

GABRIEL  
and  
MICHAEL  
THE ARCHANGEL



ARNO C. GAEBELEIN

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# **Gabriel and Michael, the Archangel**

*By Arno C. Gaebelein*

This book undertakes a new study of angelic ministry and prophecy. God's special angelic messengers, the Angel Gabriel and the Archangel Michael, are shown to be the announcers of predictions fulfilled and yet to be fulfilled. Their very important ministry in the world and to the Church is clearly unfolded, and a new light is thrown on some of the prophecies concerning the last days of this age.

In times such as these in which we live, when many Christians are being confused by conditions and by unscriptural speculations, the message of this volume will be found satisfying and encouraging. Each problem is met by what the Scriptures have to say.



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# GABRIEL and MICHAEL, THE ARCHANGEL

*Their Prominence in Bible Prophecy*

"What shall be the end of these things?" —*Daniel 12:8*

*A message for our times answering vital  
questions in the light of the Bible*

By

ARNO C. GAEBELEIN, D.D.

*Founder of "Our Hope" magazine; author of the  
Annotated Bible; Exposition of Matthew; Daniel;  
Revelation; Gospel of John, and many other books.*



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*Dedicated to my friends and fellow believers*

MR. and MRS. KRIST GUDNASON

*in appreciation of their loyal Testimony to  
our Lord Jesus Christ and their loving  
fellowship in the Truth and in His service.*

—ARNO C. GAEBELEIN

## CHAPTER I

### The Unseen World Above

As we undertake this interesting prophetic study, we face first of all the question as to the existence of an unseen world with beings different from and higher than the human race. The question has been asked many times before, by the learned and the unlearned, by earnest seekers and by the curious, "Is our earth in this vast, almost limitless universe, the only place in which intelligent creatures dwell, or are these heavens also inhabited by vast numbers of other creatures of God who praise, worship, adore and serve Him?" We have the knowledge, at least in part, of a creation inferior to the human race, the animal creation. But is there a higher creation above us? Science does not answer this question. It cannot do so! It will never do so! But there is throughout the human race a well-nigh universal belief that there is above man another world of spirit-beings. The mythologies of ancient nations claim the existence of such beings. Babylonian mythology pictured them as gods who brought blessings and messages from the gods above to the human race below. And so Roman and Greek mythology had its genii, semi-gods, fauns, nymphs and naiads, visiting the earth. One of the earliest Greek poets, Hesiod, wrote, "Millions of spiritual creatures walk the earth." Egypt and all Eastern nations believed in such unseen things, both good and evil. These mythologies are undoubtedly the faint, the distorted echoes of a common primeval belief of the race.

We turn to the Bible, the infallible Word and Revelation of God, and here we find the question fully an-

swered. From Genesis to Revelation the unseen world of supernatural beings, the host of the heavens, is prominently revealed. In his volume on "The Angels of God," the writer has stated what the Bible teaches as to these holy beings, their abodes and their various ministries. Into all this we do not enter at this time. Though the Bible gives so much information of these "Unseen things above," it seems the average Christian does not pay much attention to them and is the loser on account of his neglect. Much of that unseen realm above is shrouded in mystery. It is not fully made known in the Bible, but some day God's redeemed people, looking now into a glass darkly, shall know as they are known. The mystery of the heavens will then be no more. What is unknowable now will then be fully known.

We must remind ourselves that the New Testament teaches that in the angelic sphere in the Heavenlies, there are different grades and ranks. In Ephesians (1:21), also in Colossians (1:16), we read of principalities, thrones, dominions and powers. The Cherubim and the Seraphim, the latter mentioned only in Isaiah, Chapter 6, are dwelling up yonder close to the throne of God. But while Christendom frequently speaks of a number of Archangels, which are purely legendary, the Bible itself knows but of one Archangel. Perhaps the great Lucifer, the son of the morning, whose erstwhile glory is so vividly described by Ezekiel (Chapter 28) and whose rebellion and fall is recorded by Isaiah (Chapter 14), was the other archangel who through pride and self-exaltation became the devil. We do not know. But we know certain supposed Angel-Princes, called in ritualistic Christendom Archangels, are fic-

titious. Uriel and Raphael are apocryphal inventions which lack all scriptural support.

But it is different with both *Gabriel*, who is a prominent Being in that world above, and *Michael*, who is the only one of whom the Bible speaks as *the* Archangel. What we have written as to the existence of the innumerable hosts of angels, and their heavenly places, is fully confirmed by the infallible teachings of the Lord Jesus Christ, so that the truth of all is unquestionable. It cannot be denied. Yet, as we shall show directly, it has been questioned.

When Our Lord was on earth, teaching and ministering in Israel's land, He found amongst the Jews two religious sects, sects which still exist among the Jews, and, more than that, which constitute the leading currents of religious thought in Christendom: the *Pharisees* and the *Sadducees*. At the close of the New Testament is the warning not to *add* to the Word of God and not to *take away* from it. In a nutshell this warning covers Phariseeism and Sadduceeism. The first religious system, Phariseeism, adds to the Bible; the other, Sadduceeism, takes away from it. The twenty-third chapter of Matthew gives a definition and exposure of Phariseeism. They added to the Word of God the traditions of men and departed from the true doctrines of God. Such is still the case in Judaism. Several years ago, in returning from a New York church, where the author had preached the Gospel, he noticed a long-bearded Hebrew sitting on a fire hydrant where he had the benefit of an electric light. He had a book of folio size in his hands. We stopped and said to him, "What are you reading? What is this big book in your hands?" He let us take it and we saw it was a portion of the



Talmud. We told him, "Friend, this is not the pure Word of God. This is not *Thora - Neviim Kethubim*—the *law*, the *prophets* and the *writings*. He acknowledged we were right. The Talmudical Jew is the modern Pharisee with his own righteousness and countless additions to the law from tradition.

It is not better in Christendom. Ritualism with its feast and fast days, its man-made ordinances, its legalism, its additions from the opinions and theories of religious leaders, and other features, corresponds to the Phariseeism our Lord and His Spirit-filled Apostles condemned.

And now *Sadduceeism*. The Sadducees in the days of our Lord were the very opposite from the Pharisees, though when it came to the rejection of the true Christ of God, they made common cause with the Pharisees in rejecting Him. They did not add to the Word of God, but took away from it. The Sadducees were rationalists. They were infidels neither believing in a physical resurrection from among the dead nor in angels or spirits (Acts 23:8). We call them in our day *Modernists*. They had no use for anything supernatural. They did not believe in prophecy nor in miracles.

Go to modern Judaism. They call themselves *Reformed Jews*. They are the lineal descendants of the ancient Sadducees. They have little use for the Talmudical Jew.

What about Christendom? Does it house any Sadduceeism? Alas! Sadduceeism—that is, Modernism—is the strong current which sweeps over so-called Protestantism. All the leading Protestant denominations are honeycombed with it, suffer under it, and will be wrecked and ruined by it sooner or later. The super-

natural is ruled out by them. No prophecy! No miracles! No angels! No resurrection! We quote from Hastings Bible Dictionary, the dictionary of Modernism: "Assuming that the supernatural beings of the earlier books of the Bible are either the shrivelled up descendants of the nature-spirits of Semitic superstition or subordinate personal beings fully representing God at a definite time and place." The rationalistic critics say that there are no angels; that Gabriel and Michael are fictitious names, that the Jews picked up the belief in angels, in Satan and the demons as well, in Babylon. It is all of Babylonish origin. Myth from start to finish.

But what about the Lord Jesus Christ? Did He not speak of angels? Did He not have communion with angels? Did He not meet the devil face to face? Did He not manifest His power over demons?

Think of the insulting answer they dare to give to the all-knowing, omniscient Son of God! In cold blood they tell us that He probably knew better. He knew that these spurious beings did not exist. That Israel had been corrupted by Babylonish influences. But not to offend the people by informing them that they believed what is not true, He avoided the needed correction and made believe all was the truth. He did not want to antagonize them; so for expedience sake He played the hypocrite! But other Modernists go a step further and say Jesus (never do they say Lord) did not know any better. He had no access to the sources to which the modern man has access; hence He continued in a belief which has no foundation whatever!

## CHAPTER II

### The Two Mighty Servants of God— Gabriel and Michael and Their Work

Both Testaments give us information as to *Gabriel*, and *Michael*, the Archangel, and their work in connection with the history of redemption and the execution of God's purposes. Their names are likewise found in certain apocalyptic writings of the Jews which originated during a period of over four hundred years, both before Christ and after Christ. The Jewish *Targumim*, paraphrasing certain Bible texts, supply limited information about both, but they are wholly untrustworthy, entirely legendary. With the mythical traditions, with the statements found in *the Book of Enoch*, in the *Ascension of Isaiah*, and other questionable sources we are not concerned. They do not shed any light upon these outstanding servants of God.

The Book, which many call the Bible of Moham-medanism, *the Koran*, does not pass by their names. But the Koran is not a Bible, but the masterpiece of religious plagiarism. Mohammed, the false prophet, claimed Gabriel to have been the revealer of his ramblings. Mohammed looked upon Gabriel akin to the Holy Spirit, the author of the Bible. The reader will find later in this volume additional and interesting information as to Michael and his special work during the end of the Times of the Gentiles.

And now we turn to the only reliable source as to these great servants of God and their work. They are holy creatures of God. They belong to the creations of the Son of God, revealed in the first chapter of Colossians (1:16). In the Book of Job, probably the oldest

book of the Bible, they are mentioned as the sons of God.

Where was thou when I laid earth's Foundation?  
Tell Me if thou knowest and hast understanding,  
Who set the measures thereof? Dost thou know?  
Or who upon it stretched the measuring line?  
On what were the foundations made to rest?  
Or who laid the cornerstone,  
*When the Morning-stars sang together,*  
*And all the sons of God shouted for joy?*

(Job 38:4-7)

No doubt this passage is the pre-historic account of the creation of the Angels of God. The Angels of God are spoken of in the Old Testament as sons of God. (See Genesis 6:2; Job 1:6; 2:1; 38:7; Psalms 29:1; 89:6.) But notice in all these passages the Hebrew speaks of the *Bnai Elohim*, that is, sons of God in creation; in the New Testament we read of the *Sons of Jehovah*, and this term means sinners brought into this filial relationship by redemption. The *Bnai Elohim* are unfallen, holy beings, the sons of God, in the *first creation*; sinners saved by grace are the sons of God in the *new creation*.

The sons of God, revealed as morning stars, include Gabriel and Michael. As stated in our opening chapter, Lucifer, the Son of the Morning, should also be included, though he became the enemy of God by his fall.

We point out next the difference which exists in our Bible records between Gabriel and Michael, the archangel, and their respective ministries. *Gabriel*, according to the Word of God, carried great messages from the Throne of God to earth. He, so to speak, Heaven's spokesman, commissioned to give the most vital information and revelation at critical times to certain individuals on earth, chosen of God as the recipients

of these messages, and others the instruments through whom God would bring about His eternal purposes of redemption. Twice in the Book of Daniel we find him acting as God's great messenger to a perplexed prophet, to make known unto him the meaning of the vision at the river Ulai. Gabriel became the commentator for Daniel, the Prophet, to interpret unto him the vision. We doubt if even to this day anyone could have fully understood the Ulai vision if Gabriel had not brought it from God Himself (Dan. 8).

Still greater is the message of Gabriel contained in the chapter which follows (Dan. 9). The prophet Daniel, then a very aged man, was in deep thought into which he was guided by reading the Word of God. Prayer followed. What a prayer it is! We shall give it in another chapter of this volume. But Daniel never concluded his prayer. He never came to the Amen. The praying prophet was forced to cease praying when the messenger of God interrupted him, and Gabriel stood in person before praying, praising and sin-confessing Daniel.

We do not hesitate for a moment to say that the answer which Gabriel brought to the praying Prophet, the man greatly beloved, is the most prominent in the Old Testament Scriptures.

Turning to the New Testament, we discover that Gabriel is the instrument of God to deliver two messages, one to the aged priest Zacharias, the other to a young Jewish maiden, the Virgin of Nazareth. Both messages are recorded by the pen of Luke in the Gospel which bears his name. We stated above that the message of Gabriel to praying Daniel is the greatest prophecy in the Old Testament. The message which

Gabriel received to deliver to the Virgin Mary is the greatest of all messages which God sent for man to hear and to believe. Like all the messages of God it is deep and inexhaustible. Whether man believes it or not, it is and remains the great message of redemption through Heaven's wonderful Redeemer, which still awaits its glorious consummation.

After the deliverance of this message of God's faithfulness and His great love, Gabriel's name is not mentioned again in the Bible. His place is still in the presence of God, standing there, ready for service (Luke 1:19). No doubt he still serves and is not inactive. *There is no idleness in Heaven.* This also we shall find out in our glorious future in His presence. But the Bible mentions Gabriel for the last time in the opening chapter of the Gospel of Luke.

Next we must examine the activities of the Archangel *Michael*. His ministry is entirely different from that of Gabriel. As far as the Bible is concerned, we do not find that the Archangel ever received a single message to deliver on earth. The Bible does not contain any words spoken by Michael (save a brief sentence) but the Bible tells us of the powerful actions of Michael and the greatest are still future. Michael is mentioned first of all in connection with the burial of Moses, of which we shall have more to say in this volume. In the Book of Daniel Michael is called the great Prince of Daniel's people, that is, Israel. We shall examine later these passages, including Daniel 10:13 and 21. At the future time of Israel's history Michael will rise up in mighty power in their defense at the hour of their deliverance, when Israel's earthly hope will be literally fulfilled.

In the New Testament the Archangel is spoken of three times. His voice only is mentioned in 1 Thessalonians 4:16; in the Epistle of Jude (verse 9) as stated before, his controversy with the devil over the body of Moses is made known; and he is found for the last time in the Bible in Revelation. In chapter 12:7-12, he is seen as the commander-in-chief of the heavenly hosts. A great war will then be fought, not on the earth, not a global war, but a war between Michael and his great angel-army and the dragon and his fallen angels, fighting above the earth. Michael is victorious, and the dragon, the old serpent, the devil, Satan, defeated, is cast out of the first heaven with his fallen angels and the powers of darkness, to await on earth the glorious return of Christ, to be chained by Him. All is intensely interesting, especially in our days, when these future events in which Michael has such a prominent part are rapidly nearing.

Many more legends are gathered around Michael's name than around Gabriel. In the list of fictitious Archangels found in the apocalyptic productions of the Jews, Michael appears as the fourth Archangel: Uriel, Raphael, Raguel, *Michael*, Suriel, Gabriel and Remiel. Other apocalyptic writings connect him with the giving of the law and as the great intercessor in heaven for the people Israel.

After having examined the Scriptures as to these two mighty servants of God and their activities we have found that Gabriel carried in the past messages from the throne of God. These messages in the Old Testament were sent to Daniel and relate to future events only partly fulfilled. Their fulfillment comes in the day of the return of Israel's Messiah when Israel's redemp-

tion, Israel's salvation, consisting in their rebirth and their national restoration, promised by the prophets, takes place. Gabriel's messages in the New Testament in the first chapter of the Gospel of Luke deal with the birth of John the Baptist and with the incarnation of the Son of God, our Lord.

Michael, the Archangel, according to the Bible, is not the messenger who received messages from God to man, and to explain these visions. He is clothed with power to execute as God's instrument God's purposes in behalf of God's people Israel. He is called several times "the great prince which standeth for the children of Israel." He is most prominent during the great tribulation as heaven's mighty and all-victorious leader, and besides this his voice is heard before the final days of Jacob's trouble begin, when the Blessed Hope of the Church will be realized. The shout from above is heard. The gathering of the saints will be by "the voice of the Archangel."

All this has much importance. Let us look at it negatively. As stated in our previous pages, the Sadducees of two thousand years ago rejected the supernatural. For them, Heaven as a locality of glory did not exist. They did not believe in angels. Gabriel and Michael were with them but legendary figures.

The twentieth century Sadducees, the destructive critics, the modern rationalists who undermine the true faith in every portion of the professing church, maintain these denials. They tell us that beings in the heavenly sphere do not exist at all. Nor do they believe in the existence of Gabriel and the Archangel Michael. What the Bible teaches about them, the messages of Gabriel and the display of divine power



through the Archangel is all myth. Hebrew mythology is therefore not a bit different from the superstitious and childish mythologies of ancient nations.

But this is a serious matter. To deny the existence of Gabriel and Michael, to deny what the Bible reveals about their activities, more than belittles the trustworthiness of the history of redemption in which both are God's chosen witnesses. It means that the redemption through Him Whose coming into the world Gabriel had announced must also be classed as mythical, as in fact Modernism in Christendom has done and is doing. It means furthermore, that Daniel's prophecies in which Gabriel has such an important part as interpreter are clever inventions. Daniel had nothing to do with the visions he recorded. If Gabriel is only fictitious, if his messages are fictitious, then Daniel must also be fictitious. This is exactly the position which the present day Sadducees, the modernistic perverters of the Truth of God, have taken. They tell us that Daniel never had anything to do with writing the book which bears his name. No such person as Daniel ever lived in the sixth century before Christ, the Book of Daniel was not written by Daniel the Prophet in Babylon, but is the production of a pious Jew who lived in the second century before Christ, and who, assuming the name of Daniel during the Maccabean period to give to his spurious writings some authority and weight, wrote in the name of Daniel. Now, if such were the case, a man writing in the name of Daniel, claiming to have lived in Babylon, when he was not Daniel, nor ever lived in Babylon, we certainly would not call a pious Jew; he was a *pious fraud*. All the great prophecies of Daniel are robbed of their

authenticity if it were true that Gabriel and his divine mission to Daniel is not historically true, never happened, and is entirely destitute of divine authority.

The same is the case with Michael the Archangel. Sadduceeism as expressed by Modernism has no use for an Archangel. He too must be consigned to the realm of religious legends. Some Modernists have even declared that such beliefs in an unseen world above, belief in Cherubim, Seraphim, Gabriel, Michael, also in an innumerable host of angels, a personal devil and fallen angels, as well as demons, were well fitted to the period of time when humanity was less advanced than it is today. But in our enlightened times, our times of scientific progress and scientific discoveries, the results of a greater research, we do well to cast off entirely these childish conceptions. Such is the argument of modern rationalism.

And so Michael, they say, has nothing to do with future history; that he is especially the Prince which standeth up for Israel and takes a prominent part in their future deliverance and in the execution of God's purposes as to their salvation and glory, is all invention. With such a conception, infidel throughout, we must logically conclude that there is no such future for the nation of destiny, the everlasting nation of Israel. It will never reach its promised consummation in the earthly kingdom, when David's throne will be filled by its rightful occupant, Messiah, the King of Israel.

Jewish and Gentile Sadduceeism manifests clearly that such is the case, for neither Reform Judaism nor Gentile Modernism in denominational Christendom has any use whatever for the sure word of prophecy. Jews and Gentiles refuse to pay any attention to the

divine forecasts of history to come. They even ridicule it, in spite of the startling facts presented by fulfilled Bible Prophecy. Alas! At a time when humanity stands in dire need of help from above, light from above and the true hope from above, Sadduceeistic leadership, the blind leading the blind, leads rapidly toward the predicted night of apostasy which terminates in judgment.

## CHAPTER III

### The Messages of Gabriel to Zacharias and the Virgin of Nazareth

It is our intention to examine more fully the prophetic messages which Gabriel was commissioned to deliver to Daniel and show from them what the end of our age will be, and what events will yet have to happen. The question which many Bible students ask in these days, "Will there be another World War?" is involved in this. But before we do this we turn to the New Testament to examine Gabriel's messages in the first chapter of the Gospel of Luke.

For about four hundred years the voice of prophecy had no longer been heard in Israel. Historians on Bible lines have called them "the silent years." After Malachi had concluded his message no other prophet spoke nor were there any kind of supernatural manifestations. Such a long period of silence was most unusual in Israel's history. It was then that a number of apocryphal books appeared containing visions, prophecies, certain miracles and other supernatural signs. Well-meaning men tried in this way to bridge the gulf of silence. But it was discovered that all was mere invention and not at all the revelation of God.

It was during the reign of wicked Herod, King of Judah, that God broke His long silence. The appointed time when God would send forth His Son was about to come. We see an aged priest, Zacharias (Jehovah remembers), whose wife was Elizabeth (God's Oath), (Zacharias-Elizabeth, prophetic names, Jehovah remembers God's Oath), enter the temple to exercise his priestly function. Zacharias approached the incense-

altar to burn the incense as required by the law. Outside were a multitude of people praying as the priest was about to swing the censer with the incense. It probably was the morning hour set aside for that devotion. The incense was beginning to circulate in the air when suddenly Zacharias noticed that he was not alone in that part of the temple. Over at the right side of the altar of incense an angel of the Lord was seen by the officiating priest. When Zacharias beheld this heavenly visitor the effect upon him was as it always has been in such manifestations. He was troubled and fear fell upon him. Zacharias was a godly Israelite. In the presence of this holy angel he realized his own sinfulness and began to fear that the angel's message might be judgment. It was not. Jehovah, remembering His oath, sent through the angelic messenger, not a message of judgment but a message of grace and mercy. Judgment was not at hand, but a gracious visitation was about to take place. Of this we read later in this chapter when Zacharias, filled with the Spirit, prophesied, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people" (Luke 1:67-79). The blessed dawn of the dayspring from on high (verse 78) was about to break.

The time was at hand when the faithful God of Israel would perform the mercy promised to the fathers, and to remember His holy covenant, the oath which He had sworn to Abraham. The long-promised One, Heaven's Redeemer, Israel's King, was about to come. The Messiah-Redeemer-King, so prophecy had announced, would have a herald preceding Him (Isa. 40:3-8; Mal. 3:1; 4). The messenger from above brought the announcement of the birth of that herald,

John, the Baptist. Zacharias now hears the good news that the prayers of Himself and his godly wife were about to be answered. They had no children. Elizabeth would bear a son and that son would be the forerunner of King-Messiah. The angel's message is given in verses 13-17. His person and his mission are described. We pass by a fuller examination of this message.

We listen to Zacharias in his answer to the angel's message. "Whereby shall I know this? for I am an old man, and my wife is stricken in years" (verse 18). He asked for a sign. So did Abraham, Gideon and Hezekiah. Zacharias and his aged wife remind us of Abraham and Sarah. Both were also stricken in years and prayed for a son, Isaac. His birth, like the birth of John, the Baptist, was due to a miracle, setting aside the laws of nature. Sarah had a perfect right to laugh when the Lord announced the birth of Isaac. The Lord rebuked Sarah for her unbelief. But while Abraham, Gideon and Hezekiah asked for signs and were not blamed for doing so, it was different in the case of Zacharias. The angel speaks and reveals his identity. "I am Gabriel (Man of God) that stand in the presence of God and am sent to speak to thee, and to show you these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." But why was Zacharias blamed for asking a sign when others were not? The appearing of such a great visitor from above should have been sufficient to accept the message without asking any further sign. What a difference between Zacharias and his unbelief, and the

faith of her, the Virgin of Nazareth, whom Gabriel was sent to visit next! We must also remember that Gabriel's message to Zacharias was based upon the promise given by Isaiah and Malachi, which concerned directly the coming of Israel's Messiah-Redeemer. The words of praise which came from the lips of the aged priest, after John was born, when his judicial dumbness was removed, should have come from Zacharias's lips as soon as Gabriel had spoken. Asking for a sign showed mistrust in both the fulfillment of God's promise as to Messiah's herald, John, and the mighty messenger, who brought the message. But what about the judgment which came upon Zacharias for a season? It must have been given by the command of God. Gabriel did not know how the priest would receive the message. Only God is omniscient. The words Gabriel spoke in judgment of Zacharias's unbelief must have been included in his commission as he stood in God's Presence.

Gabriel returned to heaven. Once more he took his stand in the presence of the Throne of God, waiting for the next service he was to render. It came in the sixth month, apparently six months later as his visit to the ministering priest. What a scene must have taken place in the Heaven of all the heavens when God was about to send Gabriel to earth once more with the message of all messages. Heaven was in a waiting attitude. It is written that the things of redemption, both as to the Person of the Redeemer and the redemption itself were "things the angels desire to look into" (1 Peter 1:12). They were occupied with the execution of God's eternal redemption purposes and were waiting for it. The great day had come. There must have been much

agitation in those heavens, among the worshipping Cherubim and Seraphim, continually crying, "Holy, Holy, Holy," and among the principalities, powers and dominions as God was about to give the great commission and message to Gabriel, for which the earth had been waiting for many generations. We doubt not that Hebrews 10:5-8 was heard and known by the tenants of the heavens. "Wherefore when He cometh (was about to come) into the world, He saith, 'Sacrifice and offering Thou wouldest not, but a body hast Thou prepared for Me (or: is preparing for Me). In burnt offerings for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God'." The smoke of sacrifices from Jewish altars and the incense ascended from earth to heaven. But all the sacrifices could not take away sin and give to man the needed redemption. They were only typical of that great sacrifice which some day, in God's appointed time, would be brought when God would send forth His Son to be the propitiation for our sins, the true Lamb of God to take away the sin of the world. That time had come. A voice was heard speaking out of the eternal Throne of God. It is the voice of God the Son, the Only Begotten. He speaks to Him whose bosom of Glory was His eternal dwelling place. His words are deep and significant. He is about to come into the world. He is about to clothe Himself with a body; it is to be a prepared body—not a body obtained by a natural generation, but a body of supernatural origin, a holy body, a body which knew no sin, a sinless and therefore a deathless body. God, the Holy Spirit, would be the Creator of that body. The Only Begotten Son of God speaks



again, "Lo, I come to do Thy will, O God." He is ready to detach Himself from the bosom of the Father, ready to be made in the likeness of men, to take upon Himself the form of a servant, to humble Himself and become obedient unto death, even the death of the cross.

What Hallelujahs the heavenly hosts must have intoned vibrating through the universes when they heard His voice, Whom they knew and worshipped as their Creator! They had seen Him in sacred history going down to earth to appear to certain Israelites in the form of the Angel of the Lord. His goings forth had been from of old, from everlasting. But now He is about to leave His eternal abode to begin that mighty work which He and He only could do. Gabriel stands in his holy place eager to receive the commission. All heaven listens. He is not sent to the city of Jerusalem, but to Galilee, to the small town of Nazareth, of no fame whatever except the fame of ignorance, which probably even then had become proverbial—"Can there any good thing come out of Nazareth?" (John 1:46). He is to carry a wonderful message to a virgin, espoused to a man, Joseph of the House of David. The virgin's name was Mary. She also is of the House of David, proved by her genealogy (Luke 3:23-38; Joseph's genealogy is recorded in the first chapter of Matthew). Then Gabriel addresses her: "Hail, thou that art highly favoured, the Lord is with thee, blessed art thou among women!"

Unlike Zacharias, Mary did not fear. She was troubled in her mind; she did not understand fully this gracious salutation with which Gabriel had greeted her. She soon learned what must have filled her soul

with awe, with deepest reverence, and which produced in her a holy submission. Israelitish tradition tells us that Isaiah 7:14, the great prophecy of the birth of the Messiah by the virgin had led many godly virgins in Israel to pray that it might please God to use one of them to fulfill this prophecy, that one of them might be *the* Virgin. The Virgin of Nazareth was, no doubt, deeply spiritual, godly, and believing God's salvation promises waiting with others of Israel's remnant for their fulfillment. Perhaps she was engaged in reading the Word of God and was about to pray when Gabriel appeared in her presence. How she must have been thrilled when she heard Gabriel's heavenly, enlightening message from which she learned that she, the humble, unknown Virgin of Nazareth, had been chosen by God to become the instrument through which the incarnation was about to take place.

"Fear not, Mary, for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob forever and of His kingdom there shall be no end" (Luke 1:30-33).

As we do not write on the mystery and history of the incarnation, we do not attempt a complete exegesis of these words and those which follow. Yet we think it necessary to explain a few words of Gabriel's message, what the messenger said as to the work of Jesus (Jehovah-Saviour, the Immanuel). What did Gabriel mean when he said, "The Lord God shall give unto Him the throne of His father David. And He shall

reign over the House of Jacob for ever and of His kingdom there shall be no end"? Most modern commentaries spiritualize these terms. They would have us believe that David's throne is God's throne in heaven. That Christ, sitting at the right hand of God, is a fulfillment of these words of Gabriel, and that Christ will never have any other throne. The House of Jacob is, according to their interpretation, a figurative designation of the Church. Instead of the Scripture teaching that the Church some day will reign with Christ over the world, they tell us that Christ will reign over the Church. It is the common perversion of the Post-Millennial and Amillennial theories. Such a view is untenable in the light of the entire prophetic Word as found in the Old Testament. The best refutation we have seen was given years ago by the French scholarly exegete, Dr. F. Godet, in his commentary on the Gospel of Luke. We quote: "The expressions *the throne of David* and *the house of Jacob* in the mouth of Gabriel keep their natural and literal sense. It is, indeed, the theocratic royalty and the Israelitish people, neither more nor less, that are in question here; Mary could not have understood these expressions in any other way. It is true, that for the promise to be realized in this sense, Israel should have welcomed Jesus as their Messiah. The unbelief of Israel subverted the regular course of history; so that at the present day the fulfillment of these promises is postponed to the future." That future means the second coming of Him Whom Israel rejected the first time. Then He will be accepted by them and receive the throne of His father David and reign as the King of Israel over His regenerated and nationally restored

people Israel, and in His world-wide kingdom even unto the uttermost parts of the earth.

And now Mary, the Virgin of Nazareth, speaks: "Then said Mary unto the angel, How shall this be, seeing I know not a man?" Her answer is far different from the answer Zacharias gave to Gabriel. Her answer and her question do not express any doubt whatever. She asked for an explanation which implies that she had faith in what Gabriel had told her. Her request for an explanation was the legitimate expression of the astonishment of a pure conscience. There was no rebuke whatever from the messenger. Gabriel at once answered her question, "How shall this be?" "The Holy Spirit shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." We remind ourselves again that we do not write on the incarnation, that miracle of all miracles, that mystery of Godliness, God manifested in the flesh. We have done so elsewhere. And though we would repeat it and go deeper into this mystery, the last word on it can never be spoken. Gabriel's words spoken to Mary were for her to believe. "For with God nothing shall be impossible." Take this one sentence spoken by Gabriel, ye Modernists, who claim to believe in an almighty God and your puny, illogical arguments against the Virgin Birth fall to the ground, branded sheer infidelity. They demand scientific proof to explain what they say is a "biological impossibility." True faith does not need it nor does true faith want it—for with God nothing shall be impossible. The incarnation was the work of the Holy

Spirit. The body which the Only Begotten had was given to Him by the creative act of the Spirit of God.

And Mary believed, though her reason could not grasp the great mystery. She had no other question. She did even more than believe. She placed herself unreservedly at God's disposal. She gave her consent in a very brief word, yet both simple and sublime. "Behold the handmaid of the Lord; be it unto me according to Thy Word." What a marvellous submission in faith displayed by this virgin-daughter of Israel! She was at once ready to become what God had chosen her to be. What exquisite delicacy this scene displays! What simplicity and majesty in the dialogue! Not one word too many, not one too few!

Gabriel had delivered the great message, yes, the greatest which ever was sent from heaven to earth. The Holy Spirit came upon the Virgin and at the same time the power of the Highest, the Only Begotten, overshadowed her and identified Himself with the human body called into existence by God the Holy Spirit. Gabriel then departed from her.

We wonder if the unseen spirit-world above was a witness of all this. Nine months later angels were present in a glorious manifestation, when the Virgin "brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn." Angels announced the glad tidings. The announcing angel was surrounded by the multitude of the heavenly hosts praising God and saying, "Glory to God in the Highest, and on earth peace, good will toward men." The entire hosts of heaven knew that their adorable Creator-Lord was now down on earth, the holy thing,

nestled on the bosom of the Virgin, and in time to begin His mighty work of redemption.

And Gabriel, the messenger? He is not mentioned again in the New Testament. No other message was given to him, as far as we know. There are different traditions concerning him, but they are all of a legendary character. No need to mention them; nor does he, as a widespread tradition claims, blow the trumpet for the judgment day. Gabriel, no doubt, had other commissions to carry out, to serve according to God's command. But the Holy Scriptures are silent about it.

But next we turn to Old Testament times, to examine the interpreting prophetic messages which Gabriel was used to bring to Daniel, the Prophet, in Babylon. These prophetic interpretations should be of deep interest to all prophecy-believing Christians, especially to those who love His Appearing, for they concern unfulfilled prophecy relating to Israel, to the rapidly approaching end of our age. They give us the light we need in these perplexing, perilous times, and in them God's great and glorious Hope shines forth. So while the world dreams and continues to dream of better things, we listen to that which does not rest upon the sinking sand of human guesses and opinion but which is founded solely upon the Words and Promises of God in Prophecy.

## CHAPTER IV

### The Times of the Gentiles and Their End

We have shown from Scripture that Gabriel was used as the great messenger in the beginning of our age in revealing to Zacharias the birth of John, whom religious history has named "the Baptist." This was followed by the greatest of all messages announcing to the Virgin Mary of Nazareth the supernatural birth of the Redeemer, the Messiah-King of Israel. Of great interest it is that Gabriel was commissioned to bring messages to earth from the throne of God which concern the end of our age, the age which began with the incarnation of the Virgin-born Son of God, His life of holiness and power on earth, His sacrificial death, in which He finished the work the Father gave Him to do; His physical resurrection from among the dead, His bodily return to heaven, and His glorious Presence in the third heaven.

Like other ages of the past, our present age will some day end. It will end with the return of our risen and glorified Saviour-Lord. God is omniscient; He and He only knows the end from the beginning. Nor has He excluded the human race from sharing the knowledge of the future, the things which will happen in history to come. Prophecy is "history pre-written." The sacred pages of the Bible make known to man the answer to the burning question, "What shall be the end of these things?" (Dan. 12:8). Prophecy brings, therefore, the much-needed light—sure light unmixed with doubt or vain guesses—into our solemn, significant times. Prophecy is a reservoir of comfort, hope and inspiration which enables the believing child of God to

go on his way rejoicing, even amidst increasing confusion and darkness. Yet how strange, how very strange, that those who listen to the never-failing voice of prophecy as written in the indestructible records of the Bible are not increasing, but seem to be decreasing. There is much less preaching today on things to come in the true light of the Bible than a generation ago. Millions of Christians would rather listen to radio commentators, to questionable politicians with their clever suggestions and guesses of how the global war will end, how peace will finally be attained, and how the imagined world prosperity will make a sin-cursed earth, which is at present wallowing in a deluge of blood, swept by the tidal waves of vicious brutality, a veritable paradise—man listens rather to such prophets than to God's holy men as they were moved by the Holy Spirit!

The reader will permit some personal observations. During the first World War there was a far deeper interest among true Christians in the study of prophecy than there is during the present greatest tragedy of all history. Certain efforts have been made here and there in holding "Prophetic Conferences." For some reason they did not draw the "crowds" as they did twenty-five years ago. Though there is "perplexity of nations" and "men's hearts failing them for fear" (Luke 21:24, 25), it seems that more and more a thoughtless complacency is king in professing Christendom, and its queen the "lovers of pleasure more than lovers of God." But why this unconcern? We mention one reason. We spoke recently in the pages of "Our Hope" of "*Speculative Prophecy*." What do we mean by it? Surely the Bible does not present anywhere



Prophecy as being a matter of speculation. It is not speculation but "The Word of the Lord" which declares, "It shall be." Since World War I, and during that war, men and women speculate about the fulfillment of Prophecy. Though the Bible is most explicit as to the exact time of Christ's Return, that it cannot be known, they set dates. They were cocksure that they had it right when they set their dates, fooling themselves, and if they gave their guessings over the radio they fooled many thousands. Yes, they were cocksure that the Antichrist is on earth now and that ere long he will do his ghastly work. The writer was several times accused of ignorance because he did not endorse the speculation that Benito Mussolini, the Italian dictator, is the man of sin. Adolf Hitler, one of the greatest instruments of the devil in all history, is now called, by others, the Antichrist. They even sponsor a certain Oriental as the coming masterpiece of Satan. All these speculative prophecies have miscarried ignominiously. That is one of the chief reasons why the true study of prophecy has been, and is, discredited.

Not a few of our well-informed readers will consider what we have written elementary. And so it is. But it is just this which we must in these days emphasize over and over again—"lest at any time we should let them slip" (Heb. 2:1). With that "slipping" the drifting away from the old landmarks begins. We likewise remember that a large number of Christians have never given serious thought and study to the revealed program of God about the end of our age and the age which follows. In order to understand these weighty, important and equally timely prophetic truths unfolded in Gabriel's two messages to the Prophet Daniel,

and also Michael's place and actions during the end of this age, linked so closely to the return of our Lord, we must cover familiar ground upon which the scriptural and spiritual interpretation of prophecy rests. Nor will it do any harm to re-examine these foundations. For if we leave them we, too, might become the victims of some delusion.

We call attention first of all to the period of time which is designated as the "Times of the Gentiles." Though it is used widely in Bible teaching and in books and pamphlets, we find the "Times of the Gentiles" mentioned but once in the Bible. Our Lord used it exclusively in His Olivet Discourse as recorded in the Gospel of Luke.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles until the Times of the Gentiles be fulfilled" (Luke 21:24). Our Lord predicted what should happen to the Jewish nation and to Jerusalem during the age following His sacrificial death on the Cross, His physical resurrection and His exaltation at the right hand of God, where He remains till "His enemies are made the footstool of His feet." But we must remember that the Times of the Gentiles had already been in force for centuries before our Lord's incarnation took place. Their beginning is very definitely marked in the Word of God. But why are they called "The Times of the Gentiles?" It is on this that many Bible readers are not as clear as they should be.

In order to make this plain let us remember the purpose of God in creation. On the sixth day, God, by a creative act, called man into existence. "And

God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the seas, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). Then followed man's creation, made a little lower than the angels (Psa. 8). He gave the dominion over the earth to man. Sin robbed man of this dominion, and to bring it back, and restore it, another Adam had to come, the Lord from heaven, He by Whom and for Whom all things were created. It is not yet, but the day will come when all things are put under the feet of this second Man. Then the curse which rests now upon this earth will be removed by Him who bore that curse (Heb. 2:6-9).

In the revealed history of redemption God gave dominion over the earth first to the seed of Abraham, and after the failure of Israel He transferred, as the sovereign God, this dominion to the Gentiles. While the offspring of the sons of Noah wandered away from God, scattering over the face of the earth, God called one of Shem, Abraham, the son of Terah, to whom He revealed Himself. From Abraham sprang the nation Israel. "You only have I known of all the families of the earth," said the Lord through Amos the herdsman of Tekoa (Amos 3:2). Of the nation Israel Paul wrote: "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen" (Rom. 9:4-5). He called them to be a kingdom of priests, and an holy nation (Exod. 19:6). They were to be His "peculiar

treasure above all people: for the earth is Mine" (Exod. 19:5). His throne was in their midst as well as His divine glory in the appointed places of worship, the tabernacle in the wilderness and in the temple. He had chosen them to have dominion and to be the head of all the nations of the earth. Through this nation the other nations were to know God and were to be brought into this kingdom. But they failed. It was a great national failure when in Samuel's time they demanded of aged Samuel "Give us a king to judge us like all the nations." The Lord's throne was in their midst; He was their King and they were called to be His kingdom. Their demand increased, "we will have a king over us, that we may be also like all the nations" (1 Sam. 8). The Lord also told grieving Samuel that they had not rejected Samuel, but had rejected Him as their King. Then their apostasy increased. A number of tribes were removed from the land and carried into captivity, while the house of Judah, consisting of two tribes, flourished for a time; their apostasy from Jehovah increased, they did all the abominations of the nations, and finally judgment came upon them. Judgment came through the Chaldean hordes. They came against Jerusalem; God gave them into their hands. The visible glory which had dwelt in the temple, the glory of the Lord, departed from the house (Ezek. 10). This ended Israel's headship and dominion. A great turning point in human history had been reached. God acted after the complete failure of all the tribes of Israel, and transferred the dominion over the nations to a Gentile monarch, Nebuchadnezzar, King of Babylon. Up to a certain time this king was rather obscure, but God lifted him into a place

of great prominence. This may be learned from a remarkable proclamation which the Lord sent forth through the Prophet Jeremiah. It was sent to representative kings of that time, the King of Edom, the King of Moab, the King of the Ammonites, to the King of Tyrus, the King of Zidon and to Zedekiah. Here is the text of it:

“Thus saith the Lord of hosts, the God of Israel: Thus shall ye say unto your masters. I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto Me. And now have I given all these lands into the hand of Nebuchadnezzar, the King of Babylon, my servant, and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son’s son, until the very time of his land come, and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar, King of Babylon, and that will not put their neck under the yoke of the King of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand” (Jer. 27:5-8).

Thus did the sovereign God transfer the dominion over the earth to a heathen monarch and with this transfer the Times of the Gentiles were inaugurated. Jerusalem was dominated after that by Gentile powers, as it still is. Nebuchadnezzar became the first great ruler of the Times of the Gentiles. Three times he came, under divine guidance, against Jerusalem. In

606 B.C. he appeared the first time. This is the visitation mentioned in the beginning of the Book of Daniel. In 598 B.C. he came the second time and took away a large number of people, including Ezekiel. Two years later, in 587 B.C., he appeared the third time, and the city, as well as the temple, were burned. And so Jerusalem was given over into the hands of the Gentiles and the Times of the Gentiles began. Nor did the visible glory of the Lord ever return to dwell in the midst of Israel. Neither the rebuilt temple, nor the great Herodian temple, experienced the display of His glory. It will be different after the Times of the Gentiles are over, then, according to prophecy, the Lord and His visible glory will return to fill another great temple, which will be more than Israel's house of worship, a house of prayer for *all nations* (Ezek. 43:1-6). This coming earthly glory is revealed by many of the prophets, especially by the greatest of the post-exilic prophets, Zechariah (Zech. 2:10-11). To this we could add scores of similar predictions which tell us of coming days when righteousness and peace will be enthroned in all the earth, and the knowledge of the glory of the Lord will be universal, covering the earth as the waters cover the deep. To deny that these glowing forecasts have any literal meaning, and to claim that they are idealistic, and will never be fulfilled in a literal way, is a dangerous thing. These teachers who turn God's literal promises into an unmeaning phantom impeach the trustworthiness of God's holy and infallible Word, and open the road which leads into the camp of rationalism. To say, as is done throughout all Christendom, even among some so-called "Fundamentalists," that these promises do no longer belong to Israel, the seed

of Abraham, but belong now to the Church of Jesus Christ, and find a spiritual fulfillment in the Church, is equally disastrous, for it plays havoc with God's revealed purposes, and charges God that His gifts and callings are not sure and permanent, but subject to fluctuation. The Word of God teaches the very opposite (Rom. 11:29). God will have His kingdom on earth, and answer in a literal way the petition His Son taught His disciples to pray, "Thy Kingdom come." A Kingdom on earth, God's will done on earth as it is done in heaven, and then the literal fulfillment of all prophecies.

*But that kingdom cannot come during the Times of the Gentiles.* Before there can be peace on earth, before nations learn war no more, before crime and vices are vanished from among men, before righteousness rules, before Israel receives the fulness of her promised blessings, before Jerusalem becomes the great cosmopolitan center to which nations gather, before earth's curse can be removed, the Times of the Gentiles must be fulfilled. If that were only understood! If the leaders in Christendom were subject to God's Word, if they only believed all the prophets have spoken, if they did not follow the opinions of others and their own delusive dreams, what a revolution in thought and practice would follow! Not believing these things, ignoring the present period of the Times of the Gentiles, the predicted end of that period, and what will follow, they invent a *social* Gospel, the "Good News" of salvation is abandoned, they turn to Socialism and Communism as the agents to establish a kingdom on earth. Thus these posing leaders of Christendom, disbelieving God's Word, rejecting God's great message for this age, become the instru-

ments of the power of darkness and the leaders in the predicted apostasy. Instead of leaders they have become misleaders; the blind leaders of the blind. All efforts in the past to establish a kingdom on earth through human endeavors have failed, and they are failing today, while Satan's kingdom grows in leaps and bounds. The Times of the Gentiles *must* end before righteousness and peace sweep the earth and the dark night gives way to the day dawn, when the shadows flee away.

*But when will the Times of the Gentiles end?* Everything on earth has its appointed end. Every age ends, and ultimately the earth, as it is now, will end. Our Lord spoke of the end of the Times of the Gentiles—"Until the Times of the Gentiles are fulfilled," that is, till their allotted time is over. Let us go back to that memorable day when He led once more the little group of His disciples towards Olivet. One great question was uppermost in their minds. They were Jewish believers and were, as such, filled with their God-given hope of the kingdom. Perhaps they whispered among themselves, "let us ask Him another question." And so they came to Him. "Lord, wilt Thou at this time restore the kingdom to Israel?" They knew all about the Times of the Gentiles. They knew how heavily the iron heel of Rome was crushing their nation. Now that Thou hast died and Thou hast risen again—tell us, is the end of the Times of the Gentiles at hand and will the fulfillment of our national promises speedily follow? They had forgotten His words about the dispersion of their nation among all the nations. But what was His answer? "*It is not for you to know the times or the seasons, which the*



*Father hath put in His own power"* (Acts 1:6-7). The exact termination of the end of the Times of the Gentiles and with it the fulfillment of Israel's promises, is unrevealed, and therefore unknown. The Father has appointed their end, and He has not been pleased to reveal the year when they end. How audacious for man to fix chronologically the duration of the Times of the Gentiles! This has been done and is being done constantly. *But while we do not know when the Times of the Gentiles end, we know how they will end.* Here we are not left in doubt. The Book of Daniel, which records the beginning of the Times of the Gentiles, also gives the information as to their end.

Nebuchadnezzar had become, as we learn from Jeremiah 27:5-8, the political head of Gentile dominion. God, in His sovereignty, had made him the monarch of a great world empire. God also revealed to him the political history of the Times of the Gentiles during which Jerusalem is in the hands of Gentile powers and the seed of Abraham the wanderer among the nations, in a world-wide dispersion, till it ends with the liberation of Israel's God-given land, and God's plans in full redemption are realized in power and glory.

We are dependent on the Book of Daniel to get the most vital prophetic information without which the mysteries of unfilled prophecy are unsolvable. The Book of Daniel is the key to all prophecy. This fact we can well put down as one of the chief reasons why Daniel's prophecies and the entire Book which bears his name have been so violently attacked by infidels of every description among both Jews and Gentiles, down to our own times, in which Reformed Judaism and reformed, modernistic Protestantism with its

puerile negations labors hard to discredit Daniel, even the historicity of the Prophet and the authenticity of his work. These enemies of the Book of Daniel have been defeated in all their attacks. They will be defeated in the near future until finally history, not yet written, will vindicate all of Daniel's great visions. As the writer has furnished, some thirty-five years ago, a complete exposition of the Book of Daniel\* we refer the reader to this work which has been, under God, so very helpful in many editions, circulating throughout the English-speaking world.

At this time we refer to only a few prophetic forecasts which are needed in order to understand the interpreting messages of Gabriel. We must begin with the second chapter, which contains the prophetic dream of Nebuchadnezzar, King of Babylon, and interpreted by the young Jewish captive, Daniel. The interesting details in connection with this dream we do not follow.

The dream presents the image of a great man composed of different metals. The Babylonian King saw that the head of the image was of pure gold. The chest of the man image was of silver. And as the King looked again he discovered that the next part of the man image, the belly, the thighs and the arms were of brass. With the legs another change in its composition was seen. The legs of the image were of iron. Finally, even the iron disappeared in greater part. Clay appears next in the two feet of the image. Yet iron was also there, but in small proportion, in the ten toes of the two feet.

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\*The Book of Daniel. 218 pages. Well bound in cloth. \$1, postpaid.

Then something happened to this dream image of Nebuchadnezzar. From heaven above a stone was seen advancing rapidly toward the earth. The object of the mysterious stone was the image. Its work was to demolish the image. The stone from heaven, cut out without hands, falling from the highest heaven, moved with tremendous rapidity and power to deal a death-blow to the man-image. When finally it struck the image it did not strike the head, nor did it crush the chest, nor did it make for the two knees to bring about a complete collapse. Its object was the two clay feet with its ten iron toes. "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" (Dan. 2:35). Only briefly can we point out a few of the prophetic truths revealed in this great pivotal chapter.

The young prophet Daniel gives the correct interpretation he received from the Lord Himself in answer to his prayer. The man-image covers the political history of the Times of the Gentiles. According to this dream-vision four great world monarchies will be in existence during these times. They are the following: The *Babylonian* empire represented by the head of gold; the *Medo-Persian*, which followed the Babylonian, represented by the chest of silver; the *Graeco-Macedonian*, seen in the thighs and arms of brass; and the *Roman monarchy*, the iron being its symbolic metal. History confirms this order. We have pointed out in our commentary on Daniel one of the great

lessons of this prophecy is that the Times of the Gentiles are not world betterment, but they reveal the process of deterioration. From gold to silver, from silver to brass, from brass to iron, and finally, the metal almost entirely disappears and clay is predominant. It is this kind of evolution which is functioning in the political affairs of humanity. The metals are symbolic of the monarchical form of government. It becomes less and less as the Times of the Gentiles draw to their close. The clay, that which is of the earth, comes into prominence. God instituted monarchical rule, but when the Times of the Gentiles are about to end, another form of government displaces monarchy. We call it democracy. The rule of the people and for the people. The people arise and demand their rights. Then a downward course sets in, sweeping aside well ordered democratic rules. Socialism, Anarchism, Fascism, Communism, Naziism and other perverted systems of government come more and more to the front.

This prophetic-political revelation in the second chapter of Daniel has been historically confirmed, yet the end of the Times of the Gentiles, as seen in the image-prophecy and also in the great New Testament prophetic book, the Revelation, has not yet been reached. The two feet of clay with their ten iron toes mean the political revival of the Roman Empire. This global war has produced a world-wide chaotic condition. It is the greatest in Europe, in the countries which were within the boundaries of the former Roman Empire. What will become of it all? How will matters be straightened out? The next political development in Europe may produce the final phase of Gentile rule, corresponding to the two feet of the man-image. We

do not know *how* it will be done. God knows and will bring it about. Perhaps it will need another war of brief duration to accomplish it. Perhaps the soon-coming Allied victory over the Axis forces and the peace which will be made, the political readjustments, especially in connection with the complete defeat of German Naziism will become the stepping-stones in that direction.

We may rest assured God will take care of the predicted end of the Times of the Gentiles inasmuch as He in His omniscience has made it known. God never fails in anything. We also must remember that He cannot be dwarfed in the execution of His purposes nor can He be hastened.

The Times of the Gentiles ending, they will be followed by heaven's rule upon earth. The stone falling out of heaven, dealing the demolishing judgment blow to the image, so that nothing of it is left, is our Lord in His second, visible and glorious coming. He confirmed this fact when He spoke of Himself as the stone in these words, "On whomsoever it shall fall, it will grind him to powder" (Matt. 21:44). The smiting stone becomes a great mountain filling the whole earth. Thus end the Times of the Gentiles. Their complete passing will be followed by the establishment of the kingdom of heaven on earth.

In order to get additional information of the Times of the Gentiles and their end we must turn briefly to the night-visions of Daniel revealed in the seventh chapter. These visions were given to the prophet when he was no longer a young man. In these night-visions Daniel saw the great sea, that is, the Mediterranean Sea, in agitation, swept by a storm. The sea is often used in the Bible as symbolic of nations. Four beasts

were beheld by the aged prophet rising out of the sea. The first was a *lion* with eagle's wings; the second a *bear* raised up on one side; the third like a *leopard* with four wings and with four heads. Then came the fourth, for which the astonished prophet had no name. It was a great nondescript. "It was 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" (Dan. 7:7). These four beasts are symbolical of the same four world empires which were revealed in the metals of the man-image. The lion represents the *Babylonian* monarchy; the bear the *Medo-Persian*; the leopard with wings and its four heads the *Graeco-Macedonian*; and the fourth, the nondescript, is the *Roman Empire*. The ten horns correspond to the ten toes on the two clay feet. And here we find the same lesson of political deterioration as we saw in the composition of the man-image. The nations ruling during the Times of the Gentiles are beastly in their character. The national emblems they have chosen testify for themselves of this fact—the lion, the bear, the eagle with immense claws, the double-headed eagle, the dragon and even the serpent. Here again is the law of decline, the downward evolution. The noble lion first, followed by the inferior bear, the treacherous leopard, and the final dreadful beast with its destruction. History verifies it all in a most astonishing manner. Think of the wars which were fought in the beginning of our age. They were but child's play in comparison to what we behold in the horrors and atrocities of this Second World War.

But here is something additional revealed as to the

Times of the Gentiles. The fourth beast with its ten horns represents the revived Roman Empire. When Daniel saw this fourth beast with its ten horns, as he looked upon it, he saw suddenly another little horn which sprang up among the ten horns. The prophet gives us a description. It has human eyes and a mouth speaking great things. The little horn made war with the Saints and prevailed against them. The fourth beast with its domineering little horn "shall devour the whole earth, and shall tread it down and break it in pieces" (see Dan. 7:19-25). Inasmuch as this fourth beast, with its ten horns, the Roman Empire, in its revival, is not yet here, there is no need to look for the domineering little horn. It will not make its appearance until the fourth ten-horned beast has been formed. There is therefore no need to look now for this coming leader and his satanic work. A few years ago, when the Italian dictator, Benito Mussolini, was dreaming his wildest dreams, he spoke frequently of restoring the glory of the former Roman Empire. At a certain time he was almost worshipped. Masses of people, his followers, fell down, crying: "Adoremus! Adoremus!" Let us adore! He went forth to conquer. At different times he rode upon a white charger in imitation of the rider upon the white horse in the Revelation. He swept over parts of Africa with an outrageous brutality, all an expression of his unbalanced ambition to make Rome once more the proud mistress of Europe, if not the entire world. The prophetic guessers of Christendom spoke of him as the man of destiny, the little horn of Daniel's vision. Some invented a regular schedule for him, when he should do certain things. These unbalanced speculations increased everywhere. Where is he now? For a time he was the ardent admirer and com-

panion of the notorious murderer, Adolf Hitler, and in league with the self-styled "son of heaven," the Jap Emperor Hirohito. But what has become of the loud-mouthed Il Duce? He is the down-and-out dictator tramp. No! The fourth beast and its little horn is not yet seen in history. It will surely come. Of this we are certain. If God delays, He has all-wise reasons for it. But we must return to Daniel's visions.

When that ten-horned beast is here, when the little horn has its full power, blaspheming, defying the Most High and persecuting the Saints of God, the scene changeth. The prophet beholds the Throne of God and its visible glory surrounded by thousands and thousands and by ten thousand times ten thousand of the ministering tenants of the heavens (Dan. 7:9, 10). Then the great beast meets its deserved judgment. This is followed by the final vision in this chapter. "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. 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, which shall not be destroyed" (Dan. 7:13, 14). This great vision needs no further comment. Every Christian believer knows who this Son of Man is, Who comes in the clouds of heaven. Matthew 26:63, 64 gives the answer. And so the interpretation that the smiting stone, in the second chapter of Daniel, the stone which becomes the earth-filling mountain, is our Lord in His second coming, and His future kingdom is fully sustained beyond the shadow of a doubt.



## CHAPTER V

### Gabriel's Prophetic Messages to Daniel

We have examined in the preceding chapter the political development of the Times of the Gentiles, and their end. Throughout our age, the age of wars and rumors of wars, when nations are against nations, kingdoms against kingdoms, the age of political upheavals ending finally in a great disastrous collapse which our Lord predicted, another work, a great spiritual work, is going on. It had a definite beginning and will have a definite end. As previously stated, on the ascension day when our Lord returned to heaven to take His place of glorious authority at the right Hand of God, the disciples were anxious to know about the restoration of the kingdom of Israel. They wanted to know if the hundreds of unfulfilled prophecies concerning that kingdom into which, ultimately, the nations of the world would be gathered, were now about to be realized. We know the answer His inquiring disciples received. Besides answering this question He said something else. "But ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). These were His last words. He gave a great commission. After that He was taken up and a cloud received Him out of their sight. In due time, just ten days after His Ascension, the promise of the gift of the Holy Spirit was fulfilled. Since then the great spiritual work has had its beginning, it still goes on, but the day will come when it is finished. The work is the preaching of the Gospel of our salvation, the

Gospel of Grace, the Gospel of the finished work of Christ on the Cross and His triumphant resurrection (1 Cor. 15:3). The glorious Gospel, by which man can be saved and is saved in believing, is to be heralded during the Times of the Gentiles in all the world. What is the purpose of this world-wide proclamation? It cannot be the establishment of His kingdom on earth. That can only come to pass when the King returns, when He comes in the clouds of heaven, and the Father gives Him that kingdom. Is the purpose of the world-wide Gospel preaching the conversion of the world? It cannot be that, for if it were, the prophetic Scriptures would be contradictory. When our Lord returns, at the end of the Times of the Gentiles, He does not find a converted world. Not worshipping nations will greet Him, but military Christendom will stand in opposition to Him, shouting in defiance, "Let us break their bands asunder, and cast away their cords from us" (Psa. 2:1-3). What, then, is God's purpose in the preaching of the Gospel with the Holy Spirit come down from heaven? It is something which no Old Testament prophet could reveal, for it was a mystery and is a strictly New Testament revelation. The purpose of the Gospel ministry throughout our age is the gathering, out of all nations, as well as from among the Jews, a people for His Name (Acts 15:13-17). This company gathered out, the called out ones (*ecclesia*) is the true church typically designated as the Body of Christ, the Bride of Christ, the Habitation of God by the Spirit, the Building fitly framed together, the One new man. This is the great work the Spirit of God has come to do amongst men throughout the Times of the Gentiles. It will end, it will be

finished by the Holy Spirit. When? That is another secret with God. But this we know; it will be finished *before the political Times of the Gentiles end.*

In the Roman Epistle we find a most important reference which is, sad to say, almost entirely ignored by Christendom. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, *until the fulness of the Gentiles be come in.* And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:25, 26). The fulness of the Gentiles means the full number of the redeemed, gathered during the Times of the Gentiles, which constitute the true Church. When this is reached, that fulness comes in, that is, the blessed hope of the true Church will be realized. God's purpose in our age is accomplished; the Holy Spirit has finished His work. Then the mystery of which Paul speaks in Romans 11:25, 26 will follow.

This concerns Israel, not a spiritual Israel, not the Church, but the literal Israel "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers and of whom as concerning the flesh Christ came, Who is over all, God blessed for ever. Amen" (Rom. 9:4, 5). Ever since our Lord gave His solemn prediction, written on the black background of His rejection by them, Israel began their age-long wanderings among all the nations of the world. A judicial blindness came upon them. What Isaiah had announced came to pass. "Make the heart of this people fat, and make their ears

heavy, and shut their eyes; lest they see with their eyes and hear with their ears, and understand with their heart, and convert and be healed" (Isa. 6:10). Yet it is not a *total* blindness, only a blindness in part, so richly demonstrated throughout the age by the fact that many thousands of the seed of Abraham had their eyes opened, the veil was taken away and they accepted the Lord Jesus as Messiah and Saviour. But when the fulness of the Gentiles has come in, when the Lord has gathered this fulness to be in His own Presence up yonder, all Israel shall be saved. Yet certain Scriptures make it plain that this does not include the apostate Israelites, that portion of the nation siding with the coming man of sin, the false Christ, who appears to head apostate Christendom and apostate Judaism. Those Israelites who are unbelieving, who have abandoned their own Scriptures, no longer believe in the coming of the Messiah, who ridicule their national hope, will have no part in the future rebirth of the nation, nor in their national restoration and the fulfillment of the promises of blessing and glory. Such is the teaching of Ezekiel 20:38; Zechariah 13:8, 9 and numerous other Scriptures.

The all Israel to be saved is that portion of Israel which still clings to God's covenant promises made with their fathers. These promises will be accomplished when our Lord comes again at the close of the Times of the Gentiles. Then His covenant with Israel, when He takes away their sins, when He turns away ungodliness from Jacob, will be blessedly and gloriously realized. All God has spoken by the mouth of His Holy Prophets, "the restoration of all things," the

wonderful "times of refreshing," will come to pass (Acts 3:19-21).

Our age began in Jerusalem and it will end in Jerusalem; it had a Jewish beginning and it will have a Jewish end. In its beginning we find the display of the supernatural; it will be so again in its end. But all this necessitates a Jewish national revival in *unbelief*; the true blessings only can come through Christ's return. And before that takes place there will be written *the darkest page in Israel's history*. Their history has been a history of blood and tears. No nation has ever suffered as the Jews have suffered. Yet, in spite of all, they survived and still survive. It is the miracle of history. God Himself preserved them and is still their Keeper. This miraculous preservation is the conclusive evidence that God has in store for them the better things He has promised to their nation.

In this global war the Jews have been the greatest sufferers. Their extermination was decreed by the instigators of this Second World War. Behind the horrible efforts of the annihilation of the Jews stands the murderer from the beginning, that is, Satan. He knows the God-decreed place they hold in God's purpose. Then the devil looked for chosen instruments he might use in the execution of his endeavor to exterminate them, so that it might not be possible for God to carry out His plans. And so, years before this well-planned global war was started, the Nazi clique of murderers had adopted a slogan—"The Jews are our misfortune," a challenge to the words of our Lord, "Salvation is of the Jews." This program of wholesale murder, this attempt to end the existence of a whole

race, is the evidence who is the real master behind Hitler and Company.

What frightful things have happened to the Jews in Poland, in Russia, throughout the greater part of Europe! Not a few hundred, nor a few thousand, nor tens of thousands, nor hundreds of thousands of Jews have been murdered in cold blood and in a systematic way, but well-nigh three million men, women and children have been slaughtered. In vain one looks for suitable words in the English language to describe these atrocities.

We give but one example, a brief description of what happened in Kiev, Russia, after the Nazi hordes had conquered it. All we pen is not hearsay, nor anti-Nazi propaganda; it is confirmed by numerous reliable witnesses. Kiev possessed a very large Jewish population. Well does the writer remember his visit there many years ago and the welcome he received from a small group of Jews who had become interested in the Messiahship of our Lord. As the Nazi troops began their brutal, bestial work of destruction, eyewitnesses declared how the homes of hundreds of Jews were plundered and stripped of everything. Then came days of horror, day after day the same sights of terror. Like cattle, thousands of Jews, men terror-stricken, women weeping and lamenting, carrying infants in their arms while other children clung to the skirts of their mothers; still others ran about aimlessly trying to find their parents, all driven along the highway. It seemed like an endless stream of humanity. The highway led to a place in the hills where a number of deep gulches are located. There the caravan of misery halted. Scores of empty trucks came along. The

clothes of thousands of men, women and children were torn off their backs and thrown into the empty trucks. Though it was bitter cold they were left standing, naked, awaiting their fate. It came when the machine guns started their deadly work. Thousands of corpses were dumped into the gulches. Many young children were thrown, still alive, upon the heaps of their murdered parents.

The same thing which happened in Kiev happened in scores of other villages and towns. It is still happening. Remember Warsaw and all Poland! Remember Greece! Millions of Jews who have survived are in deepest distress. They constitute a vast army of homeless wanderers. What is to become of them? That is one of the major problems to be settled after the war. The only satisfactory solution is Palestine, the land of their fathers. The Jewish-national movement, known as Zionism, will come increasingly to the front. It experienced a revival after the first world war through the Balfour declaration. It will have a far greater revival at the close of the present war. Many thousands will join the great exodus from Europe and find a refuge in the promised land. The vision of Ezekiel (chapter 37), the revival of the dry bones of Israel, is beginning to have its fulfillment. But a true return to God, or faith in our Lord as their true Messiah, is far from being in evidence among them.

The following lines were written some time ago by a young Zionist. It may be termed "Jewish homesickness." But we do not find in it true repentance nor a real turning to God in faith, the faith which rests upon the promises God has given in His Word.

A Jewish land, a Jewish home,  
No longer all wide world to roam;  
No longer all the earth to tramp,  
No longer bear the servile stamp;  
No longer hide my Jewish face,  
For fear of torture and disgrace;  
No more expose my soul for sale  
And buy the air that I inhale.  
A Jewish land! my earth, my ground—  
How wondrous sweet these tidings sound!  
Two thousand years pursued and wronged  
My forbears hoped and pined and longed,  
And every day three times did pray  
That God would send that glorious day;  
A Jewish home, a Jewish land.  
Still firm of foot, still strong of hand,  
We answer mother to thy call:  
We go, we come, thy children all!  
From North and West and South we go  
Thy towns to build, thy fields to plow;  
Thy wounds to heal, thy shame to drive,  
That you and we may both revive.  
That you and we forget our woe—  
O motherland, we go, we go!

In the beginning of this chapter we stated that the darkest page in Israel's history is still to be written. What do we mean by this? That darkest page is that which our Lord predicted should come to pass in the end of our age immediately before His visible return to Jerusalem, His return in great power and glory. We quote His words:

*"Then shall be great tribulation, such as was not since*



*the beginning of the world to this time, no, nor ever shall be*" (Matt. 24:21). Some commentators apply this to the destruction of Jerusalem in the year 70 A.D. The context, as we shall show later, makes such an application impossible. And in our day some think that what is going on in the world today, especially in the sufferings of the Jews, is the great tribulation preceding the second coming of our Lord. That is equally impossible. That great tribulation is still future. Our Lord links it with "the abomination of desolation spoken by Daniel, the Prophet" (Matt. 24:15). Before that great tribulation can come, there must be first of all a partial return of Jews to Palestine in unbelief, such as we witness in its beginning; there must be a restored Roman Empire and the little horn doing its work of destruction, persecuting the godly remnant of Israel; it also needs the culmination of the mystery of lawlessness, in the appearing of the Antichrist, the man of sin. Revelation, chapter 13, and Second Thessalonians, chapter 2, give the necessary conditions.

This will be the darkest page in Israel's history. When it is written it will bring the greatest demonstration of the powers of darkness in human history. There will be another siege of Jerusalem revealed in Prophecy, yet up to 1944 unrecorded in history (Zech. 14). The battle of Armageddon will not be fought in Germany, in Belgium, Russia, or any other European country. It will take place in Palestine, when all nations gather for the final conflict, in which, as we shall see later, Michael, the Archangel, will play such an important part.

We are now ready to understand in a scriptural way

the two messages which Gabriel brought to the Prophet Daniel. The first is found in the eighth chapter of Daniel. The time of the vision which Daniel had was in the third year of the reign of Belshazzar, the grandson of Nebuchadnezzar, the head of the first monarchy, the Babylonian world-empire. It was the year when that feast of blasphemy was held (Dan. 5), when Babylon fell. Daniel himself was in Babylon when the vision was given to him. In his vision the aged prophet was transported to Shushan, the chief city of Elam. It was located by the river Ulai, and Elam became later one of the capitals of the Medo-Persian Empire.

This eighth chapter of Daniel is divided in two parts. The first part records the vision Daniel had, which found a startling fulfillment several centuries later, in the middle of the second century before Christ. It is the vision of the *Ram* and the *He-goat*. The second part, in which we find the interpreting message of Gabriel, is unfulfilled prophecy; what Gabriel reveals will come at the end of the age. It gives us a description, in part at least, of the great tribulation.

Daniel's vision concerns the second and third world empires, the Medo-Persian and the Graeco-Macedonian, seen in the dream image of Nebuchadnezzar as the silver chest and the abdomen and arms of brass. Daniel, in his visions in the previous chapter (the 7th), saw the Medo-Persian Monarchy under the emblem of a bear and the Graeco-Macedonian as a leopard with four wings and four heads.

In Daniel's vision in the chapter now before us the Medo-Persian Monarchy is beheld by the Prophet as

a ram with two horns, one horn higher than the other, because the Persian element was the dominating power. The Graeco-Macedonian Monarchy appears in the vision as a powerful he-goat which came rushing from the West. Its speed was so great that it did not seem to touch the ground at all. It had but one great, powerful horn. This notable horn, as history tells us, was Alexander the Great. Swiftmess in conquest characterized his short military career. He rushed against Medo-Persia. In goat-like fashion, like a swift leopard with wings, he leaped across the Hellespont and dashed against the ram empire, conquering rapidly its leading provinces, Syria, Phoenicia, Gaza, Egypt and Persia. This mighty conqueror died in his thirty-second year after a drunken debauch. His four generals divided his empire amongst themselves. Out of one of these divisions, that is, Syria, came forth a little horn.

All this was explained to Daniel by Gabriel; the words are as plain as can be. It would be a serious matter to give them another meaning.

As we write, we have before us a book with the title "The World 1943-1953." The author's name is given as one Allen N. Brown, M.A. We examined the book. From beginning to end it contains numerous misinterpretations of prophecy and some wild guesses. We give a quotation as to the leopard monarchy, the he-goat which rushed against the ram with the two horns.

*"There is much likelihood of Japan's being the nation indicated here. While its emblem is the Rising Sun, our passage portrays four empires in their warlike aspects; hence, a beast of prey is needed to give an*

adequate picture. *Japan* is divided into four dioceses corresponding to the four heads." This hodge-podge is contrary to the Scriptures. It contradicts and denies Gabriel's heaven-sent interpretation. It is not sane exegesis. It is wild speculation gone to seed. No straight thinking, intelligent Christian can have any sympathy whatever with it. We were curious to find out about the given author, Allen N. Brown. We never heard of him before; nor have we been able to locate him. But we found out that a certain woman teacher, connected for a time with a fundamental Bible Institute, is the author of this volume. She evidently used the name of Allen N. Brown as a pseudonym. St. Paul was right in his inspired demand—"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2:12).

But we must return to our chapter. As stated before, out of Syria, a division of the Graeco-Macedonian Monarchy, after the death of Alexander a little horn arose. "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. And it waxed great, even unto the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and from him the daily sacrifice was taken away, and the place of the sanctuary was cast down. 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" (Dan. 8:9-12). This little horn must not be identified with

the little horn in the preceding chapter. That one came forth on the ten-horned beast, the revived Roman Empire (Dan. 7:7). History does not leave us in doubt as to this destroying little horn (Dan. 8:9). He was the eighth king of the Seleucid dynasty, who took the Syrian throne. His name was Antiochus Epiphanes, the Illustrious, called later Antiochus Epimanes, i.e., the madman. He was a tyrant and oppressor of the Jews. His wicked deeds of blasphemy and sacrileges are described in the Books of the Maccabees. His deeds were seen by Daniel in his vision long before he had been born. When he had conquered Jerusalem, he desecrated the temple, offered a sow upon the burnt offering altar, and in various ways defied the God of Israel. He corrupted the youths of Jerusalem. The Feast of Tabernacles he changed into the Feast of Bacchus. He auctioned off the high priesthood. All true worship was forbidden and replaced by idol worship. The entire land suffered frightfully; over 100,000 Jews were murdered. The eleventh chapter of Daniel mentions him again. But all this has come to pass historically. For an explanation of Daniel 8:13, 14, see the author's Exposition of Daniel.

It was then when Daniel had this vision that Gabriel appeared on the scene and Daniel hears of the deeper meaning of the vision, its future meaning in connection with the end of the age. Read the text found in chapter 8:15-27. Gabriel appeared unto Daniel in the form of a man, and a man's voice commands Gabriel to "make this man to understand the vision."

Gabriel's message after he had explained to the perplexed Prophet the meaning of the ram and he-goat

vision reveals something which remains unfulfilled. This is recorded in chapter 8:23-26. All painstaking exponents of Daniel have found more or less difficulty in this passage; this difficulty is not yet fully solved. It concerns the future king to come who invades Israel's land. Gabriel speaks of that coming king as "a king of fierce countenance, and understanding dark sentences." Gabriel's words speak of his power and the evil work the king with the fierce countenance will do. He is called in chapter 11 "the King of the North," like Antiochus Epiphanes he comes from the North. "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. 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." He has been identified by some with the Antichrist, the one of whom Daniel speaks in chapter 11:36-40; the man of sin and son of perdition of whom Paul writes in 2 Thessalonians, chapter 2. Others see in him the little horn of Daniel's ten-horned beast, the military head of the restored Roman Empire. Still others are sure that he is identical with Gog coming out of the land of Magog, invading the Holy Land under the leadership of Russia. But the latter explanation is the most unsatisfactory. The Gog invasion of Israel's land (see Ezek. 38 and 39) comes after Israel's *true* restoration has already been accomplished. There are other expositors of prophecy who do not seem to distinguish at all between the little horn in Daniel's

vision of the revived Roman Empire and the little horn in chapter 8; between the beasts in Revelation—all these different satanic leaders of the future are called by them the Antichrist.

In order to help towards the solution of this difficulty we call attention first of all to the fact that Gabriel gives us the exact time when that king with the fierce countenance, the King of the North, will appear and begin his work of deception and destruction. Here are Gabriel's words: "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" (8:19). The better translation of the last sentence is "*it belongeth to the appointed time of the end.*" This shows clearly that it will be at the end of the age and not before when Gabriel's message will become history. Another phrase which invites closer attention is that it shall be *in the last end of the indignation*. Indignation upon whom or what? Indignation from the side of God against Israel, when they are partly restored to their land, when the Man of Sin will be worshipped in Jerusalem, demanding divine honors because, by lying signs and wonders, he tries to show that he is God (2 Thess. 2:3-10). Then Israel's apostasy in this final worship of the devil's man will be complete and God's indignation will be poured upon them. The King with the fierce countenance will be Israel's external foe. All this is confirmed by other Old Testament prophecies. We look at different Scriptures in which this phrase "the indignation" occurs.

Long before Nebuchadnezzar was sent by God against Jerusalem to carry a part of the people into the Babylonian captivity, long before Daniel had his

great visions, another enemy was used by God in punishing Israel for their unfaithfulness. That enemy was the *Assyrian*. Of him and his invasion from the North, as well as his end, we read in the Prophet Isaiah. The leader of the Assyrian invasion was Sennacherib. He was used by God as an expression of His indignation. Here are God's own words: "O Assyrian, the rod of Mine anger, and the staff in whose hand is Mine indignation. I will send him against the hypocritical nation, and against the people of My wrath will I give him a charge, to take the soil and take the prey and to tread them down like the mire in the streets" (Isa. 10:5, 6). God used, in Isaiah's time, the Assyrian, coming from the North, manifesting thus His indignation against Israel. At the time of the end, according to Gabriel's message, another King of the North, the final Assyrian, will sweep down upon Jerusalem and the land during the time of their Great Tribulation. In the days of Isaiah there was in the midst of apostate Israel a faithful remnant. They were comforted by the Lord; they had nothing to fear. "Therefore saith the Lord God of Hosts, O My people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and Mine anger in their destruction" (Isa. 10:24, 25). When the final Assyrian invades the land there will likewise be a faithful remnant waiting for the Lord's deliverance in Jerusalem. This Israelitish remnant is also in view at the close of that portion of Isaiah which has been rightly called "Isaiah's little Apocalypse" (chapters 24-26). "Come, My people, enter



thou into thy chambers and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth shall also disclose their blood, and shall no more cover the slain" (Isa. 26:20, 21). Again we find the indignation mentioned by Isaiah in chapter 30:30, 31. Other references to this future indignation, the expression of God's wrath, are found in Jeremiah 50:25; Ezekiel 31:31; Zechariah 1:12. See also its use in Psalm 69:24. From these and other prophecies we learn the meaning of Gabriel's statement in Daniel 8:19, "the last end of the indignation." It does not concern the Church, but Israel, in the end of the age.

Here we must consider the end of the Assyrian, the King from the North, in Isaiah's times as foreshadowing the end of the King of the North, the king of the fierce countenance, of whom Gabriel speaks. "*He shall be broken without hand.*" It means his defeat will come in a supernatural way. The end of the northern power, the Assyrian army, was supernatural. The angel of the Lord went forth and smote in the camp of the Assyrian a hundred and four-score and five thousand (Isa. 37:36). Gabriel tells us that the King from the North "shall stand up against the Prince of princes, but he shall be broken without hand." That is, our Lord in His visible return in great power and glory will end his career.

In order to make the prophetic teachings of the tenth chapter of Isaiah concerning the Assyrian still clearer, we give a brief synopsis of the chapter. As already stated, God will use him to execute His indig-

nation against His people Israel. He invades Israel's land during the end of the age. Notice the following six divisions of the chapter:

- I. A description of the Assyrian, the King of the North. He is God's instrument against apostate Israel. Verses 5-11.
- II. The punishment of the Assyrian is announced. The time will be when the Lord has performed His whole work upon Jerusalem. It is therefore future, as stated in Gabriel's message. Verses 12-15.
- III. The punishment itself. It shall be sudden and complete. This is in full harmony with the message of Gabriel. Verses 16-19.
- IV. The return of the remnant of Israel is promised. Verses 20-23.
- V. The comfort of Israel's remnant during that time, the Great Tribulation. Verses 24-27.
- VI. His end. God's intervention. Verses 28-34.

But do not overlook the contents of the eleventh chapter of Isaiah. It is chronologically following the defeat of the Assyrian. Here is another great prophecy. After the Assyrian, the power from the North, and its boasting King, have been judged the theocratic kingdom and its blessings for Israel, the nations of the earth and all creation will follow.

One of the contemporaries of Isaiah was the Prophet Micah. Has he anything to say about the same northern enemy of Israel? The fifth chapter of the book which bears his name gives the answer. In the foreground of this chapter is revealed the birth of our

Saviour-Lord. His rejection by Israel is stated. As a result, because they smote the Judge of Israel upon the cheek, they will be given up. "Until the time that she which travaileth hath brought forth, then the remnant of his brethren shall return unto the children of Israel" (Micah 5). The travailing time for Israel will come when the nation passes through the birth-pangs during the Great Tribulation, when the nation will be reborn and national deliverance follows. Then we read a prophecy about our Lord, a prophecy to be fulfilled when He returns. "And He shall stand and feed in the strength of the Lord, in the majesty of the Name of the Lord, His God; and they shall abide, for now shall He be great unto the ends of the earth. And this man shall be the Peace *when the Assyrian shall come into our land*. . . . Thus shall He deliver us from the Assyrian, when He cometh into our land, and when He treadeth within our borders" (Micah 5:5). This is future. It is the same invader and desolator of Gabriel's message to Daniel.

One of the earliest prophets of Israel is Joel. Read the second chapter. Here we find a predicted future invasion of Immanuel's land, Palestine, by a great army; because it swept down from the north it is called "the Northern Army." In burning words the nation is called to a national repentance on account of this indignation. They repent and call for intervention to Jehovah. He answered, appears and overthrows the invading hordes. Deliverance of the land and the people follows. Among the blessings which are given to Israel after the invading army of the King of the North has been defeated is a great universal outpouring of the Holy Spirit (Joel 2:28-32).

A certain unbiblical cult, known by the name of *Pentecostalism*, claims that this prophecy is now in process of fulfillment, that another Pentecost has taken place, and every Christian should seek an experience of this Pentecost. It is a most inaccurate interpretation. It is all of a fanciful, if not fanatical, character. Like much else in this cult it has no Biblical foundation whatever. Joel 2:28-32 will be fulfilled, but it will be in the day when Israel, partly restored to their land, faces the Northern invasion, when God delivers them from the invader, the King of the North.

More light is given to us in several prophetic Psalms as to the king of fierce countenance and his invasion during the time of the end according to Gabriel's message. Read Psalm 74. Here are the deep and earnest pleadings of pious Jews, the remnant, God-fearing and Messiah-expecting, who have no share in the adoration and worship of the false Messiah, the beast who demands worship for himself. Numerous of the imprecatory prayers in the Psalms will some day be prayed by these believing Jews when they suffer in their own land during their final tribulation.

There is another statement in Gabriel's message to Daniel about that coming invading king which we mention. Gabriel speaks of the time "when the transgressors are come to the full" (Dan. 8:23). Some have applied this to the universal apostasy, but it strictly means the final Jewish Apostasy. That will happen in the very end of the age. Our Lord spoke of it when He predicted that their latter end will be worse than their former state (Matt. 12:43-45). When Israel's transgressions are full, when John 5:43 is reached.

## CHAPTER VI

### Gabriel's Greatest Prophetic Message to Daniel

The ninth chapter of Daniel contains one of the greatest prophecies, if not the greatest, in the Old Testament. Here we find the enlightening message of Gabriel which he received from the Lord, as he stood in His presence once more, ready for service, the message he carried swiftly to aged Daniel, who was deeply engaged in a prayer of confession and intercession.

It was Daniel's sacred custom to have three prayer sessions every day (Dan. 6:10). His windows were then open toward his beloved Jerusalem, three times a day. Besides being a great man of prayer he was also a patriot, who loved his country and his people. The opening verses of the ninth chapter tell us that the time was right after the overthrow of Babylon, the end of the Babylonian Monarchy, when the Medes had begun their rule, joined soon by the Persians. The second Monarchy of the Times of the Gentiles had started. It was one of Daniel's prayer seasons. He holds in his, perhaps trembling, hands, for he was about 87 years of age, a ponderous scroll which he must have prized very highly. It was the scroll upon which were written the words of the Prophet Jeremiah. Remember that about 100 years before, the wicked Jewish king had burned a similar scroll in which Jeremiah's vision and words were recorded. The wicked king is no more, but the Word of the Lord is still intact, undestructive as it is and always will be. Diligently Daniel reads and meditates. He makes a discovery in his reading what the Lord had spoken

through Jeremiah the Prophet. Daniel found in Jeremiah's prophetic promises that the desolation of Jerusalem and the captivity of the people who had been carried away would last seventy years. He and his companions had been brought to Babylon before their twentieth year. All at once he realized that the seventy years of captivity were ended and it was now time, according to the prophecy, for God to act and to end Jerusalem's deplorable condition.

Here are some splendid spiritual lessons for all true believers at all times. Though Daniel was one of the outstanding prophets of God, he knew himself dependent upon the Word of God as it had been given through other instruments. Though a prophet, he needed the Word of God for his guidance, for instruction and for light as to the future. Several years ago we heard of a group of unbalanced cultists who claimed that they possessed such an abundant fulness of the Holy Spirit that there was no need to read the Bible any longer. They claimed to have the unction of the Spirit in such a degree that they knew all things. What a delusion! Here is likewise a suggestion how to pray. Read God's Word first, as Daniel did. Let God speak first to your heart before you speak to Him. After Daniel had discovered God's prophetic promise as to Jerusalem, he sought the Lord in prayer, in deepest humiliation (Dan. 9:1-3). Daniel had seen the rise and fall of mighty world empires; he beheld the end of Gentile world rule and dominion and he was anxious to know more about the future of his own beloved Jerusalem.

It is a most remarkable prayer he uttered in words of reverence, humiliation and confession. In his prayer

the prophet identifies himself with the sins, the failures and the rebellion of the nation. He speaks of all the transgressions and wicked deeds of the people to whom he belonged as if they were his own sins, though he was not guilty of them. Of all the Bible characters, Daniel is one of the purest. He served the Lord with his whole heart. Of course he was, just as we are, sinful, though he did not share the unbelief and transgressions of the mass of the people. Yet this devoted aged servant, so very loyal to God and to His laws, confesses all the people's sins, the curse and the shame they deserved, as his own, he made himself a sharer of all. We have sinned—; we hearkened not unto Thy servants; we have rebelled against Thee; we have not obeyed the voice of the Lord our God; we have sinned and done wickedly—these are some of the expressions he uses in his prayer. The confusion of face, the shame and the reproach, the curse and the wrath he took all upon himself, a blessed type of our Saviour Who took the sins of His people upon Himself and confessed them as His own.

Such a spirit of humiliation and confession, followed by pleadings for mercy, is well pleasing in the sight of God. It is the spirit which is so sadly lacking in many of the attempted prayers in the great world crisis which we are facing. It is entirely absent. Without giving a complete analysis of Daniel's intercessory prayer, we give in a few words its construction. (I) Confessions of the failures of the nation and acknowledgment of God's covenant mercies (verses 4-10). (II) The acknowledgment of the deserved curse as written in the law (verses 11-14). (III) Pleadings for mercies to turn away His anger and to remember Jerusalem and His people

(verses 15-19). If Daniel had continued in his prayer he probably would have asked for the promised blessings which are likewise found in Jeremiah's predictions. But he never finished his prayer; he did not reach the "Amen." *Daniel's prayer was interrupted.* Once more the heavenly messenger, Gabriel, stood before the praying prophet (verses 20-23). Listen to Daniel's words:

"And while 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; yea, while 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. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision" (verses 20-23).

Here is an interesting question answered. Often we hear people say, "How far away is heaven from the earth?" Some ask this question, ridiculing the belief that heaven is right above the earth. Astronomy tells us of the almost immeasurable depths of the universe. They tell us of distances so great that they transcend our finite mind. And above all, there is a Heaven of the heavens, the uncreated heaven, the eternal dwelling place of our eternal God. And yet this heaven is not so far away. It did not take Gabriel long, flying swiftly with an inconceivable speed to bring to Daniel the message. Gabriel received it from the Lord when



Daniel began to pray and after having prayed, perhaps not quite ten minutes, Gabriel stood at Daniel's side and interrupted his prayer. There is no space nor distance with God. What an encouragement for us, His praying people! The moment we begin to pray in the Spirit and seek His presence our voices are heard in the eternal heaven.

The prophetic message which Daniel received from Gabriel is, as stated before, perhaps the most important not only in the Book of Daniel but in the whole Bible. It is a great key. It solves different prophetic problems. The clear understanding of Gabriel's message is indispensable to every reader of God's Word who wants to know God's purposes and God's ways in connection with the end of the age. In few words the message of Gabriel reveals the return of the Jewish captives from Babylon, the rebuilding of the city in time of distress, the coming of the Messiah in humiliation, His rejection by the nation, His death, the destruction of the temple and the city by the Romans, the desolations and wars which would follow down to the end of the age, when Israel's great blessings would be realized, when the righteousness of ages would be brought in, when every prophetic vision will be sealed and the Holy of Holies anointed.\*

*A Corrected Text of the Prophecy.* The authorized version is somewhat incorrect. We give, therefore, first of all, a corrected translation of Gabriel's message:

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\*The next few pages are taken from our exposition of Daniel, written and published by the author in 1912. Though we have read since then numerous volumes on Daniel written by expositors in Great Britain and the United States, we have found no reason whatever to make any changes in our own exposition which has frequently been pointed out as one of the clearest in print. It is used as a textbook in several theological institutions besides having been translated into Spanish, Italian and Latvian.

“Seventy weeks are apportioned out upon thy people and upon thy holy city to finish the transgression and to make an end of sins, and to cover iniquity, and to bring in the righteousness of the ages, and to seal the vision and prophet, and to anoint the holy of holies. Know therefore and understand: From the going forth of the word to restore and to rebuild Jerusalem unto Messiah, the Prince, shall be Seven Weeks and Sixty-two Weeks. The street and the wall shall be built again, even in troublous times. And after the Sixty-two Weeks shall Messiah be cut off, and shall have nothing; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with an overflow, and unto the end war, the desolations determined. And he shall confirm a covenant with the many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease and because of the protection of abominations there shall be a desolator, even until the consummation and what is determined shall be poured out upon the desolator” (Dan. 9:24-27).

*What are the Seventy Weeks?* To many readers of the Book of Daniel it is not quite clear what the expression “seventy weeks” means. A brief word of explanation is therefore in order. The literal translation of the term “seventy weeks” is “seventy sevens.” The word “sevens” translated “weeks” may mean “days,” it may mean “years.” What, then, is meant here, seventy times seven days or seventy times seven years? It is evident that the “sevens” mean year weeks, seven years to each prophetic week. Daniel was occupied in prayer with the seventy years of the Babylonian captivity. And now Gabriel is going to reveal to him something

which will take place in "seventy sevens," seventy times seven years. The proof that such is the case is furnished by the fulfillment of the prophecy itself. Seventy seven years make 490 years.

*What is to be accomplished.* Verse 24 gives the great things which are to be accomplished during these seventy year weeks or 490 years. They are the following: (1) To finish the transgression. (2) To make an end of sins. (3) To cover iniquity. (4) To bring in the righteousness of ages. (5) To seal the vision and prophet. (6) To anoint the Holy of Holies.

It must be borne in mind that these things concern *exclusively* Daniel's people, and not Gentiles. It is clear that the finishing of transgression, the end of sins and the covering of iniquity has a special meaning for Israel as a nation. The foundation upon which this future work of Grace for His earthly people rests is the death of Christ. Our blessed Lord "*died for that nation,*" as He also died for us who are sinners of the Gentiles (John 11:50). Up to now the transgression of the Jewish people is not yet finished nor is for them an end made of sins. The death of Christ has made this possible for the nation, but before it becomes a reality this period of time, 490 years, must have passed, and when they are accomplished the transgression of His people will be finished and all the other blessings mentioned by Gabriel, will come upon them. That will be when the Times of the Gentiles end, and when the Son of Man, the rejected One, appears the second time. Then "He shall turn away ungodliness from Jacob," and "will take away their sins" (Rom. 11:26-27). Many passages in the prophetic Word reveal the same promises of national cleansing and forgiveness.

At the same time, when God will be merciful to His people and cover their iniquity, "the righteousness of the ages" will be brought in. This means the beginning of that age of blessing, which in the New Testament is called "the dispensation of the fulness of times" (Ephes. 1:10) in which the King shall reign in righteousness. Then righteousness will be established upon this earth and the Holy City, as Gabriel calls Jerusalem, will not only be a sharer of the blessings and glory, but will herself be righteous. It is written of Jerusalem "afterward thou shalt be called, The City of Righteousness" (Isa. 1:26). Still greater is Jeremiah's word he received from the Lord concerning that day when the righteousness of the ages has come.

"Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness" (Jer. 33:14-16).

The vision and prophet will be sealed, that is, accredited, because their final accomplishment has been reached in these events of blessing for God's earthly people. Also the Holy of Holies will be anointed, a statement which many have applied to our Lord. It has nothing whatever to do with Him, but it is the anointing of the Holy of Holies in another temple, which will stand in the midst of Jerusalem. Of this great millennial temple the prophetic Word is not silent. The other great prophet of the captivity,

Ezekiel, had a great vision of this temple and its worship (Ezek. 40-47).

After the general announcement of the seventy sevens and what is to be accomplished for Jerusalem and Daniel's people when the prophetic period of time expires, Gabriel gives further information to the Prophet. This information is introduced by the exhortation to know and to understand, to discriminate. What follows is the division of the seventy weeks into three parts. The *first part* consists of seven year weeks, that is, forty-nine years. The *second part* consists of sixty-two weeks or 434 years; then there is one week, the seventieth, left, which gives us the third part.

We have to ascertain in examining the prophetic history of these divisions when the seventy year weeks began. The text is very plain. We read of the definite beginning in verse 25. It is when the command was to be given to restore and build Jerusalem. From that time to Messiah the Prince are to be seven weeks and sixty-two weeks, that is, 483 years. Now it is wrong to reckon these seventy year weeks from the time Daniel prayed or from the time Cyrus gave permission for the people to return and to build the temple. In the first chapter of Ezra, we read that it was in the first year of Cyrus, King of Persia, that the Lord stirred him up, whose coming and work Isaiah had announced long before his birth. Significant is the proclamation, which Cyrus sent forth. But it has only to do with the building of the *temple* in Jerusalem. "The Lord of Heaven has given me all the kingdoms of the earth; and He hath charged me to build Him a house at Jerusalem, which is in Judah." But this edict is not the starting point of the seventy year weeks, for they are to begin

with the command to restore and build the city itself. In the Book of Ezra we find what happened in the reign of Artaxerxes, King of Persia, known in history as Artaxerxes Longimanus, in the seventh year of his reign. Another edict was issued, but a careful reading will show that the command to restore and build Jerusalem was not given in the seventh year of the reign of Artaxerxes. We have to turn to the second chapter in Nehemiah's writings to discover the beginning of these seventy year weeks. Then in the twentieth year of the reign of Artaxerxes the command was given to restore and build Jerusalem. From this time, then, the seventy year weeks must be reckoned. This twentieth year of Artaxerxes was the year 445 B.C. The year is not alone mentioned in Nehemiah 2, but also the month. It was in Nisan. The seventy year weeks began, therefore, in the month of Nisan, 445 B.C.

When we read that "the street and the wall shall be built again, even in troublous time," and then up to the time when Messiah is to be cut off, it would be sixty-two year weeks (434 years), we have the time revealed how long it would take to restore the city, namely, seven year weeks, forty-nine years.

We have, then, before us a remarkable prediction. The exact number of years are given when Messiah, the Prince, He Who is the Hope of His people Israel, should appear. But still more remarkable is the fact that a certain event of His life on earth is predicted. It is not His birth, which is to take place after the expiration of the sixty-ninth year week, but He is to be "*cut off and shall have nothing.*" It is a prediction of His death. It remains to be seen if this has found its literal fulfillment and if Messiah died at the time when

the 483 years reckoned from the month Nisan 445 B.C. had expired. Before we do so we must call here attention to the destructive critics of the Book of Daniel and their methods. These men, whose habit it is to deny, deny absolutely that the person called "Messiah the Prince" is Christ. What methods, juggling and twisting of words they have used to reach this conclusion would be amusing, if it were not so sad. Chief among these is Dean Farrar on Daniel. We quote from his book:

*"An anointed one shall be cut off."* There can be no reasonable doubt that this is a reference to the deposition of the high priest Onias III and his murder by Andronicus. This startling event is mentioned in 2 Maccabees 4:34, and by Josephus, and in Daniel 11:22. It is added "and no . . . to him." Perhaps the word helper (11:45) has fallen out of the text, as Graetz supposes; or the words may mean "there is no (priest) for it (the people)." The A. V. renders it "but not for himself"; and in the margin "and shall have nothing"; or "and they (the Jews) shall be no more his people." The R. V. renders it "and shall have nothing." I believe with Dr. Joel that, in the Hebrew words "veeyn lo" there may be a sort of cryptographic allusion to the name Onias. "The people of the coming prince shall devastate the city and the sanctuary (translation uncertain). This is an obvious allusion to the destruction and massacre inflicted on Jerusalem by Appollonius and the army of Antiochus Epiphanes (B.C. 167). Antiochus is called the prince that shall come "because he was at Rome when Onias III was murdered."

But enough of this; the way these men try to avoid

the truth and by their reasoning methods try to get rid of everything God's people have believed in the past, is sufficient to show what spirit stands behind them.

*The Evidence that "Messiah the Prince" is Christ.* The question, then, is, do the words "Messiah the Prince," the One Who is to be cut off and have nothing, really mean Christ or some other anointed one, as the critics claim? The evidence that it is the Lord Jesus Christ is furnished in the most remarkable fulfillment of the prophecy in the time when our Lord came to Jerusalem the last time before His passion. Exactly 483 years after the command to restore and build Jerusalem had been given, the Lord Jesus Christ entered into Jerusalem to present Himself and His claims; a few days after He was nailed to the cross. This has been shown in a chronological way so that it is beyond the shadow of a doubt.\*

"Messiah the Prince," who was to be "cut off and shall have nothing," is our Lord Jesus Christ, for He appeared in Jerusalem exactly at the time when the sixty-nine prophetic year weeks expired and a few days later He was put to death on the cross. No wonder the critics invent all kinds of schemes and interpretations to get rid, so to speak, of this powerful evidence of revelation.

The Hebrew phrase "*veeyn lo*," translated in the authorized version, "but not for Himself," is better rendered by "and shall have nothing." It has been interpreted in different ways. We believe it means that He did not receive then the Messianic kingdom. He was rejected by His own and received not that which belongs to Him.

*The Destruction of the City Predicted.* Linked with

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\*Our book on Daniel gives the evidence more fully.



the cutting off of Messiah is another remarkable prophecy. "And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with an overflow, and unto the end war—the desolations determined." Judgment, according to this, is to overtake the city which rejected the Messiah and both the city and the temple were to be destroyed. This work was to be done "by the people of the prince that shall come." The prince, of course, is not "Messiah the Prince," it is a prince that *shall* come. But he himself is not to destroy the city and the sanctuary, but the people from whose midst that coming prince is to arise, will do the destructive work. Now the people who are here in view are the Romans. Out of the Roman Empire there shall arise in the future a prince. This prince or chief of the fourth empire is identical with the little horn of Daniel 7. Once more the head of the restored Roman Empire, as it is to be during the time of the end, looms up before us in the last two verses of this chapter. The people of the coming prince, the Romans, were to come and destroy both city and temple, after Messiah had been cut off and had nothing for Himself. This came to pass as everybody knows. Our Lord had predicted this doom of Jerusalem and had wept over it as He beheld the awful doom in store for the city. The Jews had anticipated what would come for the chief priests and Pharisees declared "The Romans will come and take away both our place and our nation" (John 11:48). The Romans under Titus Vespasianus, in the year 70, fulfilled this prediction and in that year the prophecy before us became history. But Titus is not "the prince that shall come."

Another prophecy is linked with the one just examined. "The end thereof shall be with an overflow, and unto the end war—the desolations determined." These words give us the history of the Jewish people, of their land and their city, up to the present time. It is identical with what our Lord said, "and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles are fulfilled" (Luke 21:24). Both the prediction, as communicated to Daniel by Gabriel and the words of our Lord tell of what is to be the lot of the Jews and of Jerusalem throughout this present age, till the end of the Times of the Gentiles has been reached. History gives the answer about the fulfillment of these words.

We have found, up to this point, that sixty-nine weeks or 483 years of the seventy year weeks are past. But what about the remaining seven years, the seventieth week? The last verse of chapter 9 tells us of that one week. *It has not yet come, but still lies in the future.*

The course of the seventy year weeks was interrupted by the rejection of Messiah the Prince, Who came to His own and they received Him not. With this event, as we have seen, the sixty-ninth week closed and an indefinite period of unreckoned time follows; when that is expired the last prophetic week of seven years will begin and run its appointed course.

A close scrutiny of the 26th verse will make this clear. While we know that the Messiah was cut off at the close of the sixty-ninth week, nothing is said about the time when the destruction of the city and

the sanctuary shall take place. History shows that it transpired thirty-eight years after the death of Christ. Wars should continue to the end, but not a word is said when that end is to come. The one week, that is, the seventieth week, is mentioned in the verse which follows the prediction; it comes, therefore, after this long interval, a great parenthesis, has terminated.

This unreckoned period of time at the close of the sixty-ninth week has already lasted 1900 years. During this time the Jewish people have been scattered among all the nations of the earth and the predicted miseries, written in their own law and in the prophets, have been fulfilled in every generation. Yet God has preserved them, not alone physically, but also as a distinct race.

During this unreckoned period of time God has made known by revelation a mystery not made known in other ages, concerning the Church. There is now being gathered out from the nations a people for His Name, and the Church is still building. The Gospel is being heralded world-wide. This unreckoned period of time leading up to the end of the Times of the Gentiles runs its appointed course. As we do not write on this present, in the Old Testament, unrevealed age and its characteristics, we must turn our attention to the events recorded in verse 27.

The first thing we read is, "And he shall confirm a (not the) covenant with the many for one week." We must remind ourselves again that all we read here concerns, as did the previous sixty-nine weeks, Daniel's people, the Jews. When that last week of seven years begins, preceding the time of ultimate blessing for the Jewish people, one will make a covenant with the

mass of Jews. The question arises, who, then, is this person and what is the covenant he makes?

We mentioned before an erroneous view, which holds that everything predicted in these seventy weeks has been fulfilled in the past. The view holds that Messiah the Prince, the One who was cut off, is our Lord. However, the teaching is that "the prince that shall come" is Christ and that it is Christ Himself Who confirms the covenant in the last week. We quote Dr. Pusey, who delivered a series of very learned lectures on Daniel at Oxford, and whose book on Daniel is considered an authority:

"Not *in*, but *after* these sixty-two weeks, it is said, Messiah shall be cut off. Then follows the subdivision of the last week (verse 27) or seven years, wherein he was to be cut off, and yet not in the sixty-nine weeks He shall make then a covenant with many for one week and in the midst of the week he shall cause the sacrifice and oblation to cease."\*

The Lord Jesus Christ is believed to be the One Who makes the covenant. The cessation of the sacrifice and oblation in the midst of the week is explained as having been accomplished by His death on the cross. But such a view is altogether untenable. According to this widely accepted theory Christ made a covenant for seven years. Where is this stated elsewhere in Scripture? Nowhere is there even a hint that Christ was to confirm a covenant with many for seven years, but His covenant is an everlasting one. The error springs from the fact that the future of the Jewish people is not considered and the teaching of what is yet to be in the time of the end is completely passed by.

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\*Pusey, Daniel, page 176.

The one who confirms the covenant with the many for one week is "the prince that shall come" of verse 26. The prince that shall come, as we have seen, rises from the people who destroyed the city and the sanctuary, the Roman people. The prince that shall come is the dreadful little horn on the fourth beast (the Roman Empire), the great head of the Roman Empire seen as the Beast out of the Sea in Revelation 13. When the last seven years, so pregnant with Jewish events, begin, the first thing will be that the Jews look for protection to the great man, who, as a mighty prince, controls the affairs of the Roman Empire brought together under him as head. The aim of the Jews is to repossess Palestine, to have a Jewish state and to gain possession of the city of Jerusalem, so that they may be able to have a temple and their sacrificial ceremonies again. Zionism is the step toward such a restoration in unbelief, the first beginnings of it. This coming prince, the beast, will take the Jews and their desires into consideration; perhaps he needs them, too, in the beginning of his career. He will make a covenant with them, and under this covenant, most likely, they will be permitted to possess Palestine and to build a temple in Jerusalem. He will also promise them protection against any outside foes, especially the one who threateningly arises in the North, the Assyrian of Prophecy.

This covenant the Roman prince will make with *the* many, not with all the Jews. Throughout the prophetic Word we find the clearest evidences of a remnant of Jews, who, trusting in the Lord, will see through the wicked prince and refuse to have anything whatever to do with the covenant. It is called a covenant with death and an agreement with hell.

After the first three and one-half years of this last prophetic week are gone, he will break the covenant by causing the sacrifice and oblation to cease. From the Book of Revelation we learn that at that time he will become possessed by the power of Satan. In fellowship with the second beast, the false prophet, the personal Antichrist, who is in Jerusalem, he introduces idolatry and the most awful blasphemies among the Jews. All the temple ceremonials, sacrifices and oblations will have to be abandoned. The apostate nation will accept the Antichrist as their Messiah and king, and fall in line with these blasphemies. Then the character of the little horn and what was said of him will fully come out. "He shall speak great words against the Most High, and shall wear out the Saints of the Most High (the Jews who refuse to enter his covenant) and think to change times and laws, and they shall be given into his hands until a time and times and the dividing of time" (Three and one-half years—Dan. 7:25). "And there was given unto him a mouth speaking great things and blasphemies, and power as given unto him to continue forty-two months" (Rev. 13:5). This shows the work he will do for 1260 days, 42 months,  $3\frac{1}{2}$  years, the last half of the seventieth week. The part of the personal Antichrist in these 1260 days, the  $3\frac{1}{2}$  years, is described in Revelation 13:11-17. An image of the first beast, the wicked head of the Roman power, will be set up, and the great idol endued with supernatural, satanic power must be worshipped under the penalty of death. Antichrist, himself, this wicked counterfeit of the true Christ, takes a place in the temple of God and, by lying wonders, shews himself that he is God and exalting himself above

all that is God and that is worshipped. Then the Great Tribulation will be in force and the Jewish faithful remnant will pass through the deepest waters of suffering. In the details of all this we must not enter at this time, for it would make it necessary that we follow the greater part of the Book of Revelation, in which we have the fuller description of the last half of the seventieth week of Daniel's prophecy, as well as the first three and one-half years.

We have still something unexplained in the last verse of our chapter. We read "and because of the protection (lit. wing) of abominations there shall be a desolator, even until the consummation and what is determined shall be poured out upon the desolator." We shall not weary our readers with giving them the different views and opinions on this seemingly difficult passage. The abominations mentioned are idols and idol worship. The protection, or wing, of these idols is sought by the people and God is completely forgotten and set aside by the apostate masses, who bow before the Antichrist. The fulfillment of the words of our Lord in Matthew has come (Matt. 12:43-45):

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation" (Matt. 12:43-45).

The wicked spirit, idolatry, will take hold of them

and they will be swept along into the worst blasphemies and worship Satan's masterpiece. On account of this abomination "there shall be a desolator," one who desolates the land. This desolator will continue to plague the Jews from the outside, while the Antichrist is with them in Jerusalem. The desolator will devastate the land and besiege Jerusalem till the consummation is reached. The consummation is the close of the seven years. When that is reached, the desolator himself will be dealt with in judgment, as well as the two beasts. Who is the desolator? the King of the North, the Assyrian of the endtime. He is the one of whom we read in the previous chapter and whose terrible work against the apostate nation is here once more touched upon as falling into the second half of the last prophetic week.

It is interesting to compare the two New Testament records which give a larger vision of the events of the seven years which are in store for Daniel's people and the Holy City, before the full blessing for the remnant of this people and for Jerusalem can come. These records are Matthew 24 and that part of Revelation which treats of these coming events, chapters 6-19. The reader will find this followed out in our exposition of the Gospel of Matthew.

And how far is the beginning of this last week of Daniel from our times? No one can give an answer. God only knows how soon all will come to pass. However, there is a sign present with us which is very significant. It is the restoration movement of the Jews and their inability to carry out the plans and schemes for their complete restoration. They are waiting for "the Prince that shall come." It behooves us to wait



and watch. The days of God's Saints may be very few on earth. The last and next great event in the unreckoned period of time, between the sixty-ninth and the seventieth week, is the coming of the Lord for His Saints, and that is imminent.

Before we leave the great message which Gabriel received from the Lord in answer to Daniel's prayer, a word in conclusion as to its future and literal fulfillment. It cannot come immediately. There are certain events which must come to pass before the unfulfilled portion can be accomplished. The Gospel of Grace is still being preached in all the world to call out the people for His Name. The Holy Spirit has not yet finished the great work for which He came on the Day of Pentecost. Before Gabriel's message can be entirely fulfilled, as stated before, the fulness of the Gentiles must come in. In other words, the coming of the Lord for His Saints must have taken place. As long as such has not been the case, it is impossible that the final, the seventieth year week, can begin. And even when this great future event, the translation of the Church, has become a fact and the blessed hope been realized, the final seven years with their tragic events winding up in the Great Tribulation may not begin at once. There must be the restored Roman Empire, the full manifestation of the fourth beast Daniel saw in his vision (chapter 7). The domineering little horn with his blasphemies and God opposition must appear to do his God and Christ defying work as well as the final Antichrist seen by John in the Revelation as the second beast having two horns like a lamb, and speaking as a dragon (Rev. 13:11-18). Furthermore, the fulfillment of Gabriel's message demands a return of part of the Jews to the

Promised Land, to Palestine, a restoration in unbelief. This is even now attempted in the efforts of political Zionism, which finally will become a powerful Jewish state against which armies of nations march to besiege Jerusalem as learned from the last chapter in Zechariah: "I will gather all nations against Jerusalem to battle" (Zech. 14:1). It is that future siege of Jerusalem which will end by God's intervention, as it is written, "Then shall the Lord go forth, and fight against those nations as when He fought in the days of battle" (Armageddon; Zech. 14:3).

This brings up the question which a large number of Christians and also non-Christians ask: "Is the present global war the last war? Will the end of the war produce at last a warless world? Will the nations at last have learned that war is national suicide? Will the world at last have universal peace?"

We are writing at a time when the greatest tragedy of recorded history is still raging. The end of the war seems now to be in sight; it cannot last very much longer. It will end with an Allied victory, a decisive victory. All kinds of schemes as to the settlement after the war are now once more afloat, as it is after any war. How the chaotic conditions into which the world has been plunged will be straightened out, the writer does not know. But one thing seems quite sure; that this war is not the final war with which the Times of the Gentiles end. Gabriel's message makes it clear. The next war, in all probability, will lead right up to events which will clear the world stage for the beginning of those last seven years which have such a prominent place in Gabriel's message.

It remains to be seen what the soon-coming peace

negotiations will bring and what will take place in the remapping of Europe. That it will be much different than it was before the war is a foregone conclusion. Germany will be stripped of its power; it will suffer a startling dismemberment so well deserved. Among the suggestions what should be done is the following: Germany should be cut into half, producing a northern and a southern part. The military curse has had in the past its seat in the northern section, the part controlled by the real war-lords, the Prussians. The southern part of Germany has had less sympathy with the Prussians. So it has been suggested that Austria should be united with the southern part of Germany, completely detached from the northern part. This is Biblically interesting and significant. The southern German states belonged to the former Roman Empire as Austria did. The northern part of Germany was not conquered by the Romans; they suffered defeat there. Such a division of Germany would look like a step towards a right boundary line of the Roman Empire to be restored.

Another vital and most important question which will have to be settled at the Peace Table for action is, as stated before, the Jewish question. We state it once more, the Jews have been the greatest sufferers in this war. As never before they are the wandering, the homeless nation. They have no rest for the soles of their feet. What Moses several thousand years ago predicted is still true. Read Deuteronomy 28:15-68. Millions are helpless, and, as a result of their unbelief, hopeless as well. They themselves demand to be heard. The Allied, victorious nations are of the same mind, something must be done about the Jews. Anti-

semitism cannot be legislated out of the world. As we shall learn from the concluding chapters of this volume, behind the seen antisemitical forces stand unseen powers which cannot be dealt with at any kind of peace table. It will all be settled in another way, as we shall learn.

But this seems assured. The Jews will have the greatest sympathy when the affairs of this war will be settled. The Balfour mandate miscarried. Its promises were scraps of paper. Palestine is the present solution of this burning question. We venture this prediction, that political Zionism will forge to the front when the representatives of the nations gather. A complete and almost unrestricted surrender of Palestine to Zionism in all probability will happen. This will be followed by a European exodus of Jews to the land of their fathers, which may assume greater proportions than the exodus of their fathers from Egypt. But mark it well, these things which will come up at the Peace Table may be the stepping-stones toward that final war, according to Gabriel's prophetic forecast. And here we leave it.

## CHAPTER VII

### Michael the Archangel; His Past and Future Activities

Frequently Christians speak of the seventh heaven. But, according to Scripture, there are only three heavens, the third being the highest; a seventh heaven does not exist. And so others speak of the seven archangels. Again, if you search the Bible, you discover that the Bible tells us that there is but one Archangel. But what about the Apocrypha, the Jewish books which were in greater part produced during the four hundred silent years. The Apocrypha give the names of a number of angelic beings and call them Archangels. But the contents of these apocryphical books prove that they do not stand the test of true inspiration and revelation, and therefore, have been rejected by godly men of consecrated scholarship and denied a place in the Canon of God's Word. Roman Catholicism, in order to justify her belief in legends and the continued miraculous, so often bordering on the childish, has embodied the Apocrypha in the Old Testament Scriptures. But the Old and New Testament know of but one Archangel, that is, Michael.

The name Michael means "*Who is like unto God?*" He holds a most exalted position in Jewish tradition, as a warrior, patron, protector, mediator and lawgiver. His significant name and his deep interest in Israel have led some expositors of the Bible to identify him with our Lord. But this is incorrect, and, if true, would produce various difficulties. The spurious apocalyptic literature before and after Christ has much to say about him, but all is of a legendary character. He is mentioned in such apocalyptic writings as The Assumption

of Moses; the Book of Enoch; the Testament of the Twelve Patriarchs; the Ascension of Isaiah, and others. To even state these legends is not within the range of this volume.

As it has been said before, while Gabriel was a great messenger of Prophecy, as we learned from the first chapter in St. Luke's Gospel, and especially from the Book of Daniel, Michael never received a single message to communicate to man. As to his speaking, only a sentence consisting in four words is recorded in the entire Bible. He was not a messenger in the past, nor will he be a messenger in the future. Endued with divine power, Michael is the Angel-Prince of mighty power and appears as the victor over the seen and unseen anti-Israel forces in the past, but very much more in the future, when Michael will be the great commander-in-chief of the heavenly hosts to defeat the great army of fallen angels and the entire world of demons under the leadership of the devil, the prince of the power in the air.

We have to turn to the last book of the Pentateuch, the Book of Deuteronomy, to find Michael's first action. Upon a lofty mountain, known as Mount Nebo, there stood several thousand years ago an aged man, one hundred and twenty years old. Before him spread out a great panorama of mountains, valleys, fertile plains, and here and there, like a silvery cord, the windings of a river. The man was Moses, the illustrious leader of Israel, the great Man of God, the law-giver, as well as the priestly mediator of God's people Israel. The long journey of forty years was about ended. The land of promise, promised to Abraham, Isaac and Jacob, the fathers of the nation, was almost

reached. Moses had a short time ago uttered a great prophetic song and pronounced his prophetic blessings. The land itself the great servant of the Lord could not enter, on account of his hasty action when he smote, contrary to God's Word, the rock twice. But he saw it from afar. It spread out in all its beauty at his feet. And the Lord was there with him and "showed him all the land from Gilead to Dan . . . and all the land of Judah unto the utmost sea" (Deut. 34:1-2). Then Moses, the servant of the Lord, died. Jewish comment says the Lord Whom he had served so faithfully embraced and kissed him. "So Moses the servant of the Lord died there in the land of Moab, according to the Word of the Lord. And He buried him in a valley in the land of Moab over against Bethpeor, but no man knoweth of his sepulchre unto this day" (Deut. 34:5-6).

But this is not all the light we have as to the death and the funeral of Moses. The small Epistle of Jude, preceding the Book of Revelation, has something to say about it. What Jude writes is not found anywhere else in the Bible. "Michael, the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, 'The Lord rebuke thee' " (Jude, verse 9). We can logically conclude that Michael was on that mountain, so to speak, to attend to and to conduct the funeral of Moses. As Michael carried out, or was about to carry out, his commission, another supernatural being appeared on the scene. It was the devil. He came to claim the body of Moses and began a dispute with Michael about it. But Michael rebuked him. Where did Jude get this information from and what was the reason of the devil trying to obtain the body of Moses?

One of the apocalyptic books of the Jews is "The Assumption of Moses." The information Jude gives us as to the dispute of the devil over the body of Moses is found there. The question arises, was Jude in possession of this book when he wrote his brief Epistle, or did the unknown author of the Assumption of Moses copy from the Epistle of Jude? The modernistic enemies of the Bible as the God-breathed revelation charge Jude with having copied his statement from the Jewish book. But it is the other way. There is the best of evidence that when Jude wrote his Epistle the book of the Assumption of Moses was not yet in existence. It was produced after Jude had written by direct inspiration his Epistle. No! Jude did not copy the statement as to the body of Moses from a book. Jude received it by inspiration. The author of the Assumption of Moses, whoever he was, copied it from Jude.

But what about the devil appearing on the scene and his dispute over the body of Moses? Why should he make such an attempt? What purpose would the dead body of Moses have served him? We cannot be dogmatic about it. All we can do is to surmise.

Throughout Christendom, especially in Europe, there are shrines, some also in our country, in which are exhibited various bones, claimed to be remains of the bodies of certain apostles and different saints. These bones are periodically worshipped by large numbers of people. These dead bones have the reputation of producing miracles, mostly of healing, if properly approached and touched. Of course such worship of dead bones constitutes the worst form of idolatry. Perhaps this was the devil's scheme with the lifeless body of Moses. He would have liked to have that body



transported into the camp of Israel as an object of adoration. The result would have been an additional corruption of Israel, with judgments following.

And here are four words coming from the lips of the Archangel: "The Lord rebuke thee." These four words contain another lesson. We have stated before that, before his fall, the devil was probably himself originally an archangel, one of the Morningstars, as we learned from the Book of Job, which sang together God's praises in the hour of creation. Michael would not rebuke the devil because he remembered his former greatness. His name was Lucifer, the Son of the Morning (Isa. 14:14). Ezekiel gives a description of his former glory in connection with the king of Tyrus, describing Satan as "the power behind his throne." It is, therefore, not a description of the king of Tyrus himself, but a description of the king's master, whom he served (Ezek. 28:13-15). This former glory of Lucifer, the anointed cherub that covereth, was known to Michael the Archangel. Therefore he hesitated to bring a railing accusation against him. "The Lord rebuke thee" was all Michael dared to say. But his first appearance in sacred history is significant. It shows Michael in his militant character in behalf of Israel. This we shall now more fully show from the few Scripture references in which his name is mentioned.

As we do so we desire to state that there is much of the mysterious, of the unseen, the supernatural, involved. To give a full explanation is not possible at this time, for we must remember that we still look into a glass darkly. It is true, "the Spirit searcheth all things, yea the deep things of God." The "all

things" in studying the context in which this phrase occurs (1 Cor. 2:7-16) are the spiritual things of our redemption in Christ Jesus our Lord. The things which eye has not seen, ear has not heard, the things which God has prepared for them that love Him (verse 9). They are not the glories of the literal heavens, the Father's house with its many mansions, but the present things which belong to all believers through the sacrificial work of our Lord, the blessings, yea, every spiritual blessing in the heavenlies through Jesus Christ our Lord. That is why the next verse tells us that things eye has not seen, the things which God has prepared, that God hath revealed them unto us by His Spirit (verse 10). Even though we, as true believers, members of the body of Christ are indwelt by the Holy Spirit, we still have, as long as we possess this body of our humiliation, limitations which make it impossible to know the full mystery of the unseen things above. It will be far different when we receive some day our new bodies, bodies like unto His glorious Body. In that day "we shall know as we are known." Until then we believe what is written; till then we abstain from "intruding into those things we have not seen" (Col. 2:18), waiting for that perfect day when the shadows flee away.

It is clear from both Testaments that in the region above there are powers, and dominions, and principalities both good and evil. There is in the heavenlies the kingdom, the rule of God, consisting of the myriads of angels. On the other hand there exist other powers, dominions and principalities which are evil, God opposing, God defying. These are the powers of darkness under the control of the prince of this world, the

god of the age. That being is also called the prince of the power of the air, because it is the air which constitutes the first heaven, where the seat of the kingdom of darkness is, while the kingdom of light extends through the second heaven into the heaven of heavens, the third heaven where God's eternal throne is located, from which all rule and government proceed. What is going on in these heavenly spheres belongs to the mysteries which bar intrusion.

But this we know, that our globe is the theatre in which both the powers of darkness and the powers of light are active. The great head of the kingdom of light, of the righteous and holy powers, dominions and principalities is the Lord Jesus Christ, "Who is gone into heaven and is on the Right Hand of God, angels and authorities and powers being made subject unto Him" (1 Peter 3:22). The head of the powers of darkness is the prince of the power of the air, also called in Scripture Satan, the devil, the Dragon and the old Serpent.

Returning to the Archangel Michael, it seems he is commissioned by the Lord to be the special instrument clothed with power in the conflict between the good powers, the powers of the Lord, and the powers of evil, in the conflicts of the unseen and the conflicts on our earth. As we shall find from the Word of God, he has a special and very important mission in Israel's history.

Once more we have to turn to the Book of Daniel to verify this. It is the tenth chapter in which we find Michael's name for the first time recorded by the Prophet Daniel. The time of this chapter is the third year of Cyrus, the King of Persia, the head of the

second monarchy of the Times of the Gentiles. This mighty ruler is a great and important figure in history. His birth and his name were made known by the Prophet Isaiah some 150 years before he came into existence. (See Isa. 44:28.) It was in the first year of his reign that King Cyrus sent forth his proclamation: "that the Lord of heaven" had charged him to build the temple in Jerusalem (Ezra 1). The time had come when the Prophet Daniel could have returned to Jerusalem. He did not do so, but tarried behind, instead of joining the returning remnant. Daniel had received the great prophetic message of Gabriel. We find the Prophet in deep meditation with much prayer and deep soul exercise. He ate no pleasant bread, nor did he eat meat, or drink wine. He continued to do so for three weeks. We do not enter into the vision which follows in this chapter as we do in our exposition of the Prophet Daniel. No doubt it was the Lord Himself Who appeared to the Prophet. The effect of this great theophany upon Daniel was later also experienced by the Apostle John, called the Beloved Disciple, as Daniel in this chapter is called "the man greatly beloved." Both the man greatly beloved and the beloved disciple, when they saw Him in His glory, fell at His feet as dead.

Then other angelic beings appeared and spoke to Daniel. While the Prophet still stood trembling he heard these words: "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. 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. 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. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb" (Dan. 10:10-15).

This is most interesting. Daniel was in deep soul exercise for three full weeks. Once more he prayed, as he had prayed, with his windows open toward Jerusalem, in the ninth chapter. But that prayer was speedily answered by the swiftly flying Gabriel. It is different here. One day after another passed. Three weeks had gone and there was still no answer, the heavens seemed to be closed. After the expiration of those three weeks suddenly a hand touched the prostrated Prophet and raised him up. The messenger tells Daniel that as soon as he had sought the Lord three weeks before in prayer, his prayers were heard before the throne of God. This is a most blessed assurance. And so it is still as we approach the Throne of Grace in that all-worthy Name of our glorious High Priest and Advocate. Unanswered prayer often presents a great mystery. It was so in the case of Daniel. The messenger told Daniel that after he had waited for three weeks he was at last enabled to deliver the answer. It was delayed by the Prince of the Kingdom of Persia; he withstood the heavenly messenger who had the message in his possession for twenty-one days. We do not know if Gabriel was that messenger whom the Prince of the Kingdom of Persia restrained from bringing the answer.

But who is "the Prince of the Kingdom of Persia"? Who is the being in possession of such power that he could interfere with an angelic messenger and hold back

a heaven-sent message? Who is this Prince who might have succeeded in his opposition if Michael had not come and defeated him? That the Prince of Persia here is not Cyrus is most obvious. Who could think for a moment that a mere human being, though a mighty Prince, could intercept a spirit being with a message he had received from God! But if it was not the actual Prince of Persia, who was it then who interfered with God's messenger? The only solution we can offer is that it must have been a powerful, wicked spirit, who had been delegated by the head of the powers of darkness, by Satan, to undertake this work. In the Presence of our Lord (Matt. 4:7), the future King of kings and Lord of lords, the devil claimed that all the kingdoms of the world and their glory are in his possession. He is the Prince of this world. He controls the affairs of the different kingdoms, though not in a sovereign way. Only God is sovereign. Satan is neither omnipotent, nor omniscient, nor omnipresent. His control over the different nations and kingdoms is through "the world rulers of this darkness," through wicked spirits (Ephes. 6:12). As previously stated, the seat of his kingdom of darkness is the air. From there he reaches into our earth, attempting to rule over all. Thus he had a powerful, wicked spirit, who had charge of the kingdom of Persia and who opposed and hindered God's messenger till Michael appeared and conquered him. Of all this we shall have more to say. Michael then stood up in his mighty power and defeated in this conflict the wicked spirit who is named as the prince of the kingdom of Persia, because he had special charge under Satan of that kingdom.

We call attention to one verse which is of importance

(Dan. 10:14). The messenger says, "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." These words make it very clear that these future things in which Michael is so prominently active concern Daniel's people, the Jews; they will happen "*at the end of days*," days not yet reached, for the vision is yet for "*many days*." So it is still all in the future. If the fourteenth verse had been correctly understood, that erroneous and highly fanciful interpretation advanced by many expositors, especially by the Seventh Day Adventist Cult, that it does not concern the Jews, but the Church, and that the Papacy is the Antichrist who produces the Great Tribulation in store for the Church would never have been advanced.

It is not our intention to follow the great vision in the eleventh chapter of Daniel, partly fulfilled by the wars of the Ptolemies, and partly to be fulfilled in the time of the end when mighty Michael, the great prince, will stand up for the children of Daniel's people (Dan. 12:1). Before we do this, we wish to engage the thoughts of our readers a little more with those unseen forces of evil which oppose God and His purposes both in the heavenlies and also on the earth, and the host of the Lord which are on God's side, which act in both spheres, the heavenly and the earthly, which seem to be under the command and leadership of Michael, the Archangel. We must acknowledge once more our ignorance, that we look into a glass darkly, and much which we would like to know and understand is at present impossible. Yet there is enough said about it in the Word of God to prove that what we write is not

fanciful imagination, but based upon facts resting securely upon God's revelation.

We have mentioned before that the stage upon which unseen spirits are active, both good and evil, is our earth. Our great poet, Milton, did not write according to the Word of God when he spoke of the devil as the king of hell, where he rules. He is not there at present, and when the devil has reached his eternal destination he will not have a throne. But we quote what the sinister being has to say for himself.

In the first chapter of the Book of Job, the Lord, before Whom good and evil supernatural beings had to appear, asked a question of Satan: "Whence comest thou?" Here is Satan's answer: "From going to and fro in the earth, and from walking up and down in it" (Job 1:7). That was then his occupation. It is so still. Peter tells us that the devil is "as a roaring lion, walking about, seeking whom he may devour" (1 Peter 5:8). When our Lord was here on earth He found a large number of human beings who were possessed of demons, who were tormented by them, mentally and physically, till they were complete wrecks. Nor are demon possessions a thing of the past; they are still afflicting humanity. Many horrible crimes committed in our day are the results of the influence of these wicked spirits. And what about the crime of all crimes—war? War is wholesale murder. War, with its atrocities, war with its crimes of lust and bestiality running amuck? Behind it all stand the forces of the kingdom of darkness, the wicked spirits who fight on the devil's side, who descend from their regions to oppose God, to defy Christ and God's purposes in Him. Such is the case, yet beyond these meagre hints of the Bible we dare not



go. We reserve our comments on the presence of Satan and his fallen angels on the earth defeated by Michael and his angels during the final conflict in the Great Tribulation till we reach the twelfth chapter in Revelation.

Let us now glance at the other side. Satan is walking to and fro in the earth, he has his mighty agents for evil, he is constantly at work. It would be unreasonable to believe that our almighty God has no powers and dominions and principalities to counteract and to overcome the powers of darkness. On God's side are all the hosts of heaven, the holy angels of God. The Bible tells us that they are so large as to numbers that they cannot be numbered—"the innumerable company of angels" (Heb. 12:22). According to Revelation, in the vision of St. John, "the number of them is ten thousand times ten thousand, and thousands of thousands" (Rev. 5:11). They are far from being inactive, they do more than waving palm branches and utter words of praise and worship. They are the servants of God. Sacred history in the Old Testament has much to say of their presence on earth and their ministries. We find them likewise present in the beginning of the New Testament. True it is, they no longer are seen by human eyes, their ministries are hid during this age, for it is the age of faith and not the age of sight. But that does not mean that the innumerable hosts of angels are no longer the unseen servants of the Lord, that they spend their glorious existence in idleness. Far from it! "Are they not all ministering spirits, sent forth to minister for them who shall be the heirs of salvation?" (Heb. 1:14). A Christian can believe in the ministry of angels under the Lord's direction with-

out making them the objects of worship. How they minister, how they surround God's people, how they protect and shield is one of the mysteries till the day of perfect knowledge comes. But it is still true—"The Angel of the Lord encampeth round about them that fear Him and delivereth them" (Psa. 34:7). A child of God can claim this in faith as part of the believer's comfort. Even our Lord, when on earth, in His humiliation was surrounded by these ministering spirits, a fact so well known by Satan that he quoted the promise to our Lord, "For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Psa. 91:11, 12; Matt. 4:6). As we are Christ's and Christ dwells in us, we, too, are under this supernatural care.

That these unseen hosts of the Lord took part in Israel's battles at certain times, that they fought on the side of God's people, and that many of Israel's victories were achieved not by the valor of Israel's armies but by means of supernatural powers, is written large in sacred history. In the beginning of their national existence Israel received through Moses the assurance, "The Lord shall fight for you" (Exod. 14:14). This victory at the Red Sea when Egypt's armies perished was attributed in the song of victory led by Moses to the Lord and His unseen powers. All through their history this is true. A strong confirmation of this we find in the history of Elisha (2 Kings 6:13-23). The Prophet's servant when he saw the Syrian forces surrounding with horses and chariots the city where Elisha had his headquarters, feared defeat and trembled. The servant made a report to Elisha.

“And he answered, Fear not, for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray Thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha.” They were the unseen forces ready to join the battle on Israel’s side. Subsequently we learn of the terrified Syrians, who had heard mysterious noises of chariots, horses and of a great host, abandoning their camp, leaving everything behind. We have referred to Sennacherib’s disaster before, brought about by the angel of the Lord after Hezekiah’s prayer. Well said this godly king, “Be strong and courageous, be not afraid or dismayed for the King of Assyria, nor for all the multitude that is with him, for there be more with us than with him.”

Now, inasmuch as Michael is the great prince which standeth up for Daniel’s people in all these conflicts, the battles of the Lord, the victories which followed, the Archangel was the great unseen leader, as he will be in the coming days of the Great Tribulation. This will be fully shown in our concluding chapter.

Before we show the prominence of Michael in the future, his leadership in the final great conflict, when full deliverance comes to Daniel’s people, we mention his action in another setting. In that great revelation in the First Thessalonian Epistle which all true believers love so well our blessed hope the future translation of the Church, the homegathering of the redeemed by physical resurrection and sudden transformation of the living “in a moment, in the twinkling of an eye.” The shout of the Lord is mentioned, but also “the voice of

the Archangel.” Why is Michael mentioned in this passage when his past and future activities are almost exclusively in connection with Israel? In vain we have looked for an explanation in different expositions. Again, we cannot be dogmatic about it; we can only surmise. Here is a thought which came to the writer: may it not be possible that Satan, knowing all about the great event when the erstwhile slaves of himself, on account of sin, but now redeemed by the blood of the Lamb of God and saved by His Grace, are about to be ushered into the Presence of the Lord, that the prince of the power of the air might oppose and attempt to hinder in some way the passage of the mighty hosts of the redeemed through that which Satan claims as his domain? He did so once in Daniel’s times when he held back the messenger. This is only a suggestion. If such is the case, inasmuch as Michael the Archangel is the commander-in-chief of the heavenly hosts, his commanding voice is needed in that hour of glory when the Lord gathers home His own to meet Him first in the air and afterwards to enter the Father’s house with its many mansions. He sweeps aside the opposing forces. And now we turn to the chapter in which we hope to describe the final brief period with which the age closes and in which Michael stands out so prominently.

## **CHAPTER VIII**

### **Michael, the Archangel, and the Great Tribulation The Final Great Victory**

The Great Tribulation is a very brief period of time preceding immediately the visible, personal second coming of our Lord in great power and glory. Some tell us that it will cover the entire seventieth week of Daniel, that is, seven years. This is not quite correct. Painsstaking students of Prophecy will find that this last prophetic week is divided into half. Only the last half, three years and a half, forty-two months, is the duration of this time of trouble. This we learned from Gabriel's great prophetic message that in the midst of the seventieth week something happens. That is the beginning of the Great Tribulation. It is still more marked in the Book of Revelation. Before we proceed we quote the texts in which this period of trouble is predicted.

Moses made mention of it. In Deuteronomy, chapter 28, Moses, speaking as the great prophet he was, gives the long history of suffering, the history of blood and tears, the history of the world-wide dispersion of the seed of Abraham. No infidel, be he the profane infidel of vulgar language at the street corner, or the educated, seminary-trained infidel of Modernism in cap and gown, has ever given an explanation of how the prophetic history of a whole race could have been written several thousand years beforehand, down to the minutest detail. Such Prophecy is the rock against which infidels of all descriptions may well dash out their little finite brains.

Then Moses sang a prophetic song before Israel

(Deut. 32). It gives the entire history of Israel beginning with their high calling, their relationship to Jehovah, their unfaithfulness, their rejection of Christ, the Rock of Ages, the judgments which fell upon them and their national dispersion. But all this is not lasting forever. There comes a day of repentance for them followed by national restoration and blessing. But before these covenant blessings are realized Moses mentions "*the day of their calamity*" (Deut. 32:35). That day of calamity is the time of trouble preceding their national regeneration and restoration.

Another reference to the Great Tribulation is found in Jeremiah 30:7: "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." Here are Jeremiah's words showing what will follow that future day of Jacob's trouble. "Therefore fear not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel. For, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid" (Jer. 30:10). The Psalms are especially rich with references to that time of trouble. In many of these Psalms we have prophecies relating to the suffering of the godly remnant of Israel at that time of trouble. They are suffering under Antichrist. They are persecuted. They cry to heaven for divine intervention. Many of the prayers they will then pray are prophetically pre-written. They have been called imprecatory prayers because they call to God for vengeance and His judgments of righteousness. That godly remnant in Israel suffers both from the inside and the outside. They are surrounded by their own

unbelieving brethren; the followers and worshippers of Antichrist have fallen in line with the abomination of desolation; and before the gates of Jerusalem are gathered the armies of nations for the great battle. Then we find in the Psalms the Praises of a redeemed Israel through the manifestation of the Lord. Some of the so-called Minor Prophets have references to the Tribulation years also.

But the most prominent prediction is recorded in the final chapter of Daniel. "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. 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. And they that shall be wise shall shine as the brightness of the firmament; and they that turn many unto righteousness as the stars for ever and ever" (Dan. 12:1-3).

The majority of commentators have explained this prediction as having also found its fulfillment in the Maccabean period; in other words, the Great Tribulation is long past. It happened during the days of Antiochus Epiphanes. But what about the context? The context forbids such an application. All Bible students know that our Lord quoted from Daniel's prophecy in His Olivet Discourse. "For then shall be Great Tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). Again the voices of some commentators break in and want us to believe that this Tribulation

is a thing of the past. It happened long, long ago, and therefore no other Great Tribulation will occur in the future. But when was it? When did it all happen? How did it happen? The answer is that it became history when the Roman armies came in 70 A.D. against Jerusalem. They tell us the horrible siege cost over a million of Jewish lives. That it was one of the greatest, if not the greatest, tragedy in ancient history.

Again we ask what about the context? Let us listen to the voice of our Lord again. "Immediately (mark it well) after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And *then* shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect (scattered Israel) from the four winds from one end of heaven to the other" (Matt. 24:29-31).

All ye wise and learned commentators, did such a thing happen IMMEDIATELY after those days of Roman invasion? Did it happen immediately after the conquest of Jerusalem in 70 A.D.? Did it happen since then? No! The Great Tribulation is therefore still to come. Michael, the Archangel, is still waiting to do his work by standing up for Israel and by defeating Satan and his armies. Our Lord also said in connection with this: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (Matt. 24:34). It does not mean the generation then living, nor does



it mean any other generation, as taught of late by some, that it *means our own generation living now*. This is very far-fetched and belongs in the realm of speculative prophecy. It does not carry any kind of scholarship with it; it is merely guesswork. The best scholarship teaches and maintains that the word "generation" has the meaning of "race." That is, this race of people, the Jewish people, shall not pass away till these things are fulfilled. And so it will be. The Great Tribulation ends their long history of suffering and is followed by that better day of righteousness, peace and glory promised by the God of Israel to His people.

It must be strongly emphasized that apart from our Lord's reference to this Great Tribulation in the Synoptic Gospels no mention is made of it in the Gospel of John or in the Epistles. True it is the word "Tribulation" is found in these documents many times. Our Lord told us, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world" (John 16:33). And many times in the Epistles we are told to be patient in tribulation, more than that, to rejoice in tribulation, to suffer patiently. But nowhere in John's Gospel or in the Epistles do we read of the Great Tribulation. It is the strongest possible evidence that the true Church of Jesus Christ, the Body and Bride of Christ will not be on earth when those three years and a half with their judgments and manifestations of wrath end the present age. But it is different with the Book of Revelation. The events of the Great Tribulation are there described in greater detail than elsewhere.

Whenever there is in nature a disturbance in the form

of a hurricane, we hear of a storm center where the storm originates and where its ravages are generally the severest. From there the hurricane sweeps on in different directions, though its power is felt less. The storm center of the Great Tribulation is Palestine. There its fury will be felt the most. Yet all the rest of the world will also be affected by it. A few pages before, we stated the fact that the Jewish Question will become one of the prominent questions when the Allied victory is won and settlements and readjustments are made. Since writing as we did, pointing out that Palestine is the solution of the Jewish Question, it has been suggested, as we learned recently from the daily press, that an immense fund is to be created among the Allied Nations, to be spent in an enormous migration of Jews to Palestine, and their rehabilitation in the land of their fathers. At the same time, Mr. Winston Churchill warned a certain lawless element among the Zionists, responsible for the recent murder of a high official in the English government of Palestine, that if these acts of lawlessness continue they will alienate the sympathies of the Allied Nations.

In all these facts we have *hints*, though very faint at present, how things may shape themselves to produce the events of disaster, as we called it before "the darkest page of Israel's history." Jerusalem is becoming more and more a great Jewish city. The great majority and that of the different colonies are law-abiding. They love the land of their fathers. A considerable number undoubtedly hold fast the traditional well-founded hope of their nation that some day King Messiah may occupy the throne of His father David. They pray for that coming day of glory. It is said that amongst

this element there is also found the ambition to have in Jerusalem once more a temple, the house of the Lord, where they can continue their ancient Levitical form of worship. Such worship of bloody sacrifices, when it is re-instituted, will be an abomination in the sight of the Lord, for it denies Him Who is the great and all-sufficient Sacrifice for our sins. (See Isaiah 66:3, 4.) On the other hand Zionism, this Jewish national movement, far from being based on God's promises of restoration and national blessing through Him Whom their fathers rejected, the Lord Jesus Christ, Israel's true Messiah, has in it a lawless element. They care nothing whatever for God's Word and God's promises. They look upon Zionism as a purely political movement. They scheme to make Zionism a state of political power and influence, and ultimately they will get the upper hand and meddle with world affairs. They are aiming at some kind of world control. All these things we see but faintly now, but all is heading that way.

We shall not attempt to go into further details. But when finally the purpose of God in our age is accomplished, when politically the former Roman Empire, with its little horn, its leader, is in existence, these things will come to pass. The armies of the nations will march against Jerusalem. The King of the North will make his terrific onslaught. In Jerusalem itself Satan's presence and power will be seen in that person whom St. Paul so vividly describes in the Second Epistle to the Thessalonians (Chapter 2). It is the man of sin, the son of perdition, the final Antichrist, "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, showing himself that he is God

. . . whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thess. 2:4-19). They worship the false Messiah. All these things bring about the Great Tribulation. It is Satan's final attempt to exterminate the seed of Abraham, Israel, and more than that, to exterminate all who still cling to God in faith, as we shall learn from the twelfth chapter in Revelation. And let us not forget that this Great Tribulation will affect the whole world, all Gentile nations and apostate Christendom. The true Church is far beyond its reach, sheltered in that eternal home of glory our Lord has prepared for us. In the mighty conflict, both in the heavens and in the earth, Michael, the Archangel, takes the lead, as we shall see.

It is then in the middle of those seven years, when the Great Tribulation starts, with Jerusalem, surrounded by hostile armies, ready for the battle of Armageddon, when the Antichrist is worshipped as the great idol-masterpiece of Satan, that the mighty actions of Michael the Archangel, called the Prince of Israel, begin resulting in the final deliverance of God's faithful Israelitish remnant and in the glorious enthronement of their once rejected Saviour-King Messiah.

In order to understand this final conflict clearly and scripturally and show what it means, "And at that time shall Michael stand up, the great prince which standeth up for the children of thy people," we must give some attention to the last book of the Bible, the Revelation.

This mighty and glorious capstone of the entire revelation of God is one of the most slandered and misunderstood books in our Bibles. It has been called a book of confusion, extravagant symbolism, disjointed and unintelligent visions, and that it is a hopeless task to undertake its study. The enemies of the book also point to the, as they call it, "mischief" the study of Revelation has wrought, referring us to the fanatics, the religiously unbalanced and their own private interpretations of some of the visions, like the carnal Chiliasts of the Reformation time. Not a few Bible commentators have gone so far as to express the wish that this great book might have been omitted entirely from our Bibles. Poor men with their finite minds! Instead of charging the great author of this book, the Holy Spirit, giving us in it the final glorious revelation of our Lord Jesus Christ, with putting this final message in God's holy Word, why do you not sit down and charge yourselves with lack of spiritual knowledge in grasping its sublime message, charged with the very atmosphere of heavenly glory! Revelation for the spiritually dead, the spiritually unenlightened, must ever remain a book of confusion, and to understand any part of it a hopeless task. Not so with the men and women in whose heart dwells the infallible guide into all Truth, God the Holy Spirit. Discover the key which unlocks the door of Revelation and you enter into a veritable palace of prophetic and spiritual glories which are, like everything else in the Book of books, inexhaustible. Revelation has not alone suffered from the unspiritual, the wilful enemies of God's Word, but it has suffered even more by erroneous, false and misleading interpretation. Into all this we do not enter.\*

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\*Consult the author's full exposition of Revelation.

The outstanding error commentators of Revelation have made is to look upon the different visions, the different judgments, the breaking of the seven seals of the book Christ received from God's hands, the judgments of the seven trumpeting angels and the seven angels with vials filled with wrath, as giving the political history of the entire world during our age. They also read into all of it the Church and her history. The coming of Christ as revealed in the nineteenth chapter is put down by these exponents as the end of the world. The reign of Christ for a thousand years over the earth and His Saints with Him, nearly all commentators reject as not being a literal reign, etc., etc.

And now we give you the right key which unlocks Revelation. The Church is found in this great book in only two chapters. Outside of these two chapters the word "Church" is not found in Revelation. Hence the Church has nothing whatever to do with these judgments. Generally speaking, the Church is not involved in the prophetic events announced in chapters 6-19. These chapters are chapters revealing the judgments of God in store for the earth when this age ends and *therefore* they are still awaiting their fulfillment.

But where are the two Church chapters in Revelation? You find in the second and third chapters the word "Church" mentioned seven times, but never again after the third chapter. There are seven messages to seven local churches in different parts of the province of Asia Minor which came to them from the risen and glorified Head of the Church at the Right Hand of God. The great prophetic significance of these seven Church messages is of surpassing interest. They contain in reality the entire history of the Church on earth,

prophetically made known, from the days of the Apostles to the days when the professing Church on earth has become Laodicea, neither hot nor cold, and whom the Lord will spue out of His mouth, the Church apostate. The true part of the true Church to be kept out of the hour of trial (the Great Tribulation) is seen prophetically in the Church of Philadelphia, preceding Laodicea. If you have never given attention to these seven Church-messages as revealing the history of the Church on earth, do so soon, for you have robbed yourself of a deep spiritual blessing. Here are seen the many phases of spiritual declines and recoveries. Here you can trace how the professing Church became a worldly, a state institution. Here is written the Romish apostasy and the subsequent reformation. Then the final phases—the true Church, as stated above, seen in the character of the Church in Philadelphia and Laodicea, the Church in apostasy. The true, the waiting Church, will be kept out of the hour of trial which shall come upon all the world (Rev. 3:10), and Laodicea, the apostate, modernistic organization which claims His Name will be spued out of His mouth. The Lord will disown her. With this Christendom ends on earth. The great organization which claims to be the bride of Christ, Roman Catholicism, called in Revelation “Babylon the Great,” will be judged by the Lord and pass away. Protestantism, consisting of those who are true members of His body, who form the true body of Christ, the children of God, heirs of God and joint heirs with Christ, will experience a great separation. The true Church, as described in the previous sentence, will be supernaturally taken out of world conditions, that is, suddenly translated.

It is therefore of importance that right after the close of these two chapters of prophetic history we find ourselves no longer on earth but transported to heaven. The beginning of the fourth chapter in Revelation stands for the translation of the redeemed from earth to heaven. 1 Thessalonians 4:16-18 is then being fulfilled.

“After this I looked, and behold a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will show thee things which must be afterward. And immediately I was in the spirit; and behold a throne was set in heaven and one sat on the throne.” John, the prisoner in Patmos, was thus in the spirit transferred from earth to heaven, symbolic of that future event when, as shown before, the fulness of the Gentiles comes in.

We cannot follow the revealed events which follow. None of them has seen a fulfillment, nor will the seven-sealed book be taken by our Lord till His redeemed, His co-heirs, are with Him. All is future.

In His Olivet Discourse, after He had predicted for this age and its end wars and rumors of wars, nation against nation, kingdom against kingdom, famines, pestilences, earthquakes, our Lord said, “All these are the *beginning of sorrows*” (Matt. 24:8). While these things He mentioned happened over and over again throughout our age, they will happen again, only on a much larger scale, when our age ends. But the beginning of sorrows is not yet the Great Tribulation. That is revealed in the twelfth chapter of Revelation.

The first three and a half years of the seven prophetic years are past. Now begins the second half of the



seven prophetic years, the forty-two months, also mentioned as 1260 days.

In the eleventh chapter of Revelation we find ourselves in Jerusalem. Israelitish events connected with those days come now in view. We do not examine the contents of this chapter and the two witnesses which are so prominent at that time. Nor do we attempt to explain their martyrdom brought about by the beast ascending from the pit of the abyss, their resurrection and ascension into glory. Evidently we are taken when the seventh angel sounds his trumpet right to the great day of deliverance in store for Israel and God's great victory. For we find in this chapter the great announcement—"The kingdoms of this world are become the kingdoms of our Lord and of His Christ and He shall reign for ever and ever" (Rev. 11:15).

The twelfth chapter demands our closer attention. This great chapter reveals first of all what is called "a great wonder (sign is more correct) in heaven." It is "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Who is this woman? Roman Catholics answer the question quite readily and inform us that it is a picture of the Virgin Mother of our Lord. But this interpretation is extravagantly fanciful and totally wrong; in fact there is nothing whatever which even in the faintest manner could justify such an application. Then we are informed that the metaphysical cult known by the name of "Christian Science" invented and founded by a woman, Mrs. Mary Baker Eddy, that she is the woman. Some of the extreme members of this cult have actually claimed that she, "Mother Eddy," as they call her, and her spiritual offspring, her cult, is here foretold.

They almost worship her. No intelligent person will consider for a moment such a nonsensical application.

It was over a hundred years ago that in Great Britain a woman by name of Joanna Southcote claimed that she was the mysterious woman of Revelation 12. She claimed to be pregnant by the Holy Spirit to bring forth another man-child. She made many predictions and obtained a considerable following. Even after her complete failure, when no child was born, her dupes clung to her in considerable numbers until she died. But she had left behind a box, saying it contained valuable documents and predictions. That box was not to be opened until a hundred years after her death. The hundred years expired some time ago. Finally it was opened and in it were found parts of some waste paper. Just another religious hoax.

But who is this sun-clad woman with twelve stars and the moon under her feet? No guessing whatever is needed. Some expositors have seen in this woman with her crown of twelve stars and clothed with the sun the Church.\* The scope of Revelation makes such an interpretation wholly impossible. The fifth verse of this chapter furnishes the indisputable evidence as to the identity of the woman. This woman seen in travail pain brought forth a man-child of whom we read that He is to rule all nations with a rod of iron and is to be caught up unto God and to His throne. We know who this is and we know the instrument through whom this man-child was born. The mother is Israel (Rom. 9:5). Now, some have found much difficulty in the statement

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\*This is the strained and extremely fanciful exposition of the voluminous work on Revelation by Dr. Seiss. For this and other reasons the writer has never endorsed this exposition.

as to the anguish, the travail pains, the birth pangs connected with the birth of the man-child Christ, according to the second verse in this chapter. The difficulty disappears when we apply this to Israel's future travail pains in connection with the Great Tribulation.

The fact is, we read nothing whatever in God's Word of the nation Israel having travail pains, travailing in birth, when Christ our Lord, the man-child, was born. But consider Isaiah 66:7: "Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." This great closing chapter of Isaiah also relates to Israel's future tribulation, to other birth pangs the nation will pass through, when the nation will be born again. The travailing and the pain, the suffering and the anguish refer to Israel's coming hour of trial, the Great Tribulation. But before that comes Christ had been born, suffered, died, arose from among the dead, ascended and is upon God's throne. The contemporary of Isaiah, the Prophet Micah, has a confirming testimony. He predicted the birth of Christ, Israel's Messiah (Micah 5:2). After this we find these significant words: "Therefore will He give them up, until the time that she which travaileth hath brought forth; then the remnant shall return unto the children of Israel" (verse 3). The travail of the woman is almost 2000 years after Messiah's birth and refers to the coming Great Tribulation which is revealed in its beginning in the twelfth chapter of Revelation.

This chapter then reminds us first of all that Israel is the nation from which Christ came; that after His birth, death and resurrection (though unmentioned in Revelation 12) was caught up to God and His throne; that the nation from whom He came has undergone travail pains which will continue till capped by the Great Tribulation, after which Israel will have the promised rebirth and her complete and glorious deliverance.

The first sign in this chapter is the woman clothed with the sun, wearing her crown with twelve stars, Israel. Now comes the second sign. The second sign is a great red dragon with seven heads and ten horns, the seven heads are crowned with diadems. This horrible monster is ready to devour the man-child, the offspring of the woman and to make an end of Him. Foiled in this completely, inasmuch as the man-child was caught up to heaven, the great dragon turned against the woman, against Israel, and, knowing her destiny of glory and world rule, tries to make an end of her.

The great red dragon is Satan. The author in his book, "*The Conflict of the Ages*," has traced throughout the Bible this great conflict how the enemy of God, is always aiming at Christ. That conflict was announced in the Garden of Eden. It is the enmity of the Serpent and his seed and the woman and her seed, a conflict which has been going on throughout the ages in which Satan is seen in his character as the liar and murderer from the beginning. First he attempted to prevent the seed of the woman, the incarnate Son of God, from coming into the flesh, but he was always defeated. He persevered in these attempts through murderous Herod

to have the Christ-child killed. He tried it during the blessed life of Christ on earth, through the Jews, who attempted to stone Him, or cast Him down from a mountain. He tried to prevent our Lord from going to the cross of Calvary to finish the work the Father gave Him to do. He tried to prevent Him from rising from among the dead. He was miserably defeated. Since Christ is in glory at the Right Hand of God, the great Red Dragon can no longer reach Him, but instead he turns persecutor of the Church, the mystical Body of Christ, because he knows Christ dwells in each member of that body. As liar he perverted the Truth of Christ and His Gospel; as murderer he instituted the persecution of that body.

Finally, the true Church will be taken up into glory, as we have mentioned repeatedly in this volume. Every member of the Body of Christ is then "at home with the Lord," safe and secure in the Father's house. All that is left of Christendom is what he produced himself, an apostate religious body and Israel. Against the latter the Great Dragon turns now. It is his final attempt to end the existence of Israel during the second half of Daniel's seventieth week, the 1260 days. The reader must understand that between verses 5 and 6, the catching up of the man-child and the final Great Tribulation is our age throughout which Israel has experienced her worldwide dispersion and suffering. The miraculous preservation of the woman Israel in verse 6, therefore, does not mean the preservation of the nation in the past. It is true throughout this age, down to our times, the days of the greatest Jewish mass murder of all history, by Hitler and his Nazi criminals, God has performed a great miracle. It was shown long ago in a

symbol when Moses stood before the burning bush which remained, unconsumed, in spite of the devouring flames; Israel has not perished. But with verse 6 we enter the beginning of Israel's final conflict, the great Red Dragon standing ready to make a complete end of the remnant of Israel. And now we leave the earth and are taken into the heavenly regions. We quote the important text which reveals this supernatural scene.

"And there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ, for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe unto the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:7-12).

The great decisive hour has come. It is well to remember what preceded this great warfare in the heavenly regions, when Michael summoned the hosts of heaven to marshal them against the dragon and his fallen angels as well as the demons. In the first place,

this warfare above the earth was preceded by another great event in heaven. The glorified Son of Man, Christ Jesus our Lord, whose place had been for well-nigh 2000 years at the Right Hand of God, had arisen from that place where He exercised His office as Mediator, High Priest and Advocate. Old Testament prophecy had announced His glorious Presence at God's Right Hand. The same prophecy reveals the duration of His Presence at the Right Hand of the Majesty on high. It is not forever, but has a limitation. "Sit Thou at My right Hand *until* I make Thine enemies Thy footstool" (Psa. 110). That hour has come. On earth God the Holy Spirit has finished the work for which He came from heaven, the great work of calling out a people for His Name. The Body of Christ is complete; the Church's testimony and service on earth are finished. The age-long blessed Hope, so often obscured, but never extinguished, is about to be realized. The glorious expectations of the redeemed, so well founded on the Word of God, are about to happen. What commotion among the myriads of disembodied spirits, gathered up yonder, in anticipation of receiving now their bodies of glory! What Hallelujahs they must shout as they see Him leaving the Father's side! They know the hour has come. They know He is going to pass through the heavens into the air to halt there in order to summon the waiting, living saints on earth, and raise all those who died in Christ and fell asleep in Jesus. Yes, as we have mentioned before, Michael is going to be there and his mighty command will be heard in clearing the way for the unimaginable procession of all the redeemed to be led by Himself, the

author and finisher of the faith, into the Father's house with its many abodes of glory.

The great shout, the gathering shout, is heard. His loving heart awaits to receive the travail of His soul, His many sons and fellow-heirs. All will be unseen by those who dwell on earth. But all will be witnessed by the heavenly beings, the angels of God. In all probability Satan and his angels not yet cast out of heaven will be eyewitnesses of this great triumph of Christ. How Satan tried to destroy the members of this redeemed body, the Church! But here is that body glorified, and not one of its members missing. We can well apply one of Zechariah's night visions to this scene. "The Lord said unto Satan, the Lord rebuke thee, even the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire" (Zech. 3:2). Then something else goes on in the heaven of heavens. He will present the Church unto Himself "a glorious Church, not having spot, or wrinkle or any such thing, but that it should be holy and without blemish" (Ephes. 5:17). And the heavens rejoice. "Let us be glad and rejoice, and give honour to Him, for the marriage supper of the Lamb is come, and His wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white" (Rev. 19:7, 8). Such are the events in the heavenlies preceding the great warfare.

What is going on in the earth during the same time? Once more the armies of nations are marching. They are heading eastward, not the Far East, not toward Japan, but the Near East. All is getting ready for the fulfillment of what Gabriel had revealed to the Prophet Daniel. The Roman Empire has been restored; the



King of the North is preparing his hosts to invade Immanuel's land; Antichrist is on the scene in Jerusalem. All on earth is waiting for something; it is the manifestation of the Red Dragon cast down to the earth with his angels to produce Israel's Great Tribulation. God is now about to defeat, through His Son, our Lord, the mighty enemy; the crushing of the Serpent's head is almost at hand. Hence He gives orders to Michael the Archangel to summon the angelic hosts to engage the Red Dragon and his hordes of fallen angels in a mighty war and force them out of the heavenlies and cast them into the earth. Of course such a war of spirit beings is a far different matter from the wars of nations. There are no carnal weapons known in heaven. The discoveries and inventions of the present, we might just as well call it by its right name—Christless civilization, all aiming at the wholesale destruction of human lives, are not employed in the warfare of spirit-powers. There are no submarines, no bombing planes, no machine guns, no robots in heaven. The warfare is entirely different. That the devil, as the great murderer, has much to do with these horrible inventions and uses them through his human instruments is only too true.

The time has come when the devil's doom and the doom of all other fallen beings is about to be brought about. He must be cast out of heaven, he must be dispossessed from his kingdom of darkness, stripped of the domain in the air; he must be cast into the earth to be taken captive there by Him Who will chain him in the pit of the abyss and later cast him into the lake of fire. And this is the beginning of it. The war in heaven will be of a short duration. It will not take long

for Michael with his mighty power to overcome the dragon and his angels. It will be a brief struggle and Michael will clear the heavens from these obnoxious tenants and force them down to the earth. This is the only way in which the enemies of Christ are made the footstool of His feet. The theory that the Church is to do it, or that a Christian civilization, which in reality has never existed, is to accomplish it, lacks the support of the Word of God. God does it and the way He does it is revealed in the Book of Revelation. As long, then, as Satan is not stripped of his power, as long as he has not lost his authority as the prince and god of this age, the head of the kingdom of darkness, there cannot be a converted world, nor a warless world. He is the great deceiver of the nations (Rev. 20:3). But when he has been made the footstool of Christ, when he is stripped of all power, expressed symbolically by his chaining in the pit of the abyss, then the long-looked-for "Peace on earth" will come and the nations will learn war no more, but turn their swords into plowshares and their spears into pruning-hooks. Then the earth will have rest; all strife is over, no longer will nations be hateful and hating each other, no longer will idolatry and all false worship with the accompanying degradation flourish anywhere, but all will worship the one God, the God and Father of our Lord Jesus Christ, adore Him, Christ our Saviour Lord, the Lamb of God, and join the universal song of Glory to God in the Highest which will then rise from every continent, the Hallelujah chorus of God's great redemption.

We return to the twelfth chapter. We must now look upon the immediate results of Michael's defeat of the dragon and his armies. There is first of all a statement

which shows us what effect Michael's victory will have in heaven itself. We listen to the loud voice which is now heard.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ, for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the Blood of the Lamb, and by the word of their testimony, and they lived not their lives unto the death" (Rev. 12:10, 11).

The voice which speaks is the voice of all the redeemed. Their praise is partly in anticipation of what is now soon going to happen. The first step in the defeat of the Serpent-Dragon has been done. The doxology "Now is come salvation, and strength, and the kingdom of God, and the power of His Christ" anticipates what will happen in due time when, at the close of the Great Tribulation, our Lord appears in great power and glory, bringing His redeemed with Him, to claim His crown-rights over the earth, to take the throne over all the earth.

The redeemed saints in glory, when Michael's victory has forced Satan out of the heavenly sphere, rejoice for the great accuser of the brethren, who accused them day and night before God, is now unable to do so any longer. Such has been his work before God, an illustration of which is found in the opening chapters of the Book of Job. On earth part of Satan's, the accuser's, work has been to accuse God to the brethren; in heaven he accused the brethren before God, pointing to their sins, their failures, their shortcomings and even to obtain permission to harass them, to test and tor-

ment them in various ways. Remember Job, and also the case of Peter, the fisherman of Galilee. Our Lord informed Peter that Satan had asked permission to sift Peter as wheat (Luke 22:3). But the Lord added, "I have prayed for thee, that thy faith fail not." On account of Satan's accusations Christ in glory is our Advocate with the Father, not the Advocate for the world, but for those who compose the family of God, the true children of God. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins; and not for ours only, but also for the whole world" (1 John 2:1, 2). Thus whenever Satan approached the throne of God, he pointed to the sinning saints on earth. He can rightly say that sin is his mark and even ask judgment upon it such as the righteousness of God demands. But then the Advocate appears, He steps into the scene. Though these saints sinned, still they are His saints. Nor can these sins condemn them, for He died for them. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the Right Hand of God, Who also maketh intercession for us" (Rom. 8:33, 34). And Revelation 12:11 tells us how the saints of God on earth can overcome the devil with all his wiles and be victorious in their spiritual warfare. "For we wrestle not against flesh and blood, but against principalities, against powers, against the world rulers of this darkness, against the wicked spirits of the heavenlies" (Ephes. 6:12). Note especially that the first thing needed for victory is *the Blood of the Lamb*.

That precious blood which rationalistic Modernism rejects and fairly hates. Keep on singing "There is power in the Blood."

Such, then, are the results of the casting out of Satan and his angels through the mighty Archangel Michael. But next we must see what will happen on the earth on which we now find the defeated prince of the power of the air and his angels. The information of what will happen is found in Revelation 12:12. "Woe unto the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." He institutes at once in the middle of those seven years the Great Tribulation, the 1260 days. This settles the exact date of the Great Tribulation and its duration. It answers those who claim the world is now passing through that time of trouble. Besides this, it throws important light on much else concerning that time of worldwide trouble. It is often claimed by excellent teachers of the Prophetic Word that the Great Tribulation is the final expression of God's wrath upon Israel and an unbelieving world, including apostate Protestantism and the great Babylon religious organization. In that foundation passage in the first chapter of First Thessalonians (chapter 1:10) we read that the coming of the Lord for His Church will deliver from the wrath to come. It is also written in Romans 5:9: "Much more, then, being now justified by His blood, we shall be saved from wrath through Him." Whose wrath is it? For those who are sheltered by the Blood of the Lamb, whose hiding-place is the Cross, there is no more condemnation. "There is therefore no more condemnation for them who are in Christ Jesus" (Rom. 8:1).

No true believer needs to fear the judgment and the wrath of God, for both were borne by the spotless Lamb of God in His sacrificial death. When His holy lips uttered those words of deepest agony, "My God, My God, why hast Thou forsaken Me?" He experienced all the judgment and wrath which were our due.

The wrath from which His Church will be delivered, the wrath which those who are Christ's can never experience, is the great wrath of the devil after his expulsion from the heavenlies. God permits him to act in great wrath for the world is now to know, what the world and the apostate Church so vigorously denied, if not ridiculed, that there is a devil. And Israel will experience this great wrath. His aim is to crush out the very life and existence of the Jews. He attempted it before through a Hitler, Himmler and Company. For all we know, during the past four years when the Jews were massacred by the millions throughout Europe, Michael the Archangel prevented through his power the extermination of the Jewish race. But now the devil himself is trying to do the work. But the Lord is there and is still with His people. Michael, too, has command of the heavenly hosts, which will take part in an unseen way in the final conflict during the Great Tribulation. A great prophecy in the Book of Joel reveals this, though this passage has been overlooked by many who claim to be careful students of the prophetic Word. It is a passage which will be accomplished toward the end of the Tribulation period, preceding the judgment of nations in the valley of Jehoshaphat.

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw

near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say I am strong. Assemble yourselves, and come, all ye nations, and gather yourselves round about; *thither cause Thy mighty ones to come down, O Lord*" (Joel 3:9-11). Evidently this must mean Michael's action in that final warfare on earth.

And the devil's wrath is great because he knoweth that he hath a short time. In his splendid exposition of Revelation the late able and scholarly author and teacher, Walter Scott, made the remark, "Whether the devil knows the exact period before he is banished to the abyss we know not." Of course he knows the exact time. Satan, the devil, is a great Bible searcher. This he proved to be the case when he tempted our Lord and quoted Scripture to Him. That is why his wrath is so great, because he knows his days and years of activity are numbered. As this chapter informs us, his wrath is the greatest against Israel, and especially the remnant of that nation. Note the description of this remnant. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus" (Rev. 12:17). The latter sentence informs us that while they cling to their Jewish laws they are also believers in Him Whom their fathers rejected. Into this miraculous preservation of Israel and the Jewish remnant we do not follow in this volume.

In the middle of the last century, the nineteenth, godly preachers and Bible teachers, mostly in Germany, were much occupied with the study of Revelation. They lacked greatly in the real prophetic meaning of

this final prophetic book in the Bible. They saw nothing but the Church and believed that the sun-clothed woman is the Church. Then they gave to all a literal application. They looked for the place on earth where the Lord would preserve His own Church, when Satan is cast out of heaven and when the Great Tribulation is a fact. Hundreds of families thought that Southern Russia would be the place of shelter. They emigrated there. Their children's children found out what a deplorable mistake they made. Elsewhere colonies were established as a refuge for those coming days, even in our own country.

It is enough for us to know that the Lord will graciously preserve Israel and the Jewish remnant.

Our task in this prophetic study is almost finished. The chapter which follows after the record of the warfare in the heavens and Michael's great victory, the thirteenth of Revelation, demands only brief attention, for it is very closely linked with the final events of the three years and a half, with which the Times of the Gentiles end forever. The devil, the great Red Dragon, cast out of heaven with his fallen angels, is then on earth and in his impotent rage, his great wrath, tries in a final effort to avert his pre-written doom.

The thirteenth chapter of the Revelation gives the description of the two Beasts, the final instruments of the devil. The first Beast, John, the prisoner in Patmos, saw rising out of the sea. It had seven heads and ten horns, and upon his horns ten diadems, and upon his heads the name of blasphemy. A description of the Beast follows. It was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. Then follows a significant statement. "The



dragon gave him his power and his throne (not seat as in the authorized version) and great authority” (Rev. 13:2). This first Beast out of the sea is the restored Roman Empire with its little horn as seen by Daniel in his visions (Dan. 7). The revived Roman Empire with its little horn then becomes the instrument of the devil possessed by him. The Beast receives the power, the throne and the great authority of the dragon. But what does it mean—“And I saw one of his heads, as it were, wounded to death, and his deadly wound was healed, and all the world wondered after the Beast” (Rev. 13:3). Upon this statement one of the most fantastic theories has been built, which is even now widely circulated and believed by not a few. They speak of the first Beast as the final Antichrist, which the first Beast is not. The theory claims that the Antichrist imitates the true Christ. Some have gone so far as to claim the Antichrist will have a miraculous birth, that the devil will be his father and that he will do all kinds of miracles, thus imitating the miracles of our Lord. Finally the Antichrist will be killed and, to imitate Christ, three days and three nights after his death will be raised from the dead. As a result of all this “all the world worships the dragon which gave power unto the Beast, saying, “Who is like unto the Beast? Who is able to make war with him?” (Rev. 13:4). The whole theory is, from start to finish, unscriptural imagination.

The first Beast, we repeat it, is the Roman Empire with a new imperial head, the little horn. Politically the Roman Empire died; it ceased existing in 476 A.D. But it will have a political resurrection. It will come to life again and is then possessed by Satan and entirely

controlled by him. Revelation 13:6-10 tells us of the work of the little horn, satanic throughout, and its worldwide dominion for a short time.

Then appears the second Beast. "And I beheld another Beast out of the earth, and he had two horns like a lamb, and he spake as a dragon" (Rev. 13:11). The first Beast, the revived Roman Empire with its little horn rises out of the sea of nations. The little horn will be a Gentile. The second Beast arises out of the earth (the land, that is, Israel's land). He will be a Jew, the one of whom our Lord spoke, "I am come in my Father's Name, and ye received Me not; if another shall come in his own name, him ye will receive" (John 5:43). The Jews would not acknowledge a Gentile as their Messiah. The fact that this second Beast has two horns like a lamb imitating Christ, is the conclusive evidence that he is the final Antichrist. He, too, like the first Beast, is possessed by the dragon for "he speaks as a dragon." The two Beasts are then instruments of Satan; they have one aim, to defy and blaspheme God. They work together. Another fantastic theory is that this second Beast is Judas Iscariot come back to life. Then we read of the second Beast that he "doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men," as well as other miracles. Here again we are face to face with speculative prophecy. It is a most vain attempt to locate either the first Beasts with its little horn or the second Beast, the final Antichrist. Both will not receive and exercise their Satanic powers on earth till the events of the twelfth chapter in Revelation have come to pass.

It is, therefore, time wasted in trying to identify

these Satanic leaders at this time. They will appear at their own time. Nor does the Word of God ask us to wait for their manifestation. We are, as the redeemed children of God, not waiting for the two beasts out of the sea of nations and out of Israel's land. "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, Who shall change our death-doomed body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:20, 21). This is our true waiting. It has the full sanction of the Holy Spirit.

Without following the work of the second Beast as given in Revelation 13:11-18, we conclude this prophetic study with the prayer that it may please our Lord to use it in blessing His waiting people, the household of faith, that it may prove indeed to be "meat in due season." We also pray that those who have accepted unscriptural theories, fanciful interpretations, who are occupied with speculative Prophecy may be delivered.

## EPILOGUE

For over sixty years it has been our God-given privilege to teach these vital prophetic truths in hundreds of cities, towns and villages from ocean to ocean, as well as in foreign countries. We consider these truths set forth in this volume as next to the blessed Gospel of our Lord Jesus Christ, which the author has proclaimed at the same time, enabled to do so by the Grace of God. *Soli Deo Gloria!* To God alone be the glory. Thousands in every evangelical denomination have heard these truths from our lips. Great blessings

followed. Scores of beloved brethren are now preaching the same truths, having heard them through our ministry, or learned them through our written ministry published in almost three-score volumes. Again we say *Soli Deo Gloria!* This ministry has aimed chiefly at the exaltation and glorification of our ever blessed Lord. His Grace alone has made it possible. His Grace has kept us not only in our individual life but in our teaching ministry. His Grace has kept us from going into the by-paths of error.

This volume will probably be the last we shall write. It was written in our eighty-third year. It was written with the conviction that at this time just such a testimony as we have given is needed more than ever. Humbly we put this volume into His gracious Hands. May it please Him to strengthen the faith of all His people and revive daily in their hearts that blessed Hope, which has never been as near as it is now, as shadows lengthen and the storm clouds of divine judgment gather on the horizon of our dying age. . . . And now we leave it in His Hands and request our beloved readers to pray for us and to keep us till that shout will gather us all to the true home up yonder. Amen and Amen.

**Dr. Arno C. Gaebelein** was known as the Dean of prophetic students and teachers and up until his death in 1945 had headed the famed work of OUR HOPE, the outstanding Bible study magazine. As its founder and editor for fifty-two years he guided that unswerving testimony which constantly defended the faith and emphasized the premillennial return of the Lord Jesus Christ. In addition to his magazine editorial work, he authored many outstanding books — expository, devotional and prophetic.

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