defender, and that therefore the Jews were invulnerable, because they followed the laws ordained by him.

CHAPTER 9

1 About that time, as it happened, Antiochus had retreated in disorder from the region of Persia.

2 For he had entered the city called Persepolis, and attempted to rob the temples and control the city. Therefore the people rushed to the rescue with arms, and Antiochus and his men were defeated, with the result that Antiochus was put to flight by the inhabitants and beat a shameful retreat.

3 While he was in Ecbatana, news came to him of what had happened to Nicanor and the forces of Timothy.

4 Transported with rage, he conceived the idea of turning upon the Jews the injury done by those who had put him to flight; so he ordered his charioteer to drive without stopping until he completed the journey. But the judgment of heaven rode with him! For in his arrogance he said, “When I get there I will make Jerusalem a cemetery of Jews.”

5 But the all-seeing Lord, the God of Israel, struck him an incurable and unseen blow. As soon as he ceased speaking he was seized with a pain in his bowels for which there was no relief and with sharp internal tortures --

6 and that very justly, for he had tortured the bowels of others with many and strange inflictions.

7 Yet he did not in any way stop his insolence, but was even more filled with arrogance, breathing fire in his rage against the Jews, and giving orders to hasten the journey. And so it came about that he fell out of his chariot as it was rushing along, and the fall was so hard as to torture every limb of his body.

8 Thus he who had just been thinking that he could command the waves of the sea, in his superhuman arrogance, and imagining that he could weigh the high mountains in a balance, was brought
And so the ungodly man’s body swarmed with worms, and while he was still living in anguish and pain, his flesh rotted away, and because of his stench the whole army felt revulsion at his decay. Because of his intolerable stench no one was able to carry the man who a little while before had thought that he could touch the stars of heaven.

Then it was that, broken in spirit, he began to lose much of his arrogance and to come to his senses under the scourge of God, for he was tortured with pain every moment.

And when he could not endure his own stench, he uttered these words: “It is right to be subject to God, and no mortal should think that he is equal to God.”

Then the abominable fellow made a vow to the Lord, who would no longer have mercy on him, stating that the holy city, which he was hastening to level to the ground and to make a cemetery, he was now declaring to be free; and the Jews, whom he had not considered worth burying but had planned to throw out with their children to the beasts, for the birds to pick, he would make, all of them, equal to citizens of Athens; and the holy sanctuary, which he had formerly plundered, he would adorn with the finest offerings; and the holy vessels he would give back, all of them, many times over; and the expenses incurred for the sacrifices he would provide from his own revenues; and in addition to all this he also would become a Jew and would visit every inhabited place to proclaim the power of God.

But when his sufferings did not in any way abate, for the judgment of God had justly come upon him, he gave up all hope for himself and wrote to the Jews the following letter, in the form of a supplication. This was its content:

“To his worthy Jewish citizens, Antiochus their king and general sends hearty greetings and good wishes for their health and prosperity.
20 If you and your children are well and your affairs are as you wish, I am glad. As my hope is in heaven,
21 I remember with affection your esteem and good will. On my way back from the region of Persia I suffered an annoying illness, and I have deemed it necessary to take thought for the general security of all.
22 I do not despair of my condition, for I have good hope of recovering from my illness,
23 but I observed that my father, on the occasions when he made expeditions into the upper country, appointed his successor,
24 so that, if anything unexpected happened or any unwelcome news came, the people throughout the realm would not be troubled, for they would know to whom the government was left.
25 Moreover, I understand how the princes along the borders and the neighbors to my kingdom keep watching for opportunities and waiting to see what will happen. So I have appointed my son Antiochus to be king, whom I have often entrusted and commended to most of you when I hastened off to the upper provinces; and I have written to him what is written here.
26 I therefore urge and beseech you to remember the public and private services rendered to you and to maintain your present good will, each of you, toward me and my son.
27 For I am sure that he will follow my policy and will treat you with moderation and kindness.”
28 So the murderer and blasphemer, having endured the more intense suffering, such as he had inflicted on others, came to the end of his life by a most pitiable fate, among the mountains in a strange land.
29 And Philip, one of his courtiers, took his body home; then, fearing the son of Antiochus, he betook himself to Ptolemy Philometor in Egypt.

CHAPTER 10

1 Now Maccabeus and his followers, the Lord leading them on, recovered the temple and the city;
2 and they tore down the altars which had been built in the public square by the foreigners, and also destroyed the sacred precincts.

3 They purified the sanctuary, and made another altar of sacrifice; then, striking fire out of flint, they offered sacrifices, after a lapse of two years, and they burned incense and lighted lamps and set out the bread of the Presence.

4 And when they had done this, they fell prostrate and besought the Lord that they might never again fall into such misfortunes, but that, if they should ever sin, they might be disciplined by him with forbearance and not be handed over to blasphemous and barbarous nations.

5 It happened that on the same day on which the sanctuary had been profaned by the foreigners, the purification of the sanctuary took place, that is, on the twenty-fifth day of the same month, which was Chislev.

6 And they celebrated it for eight days with rejoicing, in the manner of the feast of booths, remembering how not long before, during the feast of booths, they had been wandering in the mountains and caves like wild animals.

7 Therefore bearing ivy-wreathed wands and beautiful branches and also fronds of palm, they offered hymns of thanksgiving to him who had given success to the purifying of his own holy place.

8 They decreed by public ordinance and vote that the whole nation of the Jews should observe these days every year.

9 Such then was the end of Antiochus, who was called Epiphanes.

10 Now we will tell what took place under Antiochus Eupator, who was the son of that ungodly man, and will give a brief summary of the principal calamities of the wars.

11 This man, when he succeeded to the kingdom, appointed one Lysias to have charge of the government and to be chief governor of Coelesyria and Phoenicia.

12 Ptolemy, who was called Macron, took the lead in showing justice to the Jews because of the wrong that had been done to them, and attempted to maintain peaceful relations with them.
13 As a result he was accused before Eupator by the king’s friends. He heard himself called a traitor at every turn, because he had abandoned Cyprus, which Philometor had entrusted to him, and had gone over to Antiochus Epiphanes. Unable to command the respect due his office, he took poison and ended his life.

14 When Gorgias became governor of the region, he maintained a force of mercenaries, and at every turn kept on warring against the Jews.

15 Besides this, the Idumeans, who had control of important strongholds, were harassing the Jews; they received those who were banished from Jerusalem, and endeavored to keep up the war.

16 But Maccabeus and his men, after making solemn supplication and beseeching God to fight on their side, rushed to the strongholds of the Idumeans.

17 Attacking them vigorously, they gained possession of the places, and beat off all who fought upon the wall, and slew those whom they encountered, killing no fewer than twenty thousand.

18 When no less than nine thousand took refuge in two very strong towers well equipped to withstand a siege,

19 Maccabeus left Simon and Joseph, and also Zacchaeus and his men, a force sufficient to besiege them; and he himself set off for places where he was more urgently needed.

20 But the men with Simon, who were money-hungry, were bribed by some of those who were in the towers, and on receiving seventy thousand drachmas let some of them slip away.

21 When word of what had happened came to Maccabeus, he gathered the leaders of the people, and accused these men of having sold their brethren for money by setting their enemies free to fight against them.

22 Then he slew these men who had turned traitor, and immediately captured the two towers.

23 Having success at arms in everything he undertook, he destroyed more than twenty thousand in the two strongholds.

24 Now Timothy, who had been defeated by the Jews before, gathered a tremendous force of mercenaries and collected the
cavalry from Asia in no small number. He came on, intending to take Judea by storm.
25 As he drew near, Maccabeus and his men sprinkled dust upon their heads and girded their loins with sackcloth, in supplication to God.
26 Falling upon the steps before the altar, they besought him to be gracious to them and to be an enemy to their enemies and an adversary to their adversaries, as the law declares.
27 And rising from their prayer they took up their arms and advanced a considerable distance from the city; and when they came near to the enemy they halted.
28 Just as dawn was breaking, the two armies joined battle, the one having as pledge of success and victory not only their valor but their reliance upon the Lord, while the other made rage their leader in the fight.
29 When the battle became fierce, there appeared to the enemy from heaven five resplendent men on horses with golden bridles, and they were leading the Jews.
30 Surrounding Maccabeus and protecting him with their own armor and weapons, they kept him from being wounded. And they showered arrows and thunderbolts upon the enemy, so that, confused and blinded, they were thrown into disorder and cut to pieces.
31 Twenty thousand five hundred were slaughtered, besides six hundred horsemen.
32 Timothy himself fled to a stronghold called Gazara, especially well garrisoned, where Chaereas was commander.
33 Then Maccabeus and his men were glad, and they besieged the fort for four days.
34 The men within, relying on the strength of the place, blasphemed terribly and hurled out wicked words.
35 But at dawn of the fifth day, twenty young men in the army of Maccabeus, fired with anger because of the blasphemies, bravely stormed the wall and with savage fury cut down every one they met.
36 Others who came up in the same way wheeled around against the defenders and set fire to the towers; they kindled fires and
burned the blasphemers alive. Others broke open the gates and let in the rest of the force, and they occupied the city.

37 They killed Timothy, who was hidden in a cistern, and his brother Chaereas, and Apollonides.

38 When they had accomplished these things, with hymns and thanksgivings they blessed the Lord who shows great kindness to Israel and gives them the victory.

CHAPTER 11

1 Very soon after this, Lysias, the king’s guardian and kinsman, who was in charge of the government, being vexed at what had happened,

2 gathered about eighty thousand men and all his cavalry and came against the Jews. He intended to make the city a home for Greeks,

3 and to levy tribute on the temple as he did on the sacred places of the other nations, and to put up the high priesthood for sale every year.

4 He took no account whatever of the power of God, but was elated with his ten thousands of infantry, and his thousands of cavalry, and his eighty elephants.

5 Invading Judea, he approached Beth-zur, which was a fortified place about five leagues from Jerusalem, and pressed it hard.

6 When Maccabeus and his men got word that Lysias was besieging the strongholds, they and all the people, with lamentations and tears, besought the Lord to send a good angel to save Israel.

7 Maccabeus himself was the first to take up arms, and he urged the others to risk their lives with him to aid their brethren. Then they eagerly rushed off together.

8 And there, while they were still near Jerusalem, a horseman appeared at their head, clothed in white and brandishing weapons of gold.

9 And they all together praised the merciful God, and were strengthened in heart, ready to assail not only men but the wildest beasts or walls of iron.
10 They advanced in battle order, having their heavenly ally, for the Lord had mercy on them.
11 They hurled themselves like lions against the enemy, and slew eleven thousand of them and sixteen hundred horsemen, and forced all the rest to flee.
12 Most of them got away stripped and wounded, and Lysias himself escaped by disgraceful flight.
13 And as he was not without intelligence, he pondered over the defeat which had befallen him, and realized that the Hebrews were invincible because the mighty God fought on their side. So he sent to them
14 and persuaded them to settle everything on just terms, promising that he would persuade the king, constraining him to be their friend.
15 Maccabeus, having regard for the common good, agreed to all that Lysias urged. For the king granted every request in behalf of the Jews which Maccabeus delivered to Lysias in writing.
16 The letter written to the Jews by Lysias was to this effect: “Lysias to the people of the Jews, greeting.
17 John and Absalom, who were sent by you, have delivered your signed communication and have asked about the matters indicated therein.
18 I have informed the king of everything that needed to be brought before him, and he has agreed to what was possible.
19 If you will maintain your good will toward the government, I will endeavor for the future to help promote your welfare.
20 And concerning these matters and their details, I have ordered these men and my representatives to confer with you.
21 Farewell. The one hundred and forty-eighth year, Dioscorinthius twenty-fourth.”
22 The king’s letter ran thus: “King Antiochus to his brother Lysias, greeting.
23 Now that our father has gone on to the gods, we desire that the subjects of the kingdom be undisturbed in caring for their own affairs.
24 We have heard that the Jews do not consent to our father’s change to Greek customs but prefer their own way of living and ask that their own customs be allowed them.

25 Accordingly, since we choose that this nation also be free from disturbance, our decision is that their temple be restored to them and that they live according to the customs of their ancestors.

26 You will do well, therefore, to send word to them and give them pledges of friendship, so that they may know our policy and be of good cheer and go on happily in the conduct of their own affairs.”

27 To the nation the king’s letter was as follows: “King Antiochus to the senate of the Jews and to the other Jews, greeting.

28 If you are well, it is as we desire. We also are in good health.

29 Menelaus has informed us that you wish to return home and look after your own affairs.

30 Therefore those who go home by the thirtieth day of Xanthicus will have our pledge of friendship and full permission for the Jews to enjoy their own food and laws, just as formerly, and none of them shall be molested in any way for what he may have done in ignorance.

32 And I have also sent Menelaus to encourage you.

33 Farewell. The one hundred and forty-eighth year, Xanthicus fifteenth.”

34 The Romans also sent them a letter, which read thus: “Quintus Memmius and Titus Manius, envoys of the Romans, to the people of the Jews, greeting.

35 With regard to what Lysias the kinsman of the king has granted you, we also give consent.

36 But as to the matters which he decided are to be referred to the king, as soon as you have considered them, send some one promptly, so that we may make proposals appropriate for you. For we are on our way to Antioch.

37 Therefore make haste and send some men, so that we may have your judgment.

38 Farewell. The one hundred and forty-eighth year, Xanthicus fifteenth.”
CHAPTER 12

1 When this agreement had been reached, Lysias returned to the king, and the Jews went about their farming.

2 But some of the governors in various places, Timothy and Apollonius the son of Gennaeus, as well as Hieronymus and Demophon, and in addition to these Nicanor the governor of Cyprus, would not let them live quietly and in peace.

3 And some men of Joppa did so ungodly a deed as this: they invited the Jews who lived among them to embark, with their wives and children, on boats which they had provided, as though there were no ill will to the Jews;

4 and this was done by public vote of the city. And when they accepted, because they wished to live peaceably and suspected nothing, the men of Joppa took them out to sea and drowned them, not less than two hundred.

5 When Judas heard of the cruelty visited on his countrymen, he gave orders to his men

6 and, calling upon God the righteous Judge, attacked the murderers of his brethren. He set fire to the harbor by night, and burned the boats, and massacred those who had taken refuge there.

7 Then, because the city’s gates were closed, he withdrew, intending to come again and root out the whole community of Joppa.

8 But learning that the men in Jamnia meant in the same way to wipe out the Jews who were living among them,

9 he attacked the people of Jamnia by night and set fire to the harbor and the fleet, so that the glow of the light was seen in Jerusalem, thirty miles distant.

10 When they had gone more than a mile from there, on their march against Timothy, not less than five thousand Arabs with five hundred horsemen attacked them.

11 After a hard fight Judas and his men won the victory, by the help of God. The defeated nomads besought Judas to grant them pledges of friendship, promising to give him cattle and to help his people in all other ways.
12 Judas, thinking that they might really be useful in many ways, agreed to make peace with them; and after receiving his pledges they departed to their tents.

13 He also attacked a certain city which was strongly fortified with earthworks and walls, and inhabited by all sorts of Gentiles. Its name was Caspin.

14 And those who were within, relying on the strength of the walls and on their supply of provisions, behaved most insolently toward Judas and his men, railing at them and even blaspheming and saying unholy things.

15 But Judas and his men, calling upon the great Sovereign of the world, who without battering-rams or engines of war overthrew Jericho in the days of Joshua, rushed furiously upon the walls.

16 They took the city by the will of God, and slaughtered untold numbers, so that the adjoining lake, a quarter of a mile wide, appeared to be running over with blood.

17 When they had gone ninety-five miles from there, they came to Charax, to the Jews who are called Toubiani.

18 They did not find Timothy in that region, for he had by then departed from the region without accomplishing anything, though in one place he had left a very strong garrison.

19 Dositheus and Sosipater, who were captains under Maccabeus, marched out and destroyed those whom Timothy had left in the stronghold, more than ten thousand men.

20 But Maccabeus arranged his army in divisions, set men in command of the divisions, and hastened after Timothy, who had with him a hundred and twenty thousand infantry and two thousand five hundred cavalry.

21 When Timothy learned of the approach of Judas, he sent off the women and the children and also the baggage to a place called Carnaim; for that place was hard to besiege and difficult of access because of the narrowness of all the approaches.

22 But when Judas’ first division appeared, terror and fear came over the enemy at the manifestation to them of him who sees all things; and they rushed off in flight and were swept on, this way and that, so that often they were injured by their own men and pierced by the points of their swords.
23 And Judas pressed the pursuit with the utmost vigor, putting the sinners to the sword, and destroyed as many as thirty thousand men.

24 Timothy himself fell into the hands of Dositheus and Sosipater and their men. With great guile he besought them to let him go in safety, because he held the parents of most of them and the brothers of some and no consideration would be shown them.

25 And when with many words he had confirmed his solemn promise to restore them unharmed, they let him go, for the sake of saving their brethren.

26 Then Judas marched against Carnaim and the temple of Atargatis, and slaughtered twenty-five thousand people.

27 After the rout and destruction of these, he marched also against Ephron, a fortified city where Lysias dwelt with multitudes of people of all nationalities. Stalwart young men took their stand before the walls and made a vigorous defense; and great stores of war engines and missiles were there.

28 But the Jews called upon the Sovereign who with power shatters the might of his enemies, and they got the city into their hands, and killed as many as twenty-five thousand of those who were within it.

29 Setting out from there, they hastened to Scythopolis, which is seventy-five miles from Jerusalem.

30 But when the Jews who dwelt there bore witness to the good will which the people of Scythopolis had shown them and their kind treatment of them in times of misfortune,

31 they thanked them and exhorted them to be well disposed to their race in the future also. Then they went up to Jerusalem, as the feast of weeks was close at hand.

32 After the feast called Pentecost, they hastened against Gorgias, the governor of Idumea.

33 And he came out with three thousand infantry and four hundred cavalry.

34 When they joined battle, it happened that a few of the Jews fell.

35 But a certain Dositheus, one of Bacenor’s men, who was on horseback and was a strong man, caught hold of Gorgias, and grasping his cloak was dragging him off by main strength,
wishing to take the accursed man alive, when one of the Thracian horsemen bore down upon him and cut off his arm; so Gorgias escaped and reached Marisa.

36 As Esdris and his men had been fighting for a long time and were weary, Judas called upon the Lord to show himself their ally and leader in the battle.

37 In the language of their fathers he raised the battle cry, with hymns; then he charged against Gorgias’ men when they were not expecting it, and put them to flight.

38 Then Judas assembled his army and went to the city of Adullam. As the seventh day was coming on, they purified themselves according to the custom, and they kept the sabbath there.

39 On the next day, as by that time it had become necessary, Judas and his men went to take up the bodies of the fallen and to bring them back to lie with their kinsmen in the sepulchres of their fathers.

40 Then under the tunic of every one of the dead they found sacred tokens of the idols of Jamnia, which the law forbids the Jews to wear. And it became clear to all that this was why these men had fallen.

41 So they all blessed the ways of the Lord, the righteous Judge, who reveals the things that are hidden;

42 and they turned to prayer, beseeching that the sin which had been committed might be wholly blotted out. And the noble Judas exhorted the people to keep themselves free from sin, for they had seen with their own eyes what had happened because of the sin of those who had fallen.

43 He also took up a collection, man by man, to the amount of two thousand drachmas of silver, and sent it to Jerusalem to provide for a sin offering. In doing this he acted very well and honorably, taking account of the resurrection.

44 For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead.

45 But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious
thought. Therefore he made atonement for the dead, that they might be delivered from their sin.

CHAPTER 13

1 In the one hundred and forty-ninth year word came to Judas and his men that Antiochus Eupator was coming with a great army against Judea,
2 and with him Lysias, his guardian, who had charge of the government. Each of them had a Greek force of one hundred and ten thousand infantry, five thousand three hundred cavalry, twenty-two elephants, and three hundred chariots armed with scythes.
3 Menelaus also joined them and with utter hypocrisy urged Antiochus on, not for the sake of his country’s welfare, but because he thought that he would be established in office.
4 But the King of kings aroused the anger of Antiochus against the scoundrel; and when Lysias informed him that this man was to blame for all the trouble, he ordered them to take him to Beroea and to put him to death by the method which is the custom in that place.
5 For there is a tower in that place, fifty cubits high, full of ashes, and it has a rim running around it which on all sides inclines precipitously into the ashes.
6 There they all push to destruction any man guilty of sacrilege or notorious for other crimes.
7 By such a fate it came about that Menelaus the lawbreaker died, without even burial in the earth.
8 And this was eminently just; because he had committed many sins against the altar whose fire and ashes were holy, he met his death in ashes.
9 The king with barbarous arrogance was coming to show the Jews things far worse than those that had been done in his father’s time.
10 But when Judas heard of this, he ordered the people to call upon the Lord day and night, now if ever to help those who were on
the point of being deprived of the law and their country and the holy temple,

11 and not to let the people who had just begun to revive fall into the hands of the blasphemous Gentiles.

12 When they had all joined in the same petition and had besought the merciful Lord with weeping and fasting and lying prostrate for three days without ceasing, Judas exhorted them and ordered them to stand ready.

13 After consulting privately with the elders, he determined to march out and decide the matter by the help of God before the king’s army could enter Judea and get possession of the city.

14 So, committing the decision to the Creator of the world and exhorting his men to fight nobly to the death for the laws, temple, city, country, and commonwealth, he pitched his camp near Modein.

15 He gave his men the watchword, “God’s victory,” and with a picked force of the bravest young men, he attacked the king’s pavilion at night and slew as many as two thousand men in the camp. He stabbed the leading elephant and its rider.

16 In the end they filled the camp with terror and confusion and withdrew in triumph.

17 This happened, just as day was dawning, because the Lord’s help protected him.

18 The king, having had a taste of the daring of the Jews, tried strategy in attacking their positions.

19 He advanced against Beth-zur, a strong fortress of the Jews, was turned back, attacked again, and was defeated.

20 Judas sent in to the garrison whatever was necessary.

21 But Rhodocus, a man from the ranks of the Jews, gave secret information to the enemy; he was sought for, caught, and put in prison.

22 The king negotiated a second time with the people in Beth-zur, gave pledges, received theirs, withdrew, attacked Judas and his men, was defeated;

23 he got word that Philip, who had been left in charge of the government, had revolted in Antioch; he was dismayed, called in the Jews, yielded and swore to observe all their rights, settled
with them and offered sacrifice, honored the sanctuary and showed generosity to the holy place.

24 He received Maccabeus, left Hegemonides as governor from Ptolemais to Gerar,

25 and went to Ptolemais. The people of Ptolemais were indignant over the treaty; in fact they were so angry that they wanted to annul its terms.

26 Lysias took the public platform, made the best possible defense, convinced them, appeased them, gained their good will, and set out for Antioch. This is how the king’s attack and withdrawal turned out.

CHAPTER 14

1 Three years later, word came to Judas and his men that Demetrius, the son of Seleucus, had sailed into the harbor of Tripolis with a strong army and a fleet,

2 and had taken possession of the country, having made away with Antiochus and his guardian Lysias.

3 Now a certain Alcimus, who had formerly been high priest but had wilfully defiled himself in the times of separation, realized that there was no way for him to be safe or to have access again to the holy altar,

4 and went to King Demetrius in about the one hundred and fifty-first year, presenting to him a crown of gold and a palm, and besides these some of the customary olive branches from the temple. During that day he kept quiet.

5 But he found an opportunity that furthered his mad purpose when he was invited by Demetrius to a meeting of the council and was asked about the disposition and intentions of the Jews. He answered:

6 “Those of the Jews who are called Hasideans, whose leader is Judas Maccabeus, are keeping up war and stirring up sedition, and will not let the kingdom attain tranquillity.

7 Therefore I have laid aside my ancestral glory -- I mean the high priesthood -- and have now come here,
first because I am genuinely concerned for the interests of
the king, and second because I have regard also for my fellow
citizens. For through the folly of those whom I have mentioned
our whole nation is now in no small misfortune.

Since you are acquainted, O king, with the details of this matter,
deign to take thought for our country and our hard-pressed nation
with the gracious kindness which you show to all.

For as long as Judas lives, it is impossible for the government to
find peace.’

When he had said this, the rest of the king’s friends, who were
hostile to Judas, quickly inflamed Demetrius still more.
And he immediately chose Nicanor, who had been in command
of the elephants, appointed him governor of Judea, and sent him
off

with orders to kill Judas and scatter his men, and to set up
Alcimus as high priest of the greatest temple.

And the Gentiles throughout Judea, who had fled before Judas,
flocked to join Nicanor, thinking that the misfortunes and
calamities of the Jews would mean prosperity for themselves.

When the Jews heard of Nicanor’s coming and the gathering of
the Gentiles, they sprinkled dust upon their heads and prayed to
him who established his own people for ever and always upholds
his own heritage by manifesting himself.

At the command of the leader, they set out from there immediately
and engaged them in battle at a village called Dessau.

Simon, the brother of Judas, had encountered Nicanor, but had
been temporarily checked because of the sudden consternation
created by the enemy.

Nevertheless Nicanor, hearing of the valor of Judas and his
men and their courage in battle for their country, shrank from
deciding the issue by bloodshed.

Therefore he sent Posidonius and Theodotus and Mattathias to
give and receive pledges of friendship.

When the terms had been fully considered, and the leader had
informed the people, and it had appeared that they were of one
mind, they agreed to the covenant.
And the leaders set a day on which to meet by themselves. A chariot came forward from each army; seats of honor were set in place;

Judas posted armed men in readiness at key places to prevent sudden treachery on the part of the enemy; they held the proper conference.

Nicanor stayed on in Jerusalem and did nothing out of the way, but dismissed the flocks of people that had gathered.

And he kept Judas always in his presence; he was warmly attached to the man.

And he urged him to marry and have children; so he married, settled down, and shared the common life.

But when Alcimus noticed their good will for one another, he took the covenant that had been made and went to Demetrius. He told him that Nicanor was disloyal to the government, for he had appointed that conspirator against the kingdom, Judas, to be his successor.

The king became excited and, provoked by the false accusations of that depraved man, wrote to Nicanor, stating that he was displeased with the covenant and commanding him to send Maccabeus to Antioch as a prisoner without delay.

When this message came to Nicanor, he was troubled and grieved that he had to annul their agreement when the man had done no wrong.

Since it was not possible to oppose the king, he watched for an opportunity to accomplish this by a stratagem.

But Maccabeus, noticing that Nicanor was more austere in his dealings with him and was meeting him more rudely than had been his custom, concluded that this austerity did not spring from the best motives. So he gathered not a few of his men, and went into hiding from Nicanor.

When the latter became aware that he had been cleverly outwitted by the man, he went to the great and holy temple while the priests were offering the customary sacrifices, and commanded them to hand the man over.

And when they declared on oath that they did not know where the man was whom he sought,
33 he stretched out his right hand toward the sanctuary, and swore this oath: “If you do not hand Judas over to me as a prisoner, I will level this precinct of God to the ground and tear down the altar, and I will build here a splendid temple to Dionysus.”

34 Having said this, he went away. Then the priests stretched forth their hands toward heaven and called upon the constant Defender of our nation, in these words:

35 “O Lord of all, who hast need of nothing, thou wast pleased that there be a temple for thy habitation among us;

36 so now, O holy One, Lord of all holiness, keep undefiled for ever this house that has been so recently purified.”

37 A certain Razis, one of the elders of Jerusalem, was denounced to Nicanor as a man who loved his fellow citizens and was very well thought of and for his good will was called father of the Jews.

38 For in former times, when there was no mingling with the Gentiles, he had been accused of Judaism, and for Judaism he had with all zeal risked body and life.

39 Nicanor, wishing to exhibit the enmity which he had for the Jews, sent more than five hundred soldiers to arrest him;

40 for he thought that by arresting him he would do them an injury.

41 When the troops were about to capture the tower and were forcing the door of the courtyard, they ordered that fire be brought and the doors burned. Being surrounded, Razis fell upon his own sword,

42 preferring to die nobly rather than to fall into the hands of sinners and suffer outrages unworthy of his noble birth.

43 But in the heat of the struggle he did not hit exactly, and the crowd was now rushing in through the doors. He bravely ran up on the wall, and manfully threw himself down into the crowd.

44 But as they quickly drew back, a space opened and he fell in the middle of the empty space.

45 Still alive and aflame with anger, he rose, and though his blood gushed forth and his wounds were severe he ran through the crowd; and standing upon a steep rock,
with his blood now completely drained from him, he tore out his entrails, took them with both hands and hurled them at the crowd, calling upon the Lord of life and spirit to give them back to him again. This was the manner of his death.

CHAPTER 15

1 When Nicanor heard that Judas and his men were in the region of Samaria, he made plans to attack them with complete safety on the day of rest.

2 And when the Jews who were compelled to follow him said, “Do not destroy so savagely and barbarously, but show respect for the day which he who sees all things has honored and hallowed above other days,”

3 the thrice-accursed wretch asked if there were a sovereign in heaven who had commanded the keeping of the sabbath day.

4 And when they declared, “It is the living Lord himself, the Sovereign in heaven, who ordered us to observe the seventh day,”

5 he replied, “And I am a sovereign also, on earth, and I command you to take up arms and finish the king’s business.” Nevertheless, he did not succeed in carrying out his abominable design.

6 This Nicanor in his utter boastfulness and arrogance had determined to erect a public monument of victory over Judas and his men.

7 But Maccabeus did not cease to trust with all confidence that he would get help from the Lord.

8 And he exhorted his men not to fear the attack of the Gentiles, but to keep in mind the former times when help had come to them from heaven, and now to look for the victory which the Almighty would give them.

9 Encouraging them from the law and the prophets, and reminding them also of the struggles they had won, he made them the more eager.

10 And when he had aroused their courage, he gave his orders, at the same time pointing out the perfidy of the Gentiles and their violation of oaths.
He armed each of them not so much with confidence in shields and spears as with the inspiration of brave words, and he cheered them all by relating a dream, a sort of vision, which was worthy of belief.

What he saw was this: Onias, who had been high priest, a noble and good man, of modest bearing and gentle manner, one who spoke fittingly and had been trained from childhood in all that belongs to excellence, was praying with outstretched hands for the whole body of the Jews.

Then likewise a man appeared, distinguished by his gray hair and dignity, and of marvelous majesty and authority.

And Onias spoke, saying, “This is a man who loves the brethren and prays much for the people and the holy city, Jeremiah, the prophet of God.”

Jeremiah stretched out his right hand and gave to Judas a golden sword, and as he gave it he addressed him thus:

“Take this holy sword, a gift from God, with which you will strike down your adversaries.”

Encouraged by the words of Judas, so noble and so effective in arousing valor and awaking manliness in the souls of the young, they determined not to carry on a campaign but to attack bravely, and to decide the matter, by fighting hand to hand with all courage, because the city and the sanctuary and the temple were in danger.

Their concern for wives and children, and also for brethren and relatives, lay upon them less heavily; their greatest and first fear was for the consecrated sanctuary.

And those who had to remain in the city were in no little distress, being anxious over the encounter in the open country.

When all were now looking forward to the coming decision, and the enemy was already close at hand with their army drawn up for battle, the elephants strategically stationed and the cavalry deployed on the flanks,

Maccabeus, perceiving the hosts that were before him and the varied supply of arms and the savagery of the elephants, stretched out his hands toward heaven and called upon the Lord
who works wonders; for he knew that it is not by arms, but as the Lord decides, that he gains the victory for those who deserve it.

22 And he called upon him in these words “O Lord, thou didst send thy angel in the time of Hezekiah king of Judea, and he slew fully a hundred and eighty-five thousand in the camp of Sennacherib.

23 So now, O Sovereign of the heavens, send a good angel to carry terror and trembling before us.

24 By the might of thy arm may these blasphemers who come against thy holy people be struck down.” With these words he ended his prayer.

25 Nicanor and his men advanced with trumpets and battle songs;

26 and Judas and his men met the enemy in battle with invocation to God and prayers.

27 So, fighting with their hands and praying to God in their hearts, they laid low no less than thirty-five thousand men, and were greatly gladdened by God’s manifestation.

28 When the action was over and they were returning with joy, they recognized Nicanor, lying dead, in full armor.

29 Then there was shouting and tumult, and they blessed the Sovereign Lord in the language of their fathers.

30 And the man who was ever in body and soul the defender of his fellow citizens, the man who maintained his youthful good will toward his countrymen, ordered them to cut off Nicanor’s head and arm and carry them to Jerusalem.

31 And when he arrived there and had called his countrymen together and stationed the priests before the altar, he sent for those who were in the citadel.

32 He showed them the vile Nicanor’s head and that profane man’s arm, which had been boastfully stretched out against the holy house of the Almighty;

33 and he cut out the tongue of the ungodly Nicanor and said that he would give it piecemeal to the birds and hang up these rewards of his folly opposite the sanctuary.

34 And they all, looking to heaven, blessed the Lord who had manifested himself, saying, “Blessed is he who has kept his own place undefiled.”
35 And he hung Nicanor’s head from the citadel, a clear and conspicuous sign to every one of the help of the Lord.
36 And they all decreed by public vote never to let this day go unobserved, but to celebrate the thirteenth day of the twelfth month -- which is called Adar in the Syrian language -- the day before Mordecai’s day.
37 This, then, is how matters turned out with Nicanor. And from that time the city has been in the possession of the Hebrews. So I too will here end my story.
38 If it is well told and to the point, that is what I myself desired; if it is poorly done and mediocre, that was the best I could do.
39 For just as it is harmful to drink wine alone, or, again, to drink water alone, while wine mixed with water is sweet and delicious and enhances one’s enjoyment, so also the style of the story delights the ears of those who read the work. And here will be the end.
## REVELATION TIMELINE

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<td>Apocalypse</td>
<td>Revelation of Jesus Christ to John</td>
<td>Church of Pergamum</td>
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<td>2:1-29</td>
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<td>John Commissioned to Write</td>
<td>Which are and shall be.</td>
<td>Church of Thyatira</td>
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<td>Temple of Diana Located Here</td>
<td>A dead church</td>
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<td>Throne of God</td>
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<td>Royal seat of God</td>
<td>Church with an open door</td>
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<td>Future</td>
<td>Philadelphia</td>
<td>Four seraphims</td>
<td>Church with an open door</td>
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<td></td>
<td>Future</td>
<td>Philadelphia</td>
<td>Holy, Holy, Holy</td>
<td>Church with an open door</td>
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<tr>
<td>5:1-14</td>
<td>Past Present Future</td>
<td>Sealed Book  No man worthy Lamb Vials New Song Ten thousand times ten thousand Liveth forever and ever</td>
<td>History of the future Only Jesus knew the future The One Who was our sacrifice Contained saint’s prayers A song praising our Redeemer All of the redeemed of Heaven and Earth sang the new song: Worthy is the Lamb! He is Past, Present, Future, Eternal and Everlasting</td>
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<tr>
<td>6:2</td>
<td>98-192</td>
<td>1st Seal  White Horse</td>
<td>Good, prosperous times of the Roman Empire (5 good emperors: Nerva, Trajan, Hadrian, Antoninus Pius, Marcus Aurelius)</td>
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<tr>
<td></td>
<td></td>
<td>Rider had bow and was given crown</td>
<td>Trajan, Warrior first non-Roman Emperor (given crown), was from Crete national symbol of bow</td>
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<td></td>
<td></td>
<td>Conquest</td>
<td>A time when Rome extended her boundaries, 3.5 million sq miles, 200,000 miles highways</td>
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<td>6:4</td>
<td>193-284</td>
<td>2nd Seal  Red Horse</td>
<td>Civil War (32 emperors, 27 contenders died)</td>
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<td></td>
<td></td>
<td>Given sword</td>
<td>Many Emperors slain by own body guards. (Praetorian Guard was given sword when sworn in). They would kill the Emperor for a price.</td>
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</tbody>
</table>
| 6:5-6 | 193-284 | 3rd Seal  
Black Horse | Want, Famine, Morning |
|       |         | Scales | Taxation |
|       |         | Quart of wheat... | Food prices increased 15-20 times |
|       |         | Do not hurt oil and wine | Tax so severe that no longer could farmers make enough to pay it. They started cutting down their own trees and vineyards, but the death penalty was issued to those caught. |
| 6:8   | 284-303 | 4th Seal  
Pale Horse | Time of sickness |
|       |         | Power to kill ¼ of the earth | As many as 5000/day died in Rome. Scholars estimate 1/3 to ½ of the Roman world died during this period. Invaders ceased the opportunity and attacked from all sides. |
| 6:9-11| 303-313 | 5th Seal  
Souls under alter | Souls of martyrs cry out to God as many are slain during the rule of Diocletian who tried to exterminate Christianity. Ended by conversion of Constantine. |
| 6:12-17 | 307-337 | 6th Seal  
Great Earthquake  
Sun Black, Moon Blood,  
Stars Fall | Christianity took over the Roman Empire  
Sun-Supreme Ruler / Moon-Queens, princes, etc.  
Stars-Governors  
The pagan powers fell and the rule went to the Christian rulers. The Kingdom was divided. |
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</table>
| 8:1-2 | 7th Seal  
7 Trumpets | Invasion of the Goths (Germany)  
Sieged Rome, left 8 days after their king, Alaric, died. Left behind scorched land. 1/3 Refers to 1/3 of the divided kingdom (the Latin, Western part of the Roman Empire) |
| 8:7   | 395-410 | 1st Trumpet  
Fire, Hail, Blood thrown on 1/3 land | |
| 8:8-9 | 423-455 | 2nd Trumpet  
On 1/3 of sea | Vandals came from NE, went through Spain, across to Africa, built a fleet of ships, and ended 600 years of Roman rule of the Mediterranean (the Roman Lake). Again, against the Latin 1/3 of the Empire. |
| 8:10-11 | 433-455 | 3rd Trumpet  
Great Star fell on 1/3 of Rivers which turned bitter, many died from the water | Attila, King of the Huns (the great star) marched through central Asia toward Rome (Latin 1/3). Battles fought mostly at rivers (Danube, Rhine, Marne, Rhone, Po) 150-300 thousand slain at Marne, literally ran blood. He made his capital at the Danube River, and was buried under her waters (they diverted the water for the burial) |
| 8:12  | 476-490 | 4th Trumpet  
1/3 of sun, moon, stars darkened | Odaccer, king of the Heruli, slew Agustulus (sun), abolished the senate (stars) that had met for 1228 years. The dark ages begin |
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<td>9:1-12</td>
<td>612-762</td>
<td>5th Trumpet</td>
<td>Against the Arab 1/3 of the Empire</td>
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<tr>
<td></td>
<td></td>
<td>Star fallen</td>
<td>Mohammed: Father ruled Mecca, died when he was young. He was set aside (fallen star). He was beginning his work the same year as the first pope, Gregory I.</td>
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<td></td>
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<td>Key to Abyss</td>
<td>Koran</td>
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<td>Smoke Arose</td>
<td>Deception from false teaching, blinded Arab world</td>
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<tr>
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<td>Locusts power as scorpions</td>
<td>Vast army, Scorpion symbol of Ismaelites (Arabs)</td>
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<tr>
<td></td>
<td></td>
<td>Told not to harm grass, earth, plant tree</td>
<td>The Islamic faith considers these blessings from God.</td>
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<td>Harm only those without the seal of God on forehead</td>
<td>They gave conquered people 3 choices: - Koran - Slavery - Cut of heads of unbelieving priests</td>
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<tr>
<td></td>
<td></td>
<td>Torture</td>
<td>Christians styled as infidel dogs, insulted, treated shamefully. In 10 years, 3060 cities captured, 4000 churches destroyed, 1400 mosques erected</td>
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<td></td>
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<td>5 Months</td>
<td>The normal stay of Locusts 5 months = 150 days ➔ 150 years (612-762)</td>
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<tr>
<td>9:1-12</td>
<td>612-762</td>
<td>Locusts looked like horses</td>
<td>In the year 632, there were no foot soldiers in Mohammed's army</td>
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<td>cont</td>
<td></td>
<td>Crowns of gold</td>
<td>Yellow turbans</td>
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<tr>
<td></td>
<td></td>
<td>Human faces</td>
<td>Patriarchal beards</td>
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<tr>
<td></td>
<td></td>
<td>Woman's hair</td>
<td>They wore long hair</td>
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<td></td>
<td></td>
<td>Lion's teeth</td>
<td>Symbol of ability to devour</td>
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<tr>
<td></td>
<td></td>
<td>Breastplates of iron</td>
<td>They had breastplates</td>
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<td>Tails had power</td>
<td>Horses tale, symbol of power. A very great officer had pacha of 3 tails.</td>
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<tr>
<td>9:13-21</td>
<td>1057-1453</td>
<td>6th Trumpet</td>
<td>4 Sons of Malek Shaw, ruling 4 parts of his empire (Persia, Syria, Asia Minor, India) (Turks) advanced against the Greek 1/3 of the empire. Pushed back 2 centuries by crusades, and advanced again, taking Constantinople with cannons (1st use of gunpowder) killing 100,000 in 1453.</td>
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<td>4 Angels released from Euphrates to kill 1/3</td>
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<td>Hour, day, month, year</td>
<td>396 years, 131 days from Jan 18th 1057 to May 29th 1453</td>
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<td>200 million mounted troops</td>
<td>There were no foot soldiers in the Turkish army</td>
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<td>The rest of mankind</td>
<td>The remaining Roman Empire now under the Roman Catholic Church</td>
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<tr>
<td>10:1-11</td>
<td>About 1517 -</td>
<td>Angel and the Little Scroll</td>
<td>The bible had been hidden by the church. Hidden in a dead language (Latin). Hidden from use (supplanted by the decrees and dogmas of councils and Popes) Now Luther and others started the translation of the bible into many languages, and the Reformation</td>
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<td></td>
<td></td>
<td>Rainbow</td>
<td>The covenant of God now made known</td>
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<td></td>
<td>Open Scroll</td>
<td>The bible is now open</td>
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<td></td>
<td></td>
<td>Land and Sea</td>
<td>The Reformation spread throughout the World</td>
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<tr>
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<td>Voice of 7 thunders</td>
<td>Papal Bulls</td>
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<td>No more delay</td>
<td>No longer is the World without the Bible</td>
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<td>Bitter-Sweet</td>
<td>The Word of God is sweet, but results in bitterness, sorrow, hardship</td>
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<td>11:1</td>
<td>Late 1700s -</td>
<td>Measuring Rod</td>
<td>Restoration Movement, O'Kelley 1792, Smith &amp; Jones, Barton Stone 1803, Thomas and Alexander Cambell 1809</td>
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<td></td>
<td></td>
<td>Temple</td>
<td>Church</td>
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<td></td>
<td>Alter</td>
<td>Worship</td>
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<tr>
<td>11:1</td>
<td>Late 1700s</td>
<td>42 months</td>
<td>Dark ages (533-1793), 1260 days ➔1260 years</td>
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<td></td>
<td></td>
<td>2 Witnesses</td>
<td>Old and New Testament</td>
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<td>In sackcloth 1260 days, power to</td>
<td>During the Dark Ages, no blessings from God</td>
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<td></td>
<td>End of 1260 days, 2 Witnesses</td>
<td>France (Pope's biggest ally) made atheism law from 1793-1797 (3 ⅓ years).</td>
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<td></td>
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<td>killed for 3 ⅓ days in Sodom,</td>
<td>Sodom - Wickedness</td>
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<td></td>
<td></td>
<td>Egypt</td>
<td>Egypt - Spiritual Bondage</td>
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<td></td>
<td>France had killed many (inquisitions - 150,000, and Jesuits in 1540 - 900,000) Now</td>
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<td>the French Revolution - 80/day in Paris sent to scaffold.</td>
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<td>Had tormented</td>
<td>With atheism, the Word of God wouldn't torment their conscience, testify to their</td>
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<td></td>
<td></td>
<td></td>
<td>shame.</td>
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<td>Woman</td>
<td>Church in Progress</td>
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<td>Sun</td>
<td>Clothed with New Testament</td>
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<td></td>
<td></td>
<td>Moon</td>
<td>Moon (Old Testament) under her feet</td>
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<td></td>
<td></td>
<td>Stars</td>
<td>12 Apostles at her forehead</td>
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<td></td>
<td></td>
<td>Child</td>
<td>Zion (Church) having increase</td>
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<td>Red Dragon</td>
<td>Old Imperial Rome</td>
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<td>7 Heads</td>
<td>Went through 7 heads of Government</td>
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<td></td>
<td>10 Horns</td>
<td>Ruled over 10 kingdoms</td>
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<td></td>
<td></td>
<td>Tail</td>
<td>False Doctrine</td>
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<td>Iron Rule</td>
<td>Saints Ruling (Dan 7:27)</td>
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<td>War in Heaven</td>
<td>Spiritual battle between Christians and pagan powers</td>
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<td>Dragon Cast Out</td>
<td>Paganism fell</td>
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<td>Salvation</td>
<td>Came to its rightful place</td>
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<td>Overcome Dragon</td>
<td>Word of God prevailed</td>
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<td>Loved not lives</td>
<td>Many died as martyrs</td>
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<td>Eagles Wings</td>
<td>Rapid flight to safety</td>
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<td>Serpent</td>
<td>Satan still trying to destroy</td>
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<td>Earth</td>
<td>She hid in caves, mountains, and catacombs</td>
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<td>Continued persecution by religious and secular powers</td>
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<td>13:1</td>
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<td>Beast</td>
<td>Catholic powers ruling Europe</td>
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<td></td>
<td>7 Heads</td>
<td>Rome passed through 7 heads of Government</td>
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<td></td>
<td>10 Horns</td>
<td>Rome Ruled over 10 kingdoms</td>
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<td></td>
<td>2-Horned Beast</td>
<td>Pope ruled with secular and spiritual power</td>
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<td>Buy and Sell</td>
<td>Laws passed forbidding trade</td>
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<td>666</td>
<td>The number of the beast</td>
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<td>Spread of Gospel</td>
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<td>Fall of anti-Christian powers</td>
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<td>the Great Harvest</td>
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<td>Preparation and Announcement of the Wrath of God</td>
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<td>1793-1806</td>
<td>2nd Vial</td>
<td>Papal power driven from seas</td>
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<td>1914-1918</td>
<td>3rd Vial</td>
<td>World War I</td>
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<td>1939-1945</td>
<td>4th Vial</td>
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<td>1991</td>
<td>5th Vial</td>
<td>Desert Storm — Invasion of Kuwait</td>
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<td>2002</td>
<td>6th Vial</td>
<td>Operation Iraq Freedom</td>
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<td>Overthrow of Babylon the Great</td>
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<td>The Great Whore</td>
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<td>End</td>
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<td>Mystery Babylon the Great</td>
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<td>Blood of Saints</td>
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<td>8th Horn comes from 7th</td>
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<td>18:1-24</td>
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<td>White Horse</td>
<td>Triumph of the World over all enemies. The mighty</td>
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<td>instrumentality was the Word of God</td>
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<td>Wedding Supper</td>
<td>Wedding supper for Lamb and Wife</td>
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<td>War</td>
<td>Beast and False Prophet cast into lake of fire</td>
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<td>20:1-15</td>
<td>Future</td>
<td>Satan Chained</td>
<td>Satan incarcerated for 1,000 years</td>
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<tr>
<td></td>
<td></td>
<td>1st Resurrection</td>
<td>Martyrs reigning with Christ</td>
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<td></td>
<td>1000 Years</td>
<td>Millennium</td>
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<td>Satan Released</td>
<td>Out on parole</td>
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<td>Satan Cast Into Lake of Fire</td>
<td>Annihilation of Satan</td>
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<td>Resurrection</td>
<td>Resurrection of the dead</td>
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<td>Throne of God</td>
<td>The Judgement of the World</td>
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<tr>
<td>21:1-27</td>
<td>Future</td>
<td>New Jerusalem, No more death, Tree of Life</td>
<td>Future home of the Redeemed</td>
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<tr>
<td>22:1-21</td>
<td>Past Present Future</td>
<td>Declaration that this is true</td>
<td></td>
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<tr>
<td></td>
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<td>Warning not to add or subtract</td>
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<td>An invitation to all</td>
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<td>Assurance of His return</td>
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<td>Benediction</td>
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