

# Bible Atlas and a New System of Chronological and Pictorial Charts, with Comments

*Being an Illustrated, Chronological, Historical and Map History of the  
World from the Most Ancient Times to the Present, with Bible Questions  
and Scriptural Answers upon the Various Charts and Maps, thus Open-  
ing the Whole Scriptures Before the Student and Teacher, Making it a  
Most Valuable Aid to All.*

By G. G. RUPERT

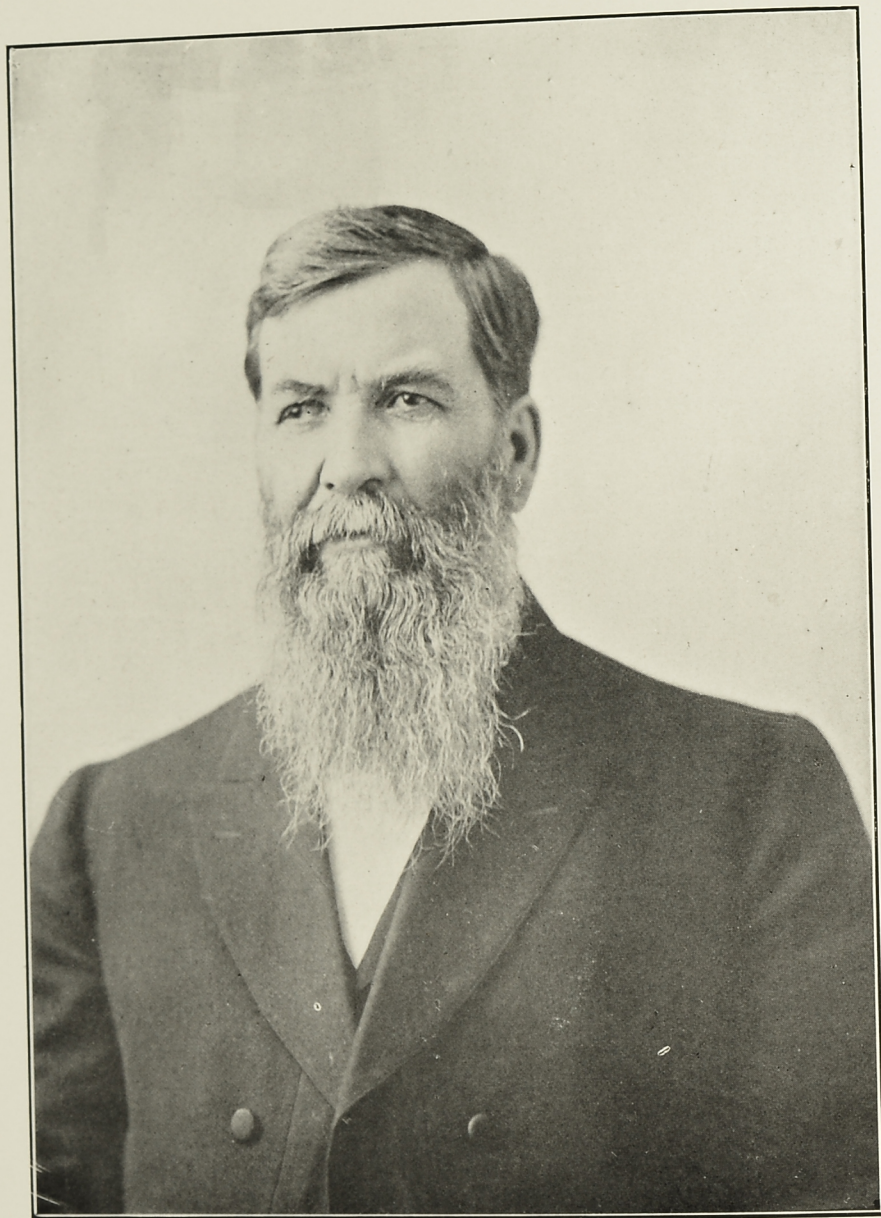
Author of "Inspired History of the Nations, Past and Future," and other works.  
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for Over Thirty Years.

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## Preface

In the printing and sending forth of a book which treats on subjects of so grave a nature, including the future history of the whole world, there must necessarily be a great responsibility on the part of the writer. We wish to say, that the things written in this volume have not been conclusions quickly arrived at, but the result of years of careful study of the Scriptures, comparing scripture with scripture, reading till the whole was committed to memory. Therefore we send this volume out feeling every assurance that the truths it contains are of the gravest importance to every soul. The charts, six in number, here introduced, are copies of large charts used by the author in his public lectures.

The author, having been, for over thirty years, a minister and Bible teacher, feels confident that this book will be a great help to all who study or teach the Bible. The whole story of the Bible has been connected into one system of study and not left for the student to gather up disconnected fragments and place them together. The general outline is placed before us and the story is at once seen by the eye. This is the result of years of study and it is now the privilege of those who embrace the opportunity, to learn in a short time what has required others a life time. The system here introduced is one peculiar to itself. Chronology and history combined, when once understood, make the Bible much more easily comprehended. Under the title, "Rules Governing the Study and Interpretation of the Scriptures," is found most invaluable aid to the student. The maps of the world are equally valuable.

The author having lost his vision nearly twenty years ago, and being unable to read for several years, has been assisted for the last twelve years by his wife, Florence Luther Rupert, who fell asleep in Christ, February 7, 1909, in the confident hope of a soon realization of the things herein taught. We feel it a privilege to dedicate this work to her sacred memory, as to one who died in the Lord, her works following her. That the reading of this book may result in the furtherance of Christ's kingdom is our constant prayer.

G. G. RUPERT.

## Introduction

The scriptures as we now have them divided into the old and new testaments is a book that demands consideration from every intelligent being. The length of time they have existed, and the influence they have exerted in the world demands careful consideration from every thoughtful mind. Much has been said about the Bible, by both its friends and foes for centuries past. All will admit that its enemies are not few, and that there is an unseen influence working against its teachings in all countries, at all times, among all classes of people; and on the other hand it has ever been able to take root and hold an existence, and exert a power that is beyond the power and influence of mortal man. Its stories, its allegories, its logical reasoning, its laws, its prophetic utterances, its miracles and influence are ever interesting and fresh to the mind of its millions of followers. Its tendency is to build up, maintain, and cause to exist in the world that which is pure, honest, just, lovely and of good report. Not a sentence in all its pages ever led to wrong acts. Not a teaching it ever set forth led one individual to harm another. But, on the contrary, it has led men to sacrifice their own comfort, their own pleasures, their own inclinations for the purpose of making others happy, to encourage them in the difficulties of life, and to strengthen them. More than this it is the oldest historical book in the world. It is the only book that tells the story of creation, the source from which man came, the story of how evil came into the world, how the penalty of death passed on all men, how life was promised on condition of repentance from evil, and above all this, it is a book that brings joy, peace, comfort, and a hope that reaches beyond this world and gives a promise to the faithful of a world to come, where sickness, and sorrow and death, and misery shall never be; where there will be no lying, no murders, profane persons, workers of iniquity, whoremongers, or idolaters; a place where eternal happiness reigns throughout the endless ages of eternity. The story of its redeeming love through Christ, is a story that ever appeals to the inmost soul, and influences all hearts susceptible to good. Never has a book set forth such a theme as the just suffering willingly the penalty of a violated law for the unjust. Never has a book set forth such utterances as the dying words of Him who hung on Calvary in behalf of enemies, "Father, forgive them, for they know not what they do." Never has another book dared to claim that an individual thus put to death by his enemies and raised again the third day from the dead,

and ascended to Heaven, would again come to this world in all His glory with all the holy angels with him to gather his people. Never has a book ventured to forecast in prophetic utterances the world's history, describing minutely the rise and fall of kingdoms, telling of certain events that would occur upon certain days, even naming individuals unborn that would rule upon the throne, giving the story of other rulers and their descendants; all this and much more could be given from the prophetic field of this remarkable book for our consideration. Never has a book been printed that set forth for the government of men and nations such divine, perfect, and absolutely just laws as this book. Never has a book had more power and influence in the world than the Bible. It has overturned kingdoms. It has changed the course and object of life of millions of individuals.

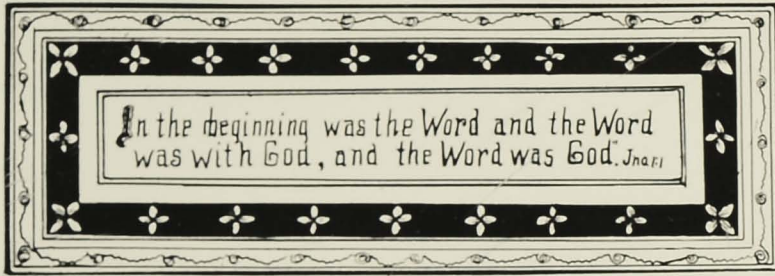
It has been trampled under the feet of men; it has been cursed by men. Its volumes have been gathered into piles by men and burned. Its opposers have not left a stone unturned to kill its influence in the world. But amid all this it was only crushed to the earth to rise and shine with new luster. Its pretended friends have said it was not for the common people to read, but only for the wise to interpret. The result of the effort to shut it away from the people at large, has only caused it to be published in the various languages of the world, thus multiplying its copies by the millions, and sending it in cargoes to all the countries of the earth. I say these and many more things that might be said of this remarkable volume, ought to cause every individual to study its pages and become acquainted with its teachings.

Its openly avowed enemies are not always its worst foes. Its pretended followers in sheep's clothing, purporting to be its friends, have added not a little to hinder the work which the overruling Providence has sent it forth to accomplish. Its unseen enemy, Satan, has sent forth individuals, purporting to be its friends, to teach its lessons. They have used sufficient amounts of its teachings to deceive and mislead the unwary into dangerous paths. In the place of teaching its plain untarnished words, they have taught their own impressions and their own opinions. They have written essays and delivered them, drawn from their own storehouse. They have set forth light and fires of their own kindling, influenced from beneath, and not from above. They have taught from doctrines, the traditions and commandments of men, making void the commandments of God. They have set forth various plans of salvation. They

have claimed different ways for the forgiveness of sins. There is not an ordinance set forth in the Bible but that has been perverted by its pretended friends. There is not a doctrine but that has been more or less counterfeited.

Notwithstanding all this God has sent forth His word into the world to accomplish that whereunto he hath sent it. "It will not return unto him void." He has commissioned no man, or any set of men, to be its guardian. He has commissioned no man to stand as a sentinel. He has commissioned no man to interpret its teachings, to place bounds about it by organizations or creeds. Its defense is within itself. It has authorized no man to force others to believe, or accept, his interpretation. It needs no man to lay his hand on the ark to steady it. The highest commission ever given to mortal man is to teach its precepts. Christ says, "Go ye, therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Organization is right and ordained of God, but when men use it as lording it over God's heritage, or guarding the truth, it becomes a detriment and not a blessing. And we might add that in all probability its greatest difficulties in carrying forward its work is met from those within more than from those without. The devil has sent men into the cause it is building up in the earth. Men who, like those in the days of Christ, have followed for the loaves and fishes, whose eyes are full of adultery; men of selfish motives of every form; people of proud hearts, uncontrolled tongues, uncontrolled tempers; men who seek the association of God's people to forward their business, their professions, and their influence; men who are ambitious for position, who are seeking self glory, these seek the ranks of the followers of the word of God.

Notwithstanding all this, one of its statements is that nothing can be done against the truth, but for the truth. "All things work together for the good of them that love God." Yet, notwithstanding all this, every honest heart, every seeker for truth, every lover of good and right and purity, will be led by its great friend, the Holy Spirit, which caused it to be written, to see the truth as they search its sacred pages for it as for a hidden treasure.



## Chart No. 1--"Chronological Inspired History of the Nations Past and Future"

The first three chapters of the Bible contain the beginning of all history, namely, the creation of the world and all therein. The following are some of the things mentioned in the opening history of the Bible found in these chapters: The time it took to create the world, and what was made on each day; how dominion was given to man over all God's creation; the diet designed for both man and beast; God's great memorial of his work; Adam and Eve, the parents of all living; the marriage institution; the forbidden fruit and man's free agency to choose; man's trial for life; how sin entered; death entered as a result of sin; man's mortality revealed; man driven from the tree of life; the dominion given him lost; the gospel promise made that the seed of the woman should bruise the serpent's head; man's second trial for life through Christ and the resurrection; the curse pronounced on man, woman, the earth and the serpent. These are some of the thoughts expressed in the opening of the great book of the Bible.

The last three chapters of this remarkable book closes the story. In these three chapters are found the story as follows: The resurrection, the judgment, the destruction of the wicked; the lake of fire which melts the earth where Satan and all his host are burned; the earth made new, the descent of the Holy City, its capitol, with all

the saints, and Christ the promised seed, as King; the curse removed; death never more, all sorrow passed away; the tree of life restored and all things made new. The book ends with the prayer of the church, "Come Lord Jesus."

Thus it is readily seen that all written between the first and the close of the book pertains to this same story and theme. The Bible, then is the unfolding of the world's history, especially as it pertains to the nations of the earth and the relation the Lord's people sustain to them.

# CHRONOLOGICAL CHART HISTORY OF THE NATIONS;

BABYLON MEDO-PERSIA GRECIA ROME UNIVERSAL WEST ROME DIVIDED  
 BABYLON MEDO-PERSIA GRECIA PAPACY IN THE WEST  
 MEDO-PERSIA GRECIA ROME CIVIL & RELIGIOUS  
 MEDO-PERSIA GRECIA ROME FRANCE TURKEY

# OF THE INSPIRED PAST AND FUTURE



## THE EVERLASTING COVENANT.

DESCENDANTS OF CAIN: ENOCH, IRAD, MEHUIJAE, METHUSAE, LAMECH, JABAL, TUBAL-CAIN	DESCENDANTS OF NOAH: SHEM, HAM, JAPHETH, PHILISTINES, CANANITES, SIDONIANS, JEBUSITES, AMORITES, GERGASITES, HIVITES, ARKITES, ARVADITES, ZEMARITES	DESCENDANTS OF SHEM: ARPHAXAD, SALAH, EBER, FELEG, REU, SERUG, NAHOR, TERAH, GAD ASHER, GOMER, TURKS, MAGOG, RUSIA, TOGARMAH, NOW ARMENIA	ABRAHAM, ISAAC, JACOB, 12 PATRIARCHS, REUBEN, SIMEON, LEVI, JUDAH, DAN, NAPHTALI, GAD, ASHER, ISSACHAR, ZEBULUN, JOSEPH, BENJAMIN	ISRAEL IN BONDAGE, LOSE KNOWLEDGE OF GOD, THIS CALLS FOR WRITTEN LAWS AND ILLUSTRATED SERVICES, CHRIST THE PROMISED SEED	THE ADDED WRITTEN LAW AND ILLUSTRATED NATIONAL COVENANT, GOD WRITES TEN COMMANDMENTS, MOSES WRITES CEREMONIAL & CIVIL LAW	DRAGON, BEAST, AND FALSE PROPHET, 7 TRUMPETS, ALARIC, GENSERIC, ATTILA, ODOACER, CHOSROES, 7 SEALS, WHITE, RED, BLACK, PALE ALTAR, 7 CHURCHES: EPHESUS, SMYRNA, PEGARMO, THYATIRA, SARDIS, PHILADELPHIA, LADICEA	ARE ANGRY, JUDGMENT OF GOD ABROAD IN THE LAND ARMAGEDDON	REIGN WITH CHRIST IN HEAVEN	FIRE	ISRAEL RETURNS TO HER OWN LAND, REDEMPTION COMPLETE
				FEASTS OF THE LORD	PRIESTHOOD APPOINTED, TABERNACLE BUILT ALL REPRESENTING CHRIST'S PRIESTHOOD & SERVICES IN THE HEAVENLY TEMPLE ABOVE HEB. 9.1.	NEW TESTAMENT: MATTHEW, MARK, LUKE, JOHN ACTS, ROMANS, 1 CORINTHIANS, 2 CORINTHIANS, GALATIANS, EPHESIANS, PHILIPPIANS, COLOSSIANS, 1 THESSALON'S, 2 THESSALON'S, 1 TIM., 2 TIM., TITUS, PHILEMON, HEB., JAMES, 1 PETER, 2 PETER, 1-3 JOHN, JUDE, REVELATION	137 SEAL, 3800 TO 666, 4TH 666 TO 1600, 5TH 1600 TO 1788, 6TH 1788 TO END, 7TH SILENCE LORD APPEARS.	187 CHURCH: 54 TO 100, 2ND 100 TO 525, 3RD 525 TO 538, 4TH 538 TO 1738, 5TH 1738 TO 1855, 6TH 1855 TO 1844, 7TH TO THE END	187 TRUMPET: 200 TO 428, 2ND 428 TO 488, 3RD 488 TO 476, 4TH 476 TO 541, 5TH 541 TO 1449, 6TH 1449 TO 1844, 1840 TO DOWNFALL OF THE WORLD	CREATION'S MEMORIAL OBSERVED STILL IN THE NEW EARTH

### CREATION'S MEMORIAL

AND GOD BLESSED AND SANCTIFIED THE SEVENTH DAY BECAUSE IN IT HE HAD RESTED FROM ALL HIS WORK WHICH GOD CREATED AND MADE.



### BOOKS OF THE BIBLE

760 TO 397 BC

GENESIS: JOSHUA, I CHRONICLES, ISAIAH, JEREMIAH

EXODUS: JUDGES, IICHRONICLES, LAMENTATIONS

LEVITICUS: RUTH, EZRA

NUMBERS: 1041 B.C., NEHEMIAH

DEUTERONOMY: I SAMUEL, ESTHER, JOEL, AMOS

1450 B.C.: II SAMUEL, PSALMS, OBADIAH

JOB 1520 B.C.: I KINGS, PROVERBS, JONAH, MICAH

II KINGS: ECCLESIASTES, NAHUM

1170 TO 500 B.C.: SONG, SOLOMON'S, HABAQUK, ZEPHANIAH

500 B.C.: HAGGAI, ZECHARIAH

MALACHI

### PROPHETIC PERIODS

508 1555 YRS - ENDS 1843

508 1290 " ENDS 1798

538 1260 " ENDS 1798

150 1299 ENDS 1449

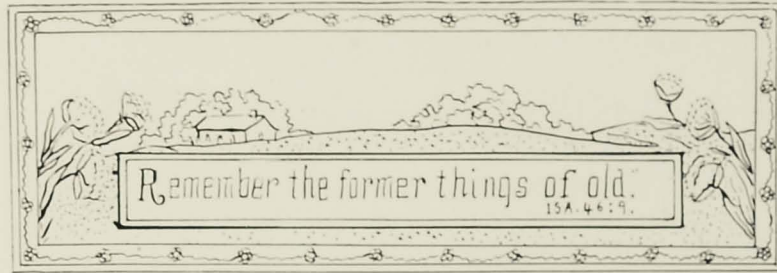
391 15 DAYS 1449 AUG 11-1840

302-10 - 312 1795-3/4 - 1796 1/4

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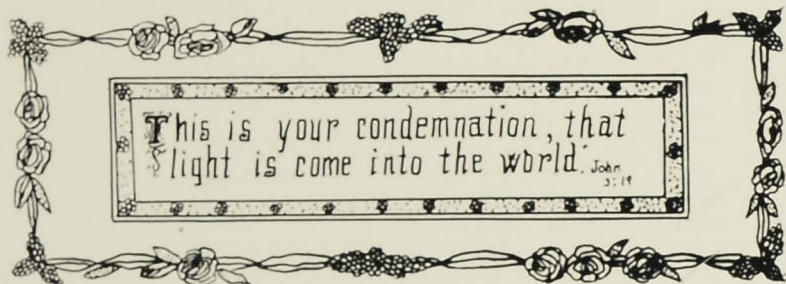




### Chart 1. Lesson 1--Questions Answered from Chart

1. What is the date of the beginning of the world's history?
  2. How long from this time till the beginning of Noah's work warning the world of the flood? (See broad parallel line.)
  3. How long from the flood to the call of Abraham?
  4. How long from the time Abraham went to Egypt till Moses led Israel out of Egypt?
  5. What is the date of Joseph's death?
  6. Of the birth of Moses?
  7. How long was Israel governed by Judges?
  8. How long by kings?
  9. What is the date of the captivity of the ten tribes by Assyria?
  10. What is the date of the captivity to Babylon? How long from that time to the crucifixion of Christ?
  11. How long did Babylon rule?
  12. Medo-Persia?
  13. Grecia?
  14. Rome Universal?
  15. When was the Roman Empire divided?
- Ans.—It was first divided by the three sons of Constantine after his death. Constantine Second, Constance, and Constantius; but was later solved into the Eastern and Western Empire.
16. When was the Western Empire divided into ten parts?
  17. When was the Western Empire made a church and state government, and the Papacy set up?
  18. When was Constantinople, the capital of the East, overthrown by the Turks?

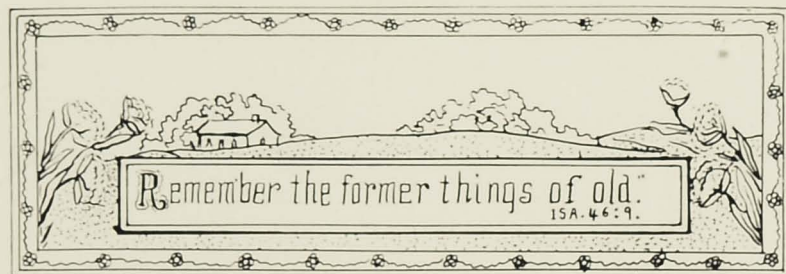
19. When was the time of the end, at which time the Papacy was to be overthrown?
  20. What was to increase following the time of the end?
  21. What event next takes place?
- Ans.—Probation closes.
22. What next?
- Ans.—The time of trouble.
23. Who then appears?
  24. What next takes place?
- Ans.—The millennium of one thousand years.
25. What follows the millennium?
  26. What is the last event?



### Chart 1. Lesson 2

1. How long did Adam live?
2. Methusaleh?
3. Shem?
4. What three lives covered the world's history for two thousand years till Abraham?
5. How many generations are recorded from Adam through Seth to Noah?
6. How many from Noah to Abraham?
7. How many from Abraham to David? (See Matthew 1:1-17.)
8. From David to the captivity?
9. From the captivity to Christ?
10. How many years was it from Abraham to David?
11. From David to the captivity?
12. From the captivity to Christ?

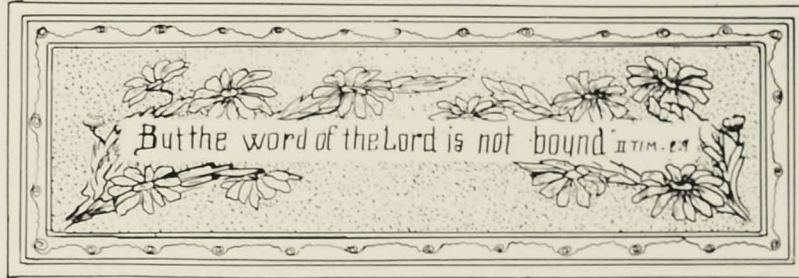
Note.—This gives us rules whereby we may determine a generation; first, the average length of the lives of the people. To illustrate, from Abraham to David was about 900 years or fourteen generations. Second, the number of first born male descendants. For instance, from Adam to Noah there were ten. It teaches us also that sin shortens the average life.



### Chart 1. Lesson 3

1. Who was the son promised to Abraham?  
Ans.—Isaac.
2. Who obtained the birthright of the elder son of Isaac?  
Ans.—Jacob.
3. How many boys did Jacob have?  
Ans.—Twelve.
4. Where did these twelve sons and their descendants serve as bondsmen?  
Ans.—Egypt.
5. How many male descendants of the twelve tribes of a certain age were led out of Egypt by Moses?  
Ans.—603,550.
6. What was the date of their departure?  
Ans.—See Chart I.
7. What form of government was instituted?  
Ans.—Theocratic, a union of church and state, with God as their direct ruler.
8. What class of rulers ruled Israel?  
Ans.—Judges.
9. How long were they thus governed?
10. What was the total number of Judges?
11. When did Israel desire a king?
12. Who was the first king? Second? Third?
13. What date marked the division of the twelve tribes into two houses?
14. How many kings ruled over the house of Israel?

15. What date was Israel taken captive?
17. How many kings ruled over the house of Judah?
18. How many kings did God say were good in Israel?  
Ans.—None.
19. How many in Judah?  
Ans.—Eight. (See Chart.)



### Chart I. Lesson 4—The Scriptures

1. Was there written scripture or written law prior to Moses?
2. How long was it from creation to Moses?
3. How was God's will made known?

Ans.—It was handed down from father to son, and by the long lives of the men, and the small number of the world's inhabitants, it could thus be done. Also, the angels talked with the people. But while Israel was in Egypt, knowledge of the true God, and his laws, were almost lost from mankind.

4. Who wrote the first five books of the Bible?
5. What period of history does Genesis cover? Exodus? Leviticus? Numbers?
6. What does the word Deuteronomy mean?

Ans.—Repetition of the law.

7. How many Old Testament prophets are there, classed as prophetic writers?

Ans.—See Chart I.

8. Who was the first to write, and in what age did he write?  
Ans.—Hosea; 787 B. C.

9. What were the different ages in which these men wrote?

Ans.—See Bible chronology.

10. Who was the last Old Testament prophet, and how long before Christ came did he live?

11. Give the time when the New Testament writers wrote.

12. How many epistles did Paul write? John? Peter?

13. To whom did Paul address his epistles?

14. What caused these epistles to be written?

Ans.—False teachers had arisen endeavoring to show those whom Paul had brought to the faith, that he had taught the scriptures in a wrong light; and they overthrew the faith of some. These epistles set him right before the people, showing he had taught correctly the same doctrines as delivered to the fathers of all ages, and in them he appeals to the Old Testament Scriptures to sustain his position; and these epistles are left us that we may learn the same lesson.

Thus we learn from this chart: First, a general outline of the world's history. Second, the genealogy of our fathers for over four thousand years, and third, the history of the Bible itself. The first twenty-five hundred years there was no need of the written word, and had man proved true to God there would have been no need of it to this day; and next, when the first part of it was written there was but one copy for long ages, from which the priests and scribes took extracts and taught the people. The principal teaching was done by object lessons, introduced in a brief manner in the days of Abel, and more fully developed by the Lord in the days of Moses.

These same principles were understood and taught prior to Moses, as we learn from the book of Genesis. Abraham kept God's commandments, his statutes, and his laws. The tabernacle service was an object lesson teaching the same thing, and it all pointed to the heavenly service, conducted by Christ our high priest. Paul says: "They served as an example and shadow of heavenly things." The tabernacle represented the heavenly tabernacle; the ark containing the ten commandments, the ark above; the priesthood of Aaron, the priesthood of Christ above. This system was continued till Christ came and the nation was broken up. But at that age the Scriptures were being multiplied, and providence prepared the way for teaching to be done from the written word only; hence, type met antitype, and a new system was then fully adopted—that of teaching from the word alone. Thus the kingdom of heaven alone is now taught.

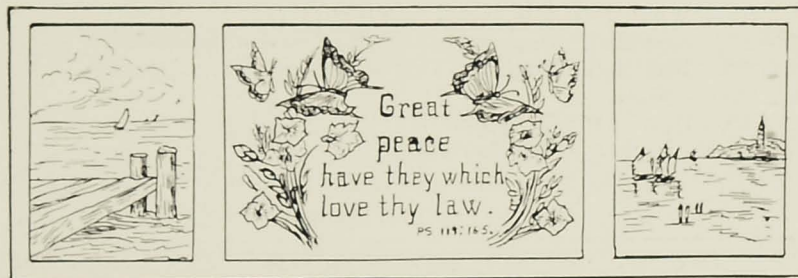
and not the kingdom that was on earth since the days of Moses. Now the minister takes the word, as did the apostles, and teaches from that. But what word is still taught? "Now what so ever things were written aforetime were written for our learning," says Paul. So now we teach the record of those very things, and get the lesson out of them they received in acting them out, and in addition to this, we have the later writings of the apostles, with their comments on those scriptures so we need not err.

So Paul, in the eleventh chapter of Hebrews, takes up this whole history in chronological order, beginning with the creation, and, step by step, traces it down through the fathers, showing how to teach the Word and how to receive faith.

Thus we introduce this series of charts as one of the greatest helps now offered in the study of the Bible. We therefore feel confident in saying: First, no one can be a true student of the Bible who does not take the whole Bible; second, a verse here, and a verse there, will never give a general knowledge of the Scriptures; third, more can be learned in one month from a historical study of the Scriptures than any length of time otherwise; fourth, the reason the book is such a mystery to the people today is because this system has not been followed in its study.

"The Inspired History of the Nations" follows this plan through the Bible in much detail. There are forty-three chapters, beginning with creation, and closing with the last chapter of the Bible.

Almost every question asked here can be answered from a study of Chart No. 1.



## Lesson 5--Faith

The Scriptures are written that we might believe, says Paul. "Faith is the evidence of things not seen." "Faith comes by hearing and hearing by the word of God." In this manner the evidence is obtained which satisfies the seeker of truth, until there is not one doubt left in his mind, and thus the things of the future are as much of a reality to the believer as though they were really in his possession. Such is Christian faith, and nothing short of this will carry the believer through the trials he will have to encounter in this world of unbelief and infidelity.

### 1. Where does Paul lay the foundation of his evidence?

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear." Heb. 11:1-3.

On this foundation Paul lays his argument, namely, the God of the Bible is a God able to create the world out of the things not now seen. The first chapter of the Bible records a most important truth, that of the creation. It is very essential to all Christians that they accept this record, as it is literally written. He that cometh to God must believe that he is, says Paul, and to believe this, is to accept Him as the creator of the world and all things in it; and that, too, with unlimited power to make it in a manner, within a time, and make it out of anything, or rather, out of nothing; in short, bring into existence worlds, by the simple act of speaking them into existence. This is faith, and when this record is accepted, as written, there is a good foundation laid for believing what is to

follow. This very record is doubted by many so-called scientists of today. Their story of creation and that of Moses are far from harmonious.

2. Who made the first offering recorded, showing his faith in Christ?

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Verse 4.

This text teaches us that faith in the Redeemer of the world was exercised by this son of Adam, and while Christ was not crucified till four thousand years later, his faith in the promise of God was just as ours now, who believe he was crucified, and that faith was salvation to him as well as to us. This point accepted as given by Paul would clear up the minds of many people of today who wonder how people were saved before Christ was crucified.

3. Who walked with God by faith till he was translated to Heaven? What was the genealogy of Enoch?

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Verse 5.

This example teaches us that men in that early age believed in the coming of Christ, the final judgment, the resurrection, and the end of the world. Thus the Lord made an example of Enoch in translating him, representing those who will be translated when He appears.

4. Who, by faith, warned the world of the flood?

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Verse 7.

The Apostle Peter takes this example of faith to appeal to us, now, showing that God will again destroy the world, this time by fire. Thus we learn from this record to believe that the thing taught in our day will come to pass. Who will heed this lesson?

5. Who was called by faith to leave his father and kindred?

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God." Verses 8, 10.

Abraham's experience in leaving home to go to a strange land, his experience there, his trial of faith in offering up Isaac, his covenant with God, and the promises of God to him as received by him in faith, are all most important lessons to be learned, that we may have the faith of our father Abraham. Thus we journey on, having passed the two thousand mile post on our road. Note chronology in Chart I in the study of this lesson.

6. Who is the next example of faith in our journey?

"Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised." Verse 11.

7. Who by faith blessed his two boys concerning things to come?

"By faith Isaac blessed Jacob and Esau concerning things to come." Verse 20.

8. Who was it that leaned on his staff and blessed his two grandchildren?

"By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff." Verse 21.

Who spoke of the future history of his twelve boys? (See Gen. 49:1-28.)

This faithful servant of the Lord, who by faith in Christ as a deliverer in time of trouble, wrestled all night with the angel for the victory, at the close of his life uttered a prophetic history of the twelve tribes each by name, till the close of time.

10. Who asked that his bones be removed and taken with the Israelites when they left Egypt for Canaan?

"By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones." Heb. 11:22.

There had been a promise made to Abraham two hundred years prior to this that the children of Israel should leave Egypt after four hundred years. Joseph, here in this request, shows us his confidence in the promises of God. This is just the confidence the people of God need at this time. They should as really believe that the things prophesied to come to pass in this generation, will come, as that the sun will rise each morning. This is faith.

11. What parents, by faith, hid their baby boy in an ark of bulrushes?

"By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment." Heb. 11:23.

Two hundred years after the death of Joseph, this mother, by faith in God's promises, saw the time had come for deliverance and that her son was the child to lead Israel out. Such faith and consecration to God is just what the mothers of today need in the training of their sons.

12. Who by faith forsook Egypt, its honors, riches, the throne, pleasures, and its sins for Christ?

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them." Verses 24-28.

We have now traveled the road for twenty-five hundred years. Moses had learned the story of the past and relied implicitly on the promises of God still future. He allowed not riches, honor, pleasure, or anything, to stand in the way of obedience.

13. How was Israel able to cross the Red sea?

"By faith thy passed through the Red sea as dry land; which the Egyptians assaying to do were drowned." Verse 29.

14. Who were the faithful spies out of the twelve sent out to view Canaan?

"Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun." Num. 14:30.

Joshua led them into the promised land which the ten spies said could not be taken. Caleb on entering the land at the age of eighty, requested that the land of the giants be given him for his inheritance. Faith knows no obstacles. It fears no man. It removes all difficulties. Oh, how much faith like this the people of today need in the service of God.

15. Who, by faith, hid the spies as they entered Jericho?

"By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Heb. 11:31.

16. How was Jericho afterwards taken?

"By faith the walls of Jericho fell down, after they were compassed about seven days." Verse 30.

Yes, just a simple shout, but it was backed by perfect confidence in God that it would fall, for he had said it would. Faith is based on the word of God, and do not expect anything in your own experi-

ence that God has not said, in his word, would be, for it will not come.

17. What noted characters does Paul mention during the reign of the Judges in the next four hundred and fifty years?

"And what shall I say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets." Verse 32.

Barak and Deborah conquered the hosts of Assyria, Gideon the Midianites, Samson the Philistines, and Samuel the Amalekites. These nations were all oppressors of God's children, but through faith they were delivered from their oppressors. These examples are set forth for our learning in the last days, for history will repeat itself.

18. Who are mentioned during the next four hundred and fifty years of the reign of the kings?

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions; Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting the deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments." Verses 33-36.

Elisha raised to life the child of the woman of Serepta. The Hebrew children quenched the violence of fire, Daniel stopped the mouths of lions, and Elijah escaped the sword in the days of Ahab, the king of Israel.

19. Why did they endure all this by faith?

"They had respect to the recompense of reward," and that reward is to be realized at the resurrection of the just, or better resurrection. That is the time of all rewards to the righteous. These men of every age understood this and looked forward to it.

We therefore learn, first, Paul taught the Scriptures from a chronological and historical standpoint, thus showing us the best way to get a clear understanding of any subject. Second, there is but one faith for all regardless of the age of the world in which we live. Third, all are saved by faith in Christ as "There is no other name under heaven whereby we can be saved." By the study of the history of these characters here mentioned, we learn truth for our day and gain the faith we need both in word and practice. We would recommend the following of the Chart No. 1 in connection with this study. You will find this same system of study taught by

Stephen in the seventh chapter of the Acts. Take the whole Bible, learn it all, and teach it all—this will be much more profitable to the hearer than a verse or part of a verse and your own words and opinions.

20. Seeing these evidences of faith what shall we do?

“Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” Heb. 12:1-3.



## Chart No. 2--The Two Covenants Made by God

The covenant question as represented on Chart No. 2 can never be clearly understood without a knowledge of the historical facts involved in the making of the covenant with Abraham. The covenant made with this man of God was a promise made to him and his seed. The historical facts following the making of this promise show that it involved both the seed of the woman which was Christ, promised to Adam as the one which should bruise the serpent's head (Gal. 3:16), and also Abraham's literal descendants (Gen. 15:8-13). He promised the latter he would make of them a great nation. This he did, as Moses led them out of Egyptian bondage.

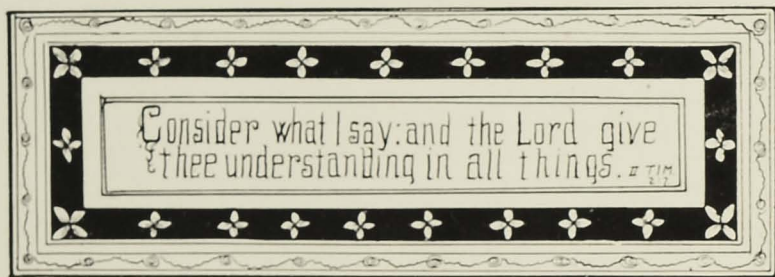
Now the chart illustrates the national covenant with the literal seed below the broad, parallel line, the covenant with the children of promise above the line, with Christ, his priesthood and ministry in the heavenly temple above the base line of chronology; and the Aaronic priesthood below, with the tabernacle service pertaining to the earthly tabernacle and national covenant as introduced when Moses led them out of Egyptian bondage.

This system of education was introduced by the Lord in a time when no Bibles or printing presses existed and is known as the object lesson or kindergarten system. The tabernacle represented the tabernacle above; the priesthood, the priesthood of Christ above; the offerings represented the offering of Christ for the sins of the world; and the ark represented the ark in the heavenly temple. The same is true of all the furniture in the earthly tabernacle, which, says Paul, was a figure for the time then present.

Note carefully how this system of teaching was changed when Christ came. “Now whatsoever things were written aforetime, was written for our learning.” We now read the lesson from the Scriptures and teach from the written word, instead of acting it out before our congregations. This promise to Abraham was to both the literal and the spiritual seed, and as that literal nation is now broken up there can only remain the promises to the spiritual seed, and the teaching by the word only. As these laws pertaining to the civil government of this nation were to lose their power of enforcement, by the breaking up of this nation, let the student note carefully what is said on this chart as to the disposition of laws when the nation ended.

The principles of those civil laws were divine, as they came from God, so the Christian is still instructed in these true principles by the written word as much today as ever. Governmental laws are enacted today according to the best judgment of men, but those were from God himself, and remain as a guide today for nations in civil questions, as well as for the church. All people under that nation were members of that national covenant, whether saint or sinner, and it was made with the literal seed, or Jews; but as they became Christians through faith in Christ, as taught by the object lesson system, they became members of both the national covenant and the spiritual, or kingdom of Heaven, where the priest-king rules in the heart as well as outwardly under the national law.





## Chart 2. Lesson 1--The Adamic Covenant

There are, as stated, two covenants. First, one made with all people, in which Christ, called the "Seed of the woman," is its basis, those becoming members of this covenant being the children of promise. The other covenant was made with the descendants of Abraham or his literal seed.

We will first consider the Adamic, or covenant of grace made with Adam and his descendants, and later the second, or national covenant made with the seed of Abraham.

### 1. To whom was the seed of the woman (Christ) promised?

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

This covenant, that Christ should die for the sins of the world and give all men a chance for eternal life, was the gift of God, without the consultation whatever of any man.

### 2. Will this covenant ever be broken on the part of God?

"And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people." Zech. 11:10.

Yes, when probation closes and the decree passes, "It is finished," this covenant in Christ with all the people will cease, as the connection shows.

### 3. To what individual was this seed of the woman next promised? Gen. 12:1-3.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a

blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee." Gen. 13:14-17.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16.

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Romans 4:13.

This promise was literally fulfilled. Christ was of Jewish birth, his genealogy is traced as the seed of Abraham, and it will be literally fulfilled to the children of promise in the earth made new.

"For as many of you as have been baptized into Christ have put on Christ. There was neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:27-29.

### 4. When and how was this covenant confirmed to Abraham?

Ans.—First by the oath of God, second by the death of Christ.

"And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away. And the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him." Gen. 15:8-12.

This was the custom of the east of confirming an oath or promise, signifying that, in case of violation, they were entitled to be divided into parts, as were the living creatures offered.

"For when God made promise to Abraham, because he could swear by no greater, he swore by himself; Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath of confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who

# THE NEW AND THE OLD COVENANTS.

CHRIST AND MOSES WROTE THE LAWS AT SINAI FOR ALL FUTURE AGES.

NO WRITTEN LAW TILL MOSES.

BC 4004

2348 BC

1921 BC

1491 BC

BC 588

AD 31 AD 34

AD 27 AD 34

49 434 YRS

1810 YEARS

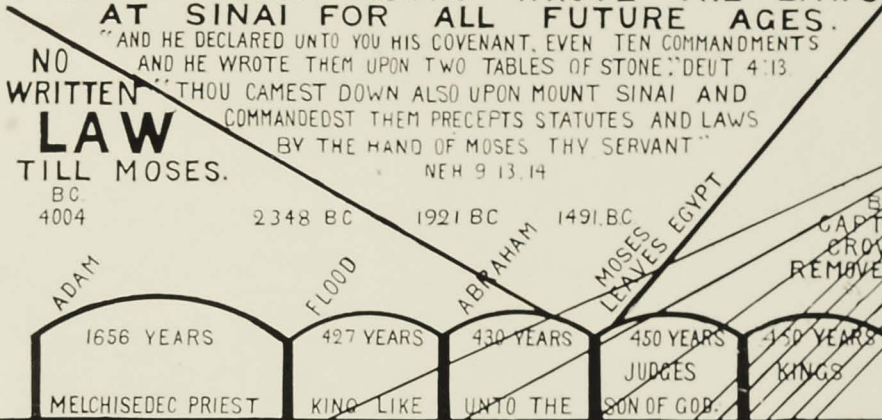
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1844 THE HEAVENLY SANCTUARY TO BE CLEANSED.

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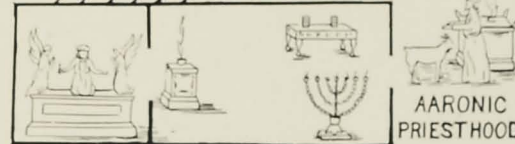


BEHOLD HE COMETH



## THE NEW AND EVERLASTING COVENANT.

THE NATIONAL COVENANT WITH ISRAEL.



AARONIC PRIESTHOOD.

### LAWS.

- 1<sup>ST</sup> THE ROYAL LAW.
- 2<sup>ND</sup> THE CIVIL STATUTES.
- 3<sup>RD</sup> THE SANITARY LAWS.
- 4<sup>TH</sup> THE TITHING LAWS.
- 5<sup>TH</sup> THE BLESSING AND CURSING LAWS.
- 6<sup>TH</sup> THE TYPICAL EDUCATIONAL LAWS.

NOW ALL THESE THINGS HAPPENED UNTO THEM FOR ENSAMPLES (1COR.10:1), WERE WRITTEN AFORETIME FOR OUR LEARNING. ROM.15:4.

### DISPOSITION OF LAWS.

1<sup>ST</sup> NATIONAL LIFE TO ENFORCE ALL CIVIL STATUTES, WHETHER CIVIL PENALTIES, DIETETIC LAWS, OR SANITARY ENACTMENTS, ENDED AT THE CAPTIVITY, 600 YEARS BEFORE CHRIST.  
 2<sup>ND</sup> ALL TYPICAL LAWS, EDUCATIONAL IN THEIR NATURE, TAUGHT BY OBJECT LESSONS WITH THE SANCTUARY SERVICE USED AS A FIGURE, AND ALL THINGS AS A PATTERN, WITH THE PRIESTHOOD, ENDED AT THE CROSS, AND PRIOR TO AD 34.  
 3<sup>RD</sup> BOTH THE CIVIL STATUTES, AND THE TYPICAL EDUCATIONAL SERVICES OF THE OLD COVENANT, MUST STILL BE STUDIED AND UNDERSTOOD BY ALL WHO WOULD BE SOUND IN CHRISTIAN FAITH AND BIBLE DOCTRINE.  
 4<sup>TH</sup> THE ROYAL LAW, OR TEN COMMANDMENTS, IS THE BASIS OF ALL LAWS, UPON WHICH ALL LAWS HANG, DEPEND, AND GROW OUT OF, ALWAYS HAS AND EVER WILL BE WRITTEN IN THE HEART OF EVERY INDIVIDUAL IN THE NEW COVENANT.  
 THE ABOVE LAWS GIVEN AT SINAI ARE THE ONLY LAWS EVER TAUGHT OR WRITTEN IN ALL THE BIBLE.



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have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6:13-20.

5. When was the Adamic covenant again confirmed by Christ to the descendants of Abraham, the house of Israel, and the house of Judah?

"And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan. 9:27.

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Gal. 3:17.

6. In the last case how long was it in being confirmed and by whom?

Ans.—It was by the preaching of Christ three and one-half years and by his crucifixion, and then by the apostles preaching three and one-half years more to the Jews.

7. What is this covenant called?

Ans.—The Everlasting covenant.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant." Heb. 13:20.

8. By what other title is it known?

"For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Heb. 8:8.

Note this is called the new covenant, in contrasting it with the one made at Sinai, with the same people, the literal descendants of Abraham; also from point of time as to when each was sealed with blood. It is also called the second covenant for the same reason, and further, because it now recognizes the two houses, Israel and Judah, while the Sinaitic is called the first.

9. Whose blood sealed this Adamic covenant?

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." Matt 26:27-28.

10. Who was the priest and king of this covenant in the days of Abraham?

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Heb. 7:1-3.

11. Who is now priest and king of the same covenant?

"For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a Priest for ever, after the order of Melchisedec." Heb. 7:14-17.

12. Who are the children of this covenant in all ages?

"Now we, brethren, as Isaac was, are the children of promise." Gal. 4:28.

13. To what throne do they approach?

"Let us, therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

14. Where is this throne?

"We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1-2.

The preaching of the Kingdom of Heaven and the Adamic covenant of grace are practically one and the same thing.

15. Will this priesthood ever end?

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22:11-12.

"And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. 15:8.

Ans.—Not while probation lasts, but when it closes Christ will wear the kingly attire only.

16. Where are the services of this priest now conducted? In what tabernacle?

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1-2.

17. What is this kingdom called?

Ans.—It is called the kingdom of grace.

18. Is this kingdom now visible?

Ans.—No.

19. How does the king now rule?

Ans.—He rules by his Spirit in the hearts of his children.

20. Where is the law of the kingdom now written?

"Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3:1-3.

21. Where is the capitol of this kingdom now located?

"But Jerusalem which is above is free, which is the mother of us all." Gal 4:26.

22. Will the kingdom ever come to this earth?

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: And the kingdom shall not be left to other, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:24. And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him. Dan. 7:27. "When the son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31.

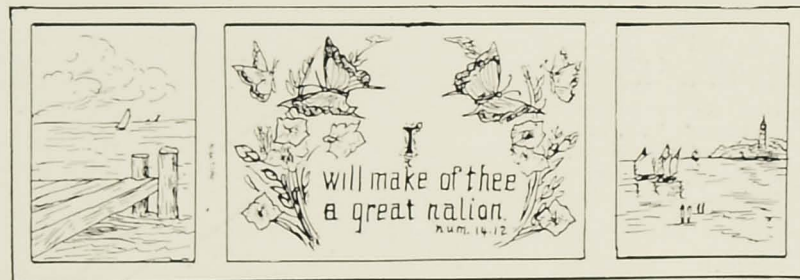
When probation closes, the throne of grace and Melchisedec priesthood ceases. The covenant of grace is then broken with all people by the Lord. Christ then, as king of glory, comes upon the throne of his glory, and the kingdom under the whole heaven, not above, is given to the people of the saints of the Most High. This is an everlasting kingdom.

23. How is this law now written in the hearts of his subjects?

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3:3.

Thus we have it clear as to the covenant made with Adam. It was strictly a covenant of the Lord's own making, without the consultation of man. It was the free gift of Christ as an offering to all men, "That whosoever will, let him take of the water of life freely." This was the promise to the children of men. This Adamic covenant still stands as good as when it was first made, and will till the close of probation; and all who become members of this covenant are called the children of promise, as was Isaac. Man

simply accepts the gracious gift and renders, by God's aid, obedience to his requirements. These points are all shown on the chart above the broad parallel line.



## Chart 2. Lesson 2--The Covenant Made With the Natural Seed of Abraham

1. What was the promise to Abraham concerning his literal seed?

"And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy father's in peace; thou shalt be buried in a good old age." "But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."—Gen. 15:13-16.

2. What was the promise to Sarai?

"And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." Gen. 17:17-18.

2. Was this promise fulfilled?

4. How many were led out?

"So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel. Even all they that were numbered, were six hundred thousand and three thousand and five hundred and fifty. But the Levites after the tribe of their fathers were not numbered among them." Num. 1:45-47.

Ans.—Possibly the total number was about three million.

5. What proposition did the Lord make to Israel?

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." Ex. 19:5.

6. How many accepted the covenant at this time?

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Ex. 19:7-8.

7. Did both saint and sinner enter into this covenant?

Ans.—Yes, Moses, Joshua, Aaron, Caleb Miriam and no doubt hundreds of others, were Christians, while the great majority were not.

8. As national citizens, could all comply with God's requirements?

Ans.—Yes, just the same as an alien can now comply with the laws of another nation when he becomes a citizen of that nation.

9. Was conversion and becoming a child of promise a condition of this covenant?

Ans.—No, God does not convert whole nations at once. His design, however, was through the formation of the nation and the influence of its rulers, his divine laws, and a system of teaching the gospel, to lead them to faith in Christ, where they could be connected by faith, and also become members of the everlasting covenant made with Adam.

10. How were men punished for violating the national laws of that nation?

Ans.—When they erected the golden calf they were punished as traitors to the ruler, and for treason to the government. When they killed another, committed adultery, or theft they were punished with death for violating the civil law, as was the man who picked up sticks on the Sabbath. This was not to compel them to be Christians, neither to intimidate others into being Christians, but to maintain the government. All were in a condition to keep the laws or God would not have punished them for disobeying. These died, says Paul, without mercy, before witnesses; thus, this was purely a national regulation to maintain the government.

11. Where were the laws written under this covenant?

"And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All

the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Ex. 24:3-8.

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious?" 2 Cor. 3:6-8.

Paul contrasts the ministry of these two covenants; one, written on stone and termed the visible letter; the other, written by the spirit of God, the invisible. One resulted in death to the open national transgressor, and condemnation to all born under sin; the other gave life to the penitent believer. It was the same law, in both cases, under both covenants, but different services pertaining to the ministration of each.

12. Where was that kingdom established?

Ans.—In the land of Canaan.

11. Who was the ruler of that nation?

Ans.—God.

14. What was the priesthood of that nation?

Ans.—The Aaronic priesthood.

15. Was that priesthood changeable like the Melchisedec priesthood?

"And they truly were many priests, because they were not suffered to continue by reason of death; But this man, because he continueth ever, hath an unchangeable priesthood." Gen. 7:23-24.

16. What was the tabernacle service for, under the covenant?

"For if he were on earth, he shall not be a priest, seeing that there are priests that offer gifts according to the law." Heb. 8:4.

It was a shadow or pattern of the Heavenly tabernacle.

17. What did the sacrificial offerings represent?

Ans.—Offering of Christ and his ministry in Heaven.

18. What blood sealed that covenant?

"For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4.

19. How long was that covenant to continue?

Ans.—Till Christ should come and end that covenant, which was done in his death.

20. What was the purpose of this teaching?

Ans.—It was a schoolmaster to bring them to Christ, to faith in Him. This was true at any time, when faith was received by the individual.

21. Why was this covenant broken up?

“For, finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.” Heb. 8:8-9.

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; Not according to the covenant which I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord.” Jer. 31:31-32.

The Scriptures tell us it was the fault of the people. The total duration was fifteen hundred years. The record of the Judges for four hundred and fifty years, reveals many departures from God. The next four hundred and fifty years, that of the kings, was still worse. Out of thirty-nine kings, the Lord pronounced eight as good. The last one, Zedekiah, the Lord said was a “Wicked and profane prince,” hence the crown and diadem were removed and they were taken captive to Babylon.

At the time of Christ. “He came to His own and His own received him not;” hence the last vestige of this covenant vanished away, in the days of the apostles, when they turned to the Gentiles.

22. Why did it not continue down to the close of probation?

Ans.—The Lord told Jeremiah that if the people would be obedient, Jerusalem would stand forever, but the people paid no heed, although the government was good, the laws were good, the system of education was good, God, the ruler, was good; but the only thing left was to scatter them abroad, and look for a people among the other nations that would lift the standard of truth, and carry it on through, and, as Christ was to come as a descendant of Abraham, the time must then be set for his crucifixion, at the last wind up and close of this national covenant; and so it was appointed as we have read in Dan. 9:27.

Says John, the inspired writer, “The law and the prophets were until John.” That is, the sacrificial offerings were offered as governed by law, and explained by the prophets, till John; but now, the kingdom of heaven is taught alone by the word. But remember, the new covenant is made with the house of Israel and the house of Judah, and will so remain, till the close of probation; hence, the Gentiles are ever joined to those houses and bear the name.

## The Adamic and Sinaitic Covenants Contrasted

1. What is the contrast between the two?

Ans.—The Adamic covenant was made entirely by God, in the beginning, covenanting to give his son to die for the sins of men, and it was “A counsel of peace” between the two. This covenant was later confirmed by an oath to Abraham, and still later to the houses of Israel and Judah by the death of Christ; thus signifying that those names would ever continue in this life, and all who accepted this covenant, during the existence of those houses, would be joined to them.

The other covenant was also made by the Lord at Sinai and presented to Israel, for acceptance, on condition of obedience, where-in temporal blessings were promised.

The Adamic covenant was and is made with individuals, on condition of their accepting the grace of Christ by faith.

The Sinaitic covenant was accepted by all the people promising to comply with all requirements of God as ruler of that nation.

To be a member of the Adamic covenant is to be a child of promise, as was Isaac. This, on the part of God, is a promise to make us “New creatures,” if we accept this promise by faith, as did Abraham, in the birth of Isaac.

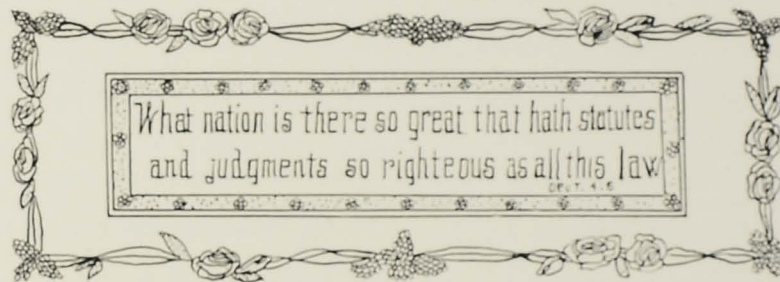
They were born into the Sinaitic covenant by the flesh; that is, those, during its existence, born by Jewish parents, became members of that covenant, also the alien who joined himself to that nation, became the same.

The priesthood of the Adamic covenant was the Melchisedec, the priesthood of the Sinaitic covenant was the Aaronic. One, the priest is in Heaven; the other, the priest was on earth. The one, the tabernacle was built by God; the other, the tabernacle was built by Moses. One, the law is written in the heart; the other, the law was written on tables of stone. One is made with all the people of the earth who will accept of Christ; the other was made with Abraham’s literal descendants. One is amplified by faith on the part of the

individual, and his obedience, which comes from the heart, is rendered unto the Lord by faith. It is only those of faith who can render this kind of obedience; the other covenant required national obedience, and all could obey outwardly whether they had faith or not.

In the Adamic covenant we are born unto righteousness and true holiness by the operation of the spirit of God. Those born under the Sinaitic covenant, were born by the operation of the flesh, in sin. The law was written in the heart in the Adamic covenant, and was the ministry of life and peace. In the Mosaic covenant the ministry of the law, alone, as written on stone, was condemnation and death to the transgressor. In the Adamic covenant, the kingdom of God rules from Heaven; in the Sinaitic covenant the kingdom of God on earth was ruled by God, through men. In the Adamic covenant Jerusalem is above; in the Sinaitic covenant Jerusalem was on earth.

In the Adamic covenant, the better promises were made, the renewal of the heart by grace, the writing of the law in the heart, the better priesthood, the better blood for redemption, the forgiveness of sin, the blotting out of sin, eternal life and a home with the children of promise in the earth restored. In the Sinaitic covenants only temporal blessings pertaining to things in this life were promised. The Adamic covenant, so far as the offer of salvation through Christ, ends when probation closes. The Sinaitic covenant ended, after a continuance of fifteen hundred years, which was in A. D. 34.



### Chart 3--The Laws of God

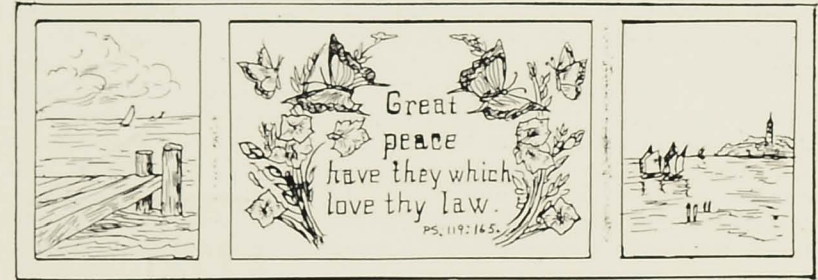
Says Christ, on these two commandments hang all the law and the prophets. He also defines those two as love to God and love to man. But love in word, undefined, is left to the human reason and feelings. John defines what it is and says, "By this we do know we love God when we keep His commandments." This definition of love is drawn out in the commandments to the understanding of men. Paul explains it more particularly in the thirteenth chapter of Romans as applying to the ten commandment law. So, James calls this law "the Royal law" which means the kingly or superior law, James 2:8-12. Chart No. 3 reveals and illustrates this subject. The New Testament is not a book of laws enacted, its writers only commenting on laws already in existence. We go to Sinai where Christ, the Supreme law giver wrote the royal law, and Moses, instructed by Christ, wrote all other laws; thus, the royal law illustrated on this chart became the basis of national law, for the nation of God's people. All these laws have ever since been on record for our instruction. Thus the chart teaches.

The royal laws says "thou shalt not kill." The civil or national law said, if a man did kill he should surely be put to death, thus showing the civil law hung on, or depended on the royal law for its support. The law of the church, or priesthood, said if a man sin (which was the breaking of the royal law) he should if repentant, offer an offering showing his faith in Christ, and his sins should be forgiven. But that did not free him from the penalty of the civil law. The law of blessings and cursings was prophetic in its nature and lasts as long as time lasts, and hangs on the ten commandments. The dietetic and sanitary law is the same.



It is just as harmful to eat or do that which violates the laws of nature, governing our bodies, as it ever was. Those principles cannot be altered. A swine is the same as it always was. So are buzzards, hawks, and so on, and disease is sure to follow if unclean things are eaten. The teaching of the prophets all hung on the ten commandments as shown in the chart. Take that law out of the Christian's creed and sin is no more. The yearly sabbaths were instituted to teach certain lessons of the future and also a memorial of past events. These events were connected with the ten commandments. For instance, the day of atonement was a day set apart for the ministry of the priest in the most holy place of the tabernacle, over the mercy seat of the ark, under which was the ten commandments, the violation of which caused the ministry of the priest.

Thus they all hang on the ten commandments and by the use of this chart it is clearly seen what and how any law can be disposed of. Some are teaching today that all these laws are abolished and ended. Others say just the laws Moses wrote are done away with. Now, with these principles illustrated before us, it will be no trouble to understand the truth of this question. For a further development of this subject see the book, "The Yellow Peril of the Bible and Law of Moses" by the writer.



### Chart 3. Lesson 1

1. How long has sin been in the world?

"Wherefore, as by **one man sin entered into the world**, and death by sin, and so **death passed upon all men**, for that all have sinned"—Rom. 5:12.

2. What is sin?

Whoever committeth sin transgresseth also the law. for sin is the transgression of the law.—I John, 3:4.

3. What are the wages of sin?

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

4. Did death pass on all men because of sin?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12.

5. Who kept God's laws before the time of Moses?

"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."—Gen. 26:5.

6. Did death reign from Adam to Moses?

"For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."—Rom. 5:13-14.

7. How, then, shall we understand the expression of Paul, "Till the law?"

# THE LAWS OF GOD

## THE NATURAL LAW

By the word of the Lord, were the heavens made. He commanded, and it stood fast. Ps. 33:6, 9.

The firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. Ps. 19:1, 2.

And he said unto Adam, cursed is the ground for thy sake. Thorns and thistles shall it bring forth to thee. Gen. 3:17, 18.

And the Lord said unto Cain, now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength. Gen. 4:11, 12.

By one man sin entered into the world, and death by sin. Rom. 5:12.

The whole creation groaneth and travaileth in pain together until now. Rom. 8:22.

## THE CIVIL LAW

He that smiteth a man, so that he die, shall be surely put to death. Ex. 21:12-14.

If a man shall steal an ox or a sheep, he shall restore five oxen for an ox, four sheep for a sheep. Ex. 22:1.

And he that curseth his father or his mother shall surely be put to death. Ex. 21:17.

If a false witness rise up against any man to testify against him that which is wrong; Then ye shall do unto him, as he had thought to have done unto his brother. Deut. 19:16-20.

And the man that committeth adultery with his neighbor's wife, the adulterer and adulteress shall surely be put to death. Lev. 20:10.

They found a man that gathered sticks upon the Sabbath day and the Lord said unto Moses, The man shall surely be put to death. Num. 15:32, 35.

Eye for eye, tooth for tooth, hand for hand, foot for foot. Ex. 21:24.

If a man put away his wife, let him write her a bill of divorcement. Deut. 24:1.

## VOICE OF THE PROPHETS

Isaiah: Hearken unto me, ye that know righteousness, the people in whose heart is my law, Blessed is the man that keepeth the Sabbath. . . . I will give him an everlasting name that keepeth the Sabbath from polluting it.

Jeremiah: Will ye steal, murder, and commit adultery, and swear falsely, and walk after other gods, and say, We are delivered to do all these abominations? If ye hallow the sabbath day, kings and princes shall ride through thy gates and Jerusalem shall remain forever.

Ezekiel: Her priests have violated my law, and have hid their eyes from my sabbaths.

Christ: Pray ye that your flight be not on the sabbath day.

Paul: I had not known sin except the law had said Thou shalt not covet.

James: Whosoever shall keep the whole law, and yet offend in one point, is guilty of all.

John: He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

## TEACHING OF CHRIST

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself. On these two commandments, hang all the law and the prophets. Matt. 22:37, 39, 40.

It is easier for heaven and earth to pass, than one tittle of the law to fall. Luke 16:17.

This is the love of God, that we keep his commandments. 1 John 5:3. Think not that I am come to destroy the law. Matt. 5:17.

## THE ROYAL LAW

I

Thou shalt have no other gods before me.

II

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

III

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

IV

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

V

Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

## THE DIETETIC AND SANITARY LAW

The leper shall cry unclean, unclean. Lev. 13:45. Thou shalt put out of the camp every leper. Num. 5:2.

Camp and city sanitary laws. See Deut. 23.

These are the beasts that ye shall eat, whatsoever parteth the hoof and cheweth the cud, the ox, sheep, goat, hart, etc.

These shall ye not eat: camel, hare, coney, swine, etc. Unclean fowls, eagle, owl, hawk, stork, heron, pelican, etc. Whatsoever hath fins and scales, ye shall eat.

## LAW OF BLESSINGS & CURSINGS

When ye shall pass over Jordan. . . . set thee up great stones, and plaster them with plaster; And thou shalt write upon them all the words of this law.

If thou shalt keep the commandments of the Lord thy God. . . . Blessed shalt thou be in the city, the field, when thou comest in and when thou goest out. Blessed shall be the fruit of thy body, thy ground and thy cattle. The Lord shall cause thine enemies to flee before thee seven ways.

If thou do not all his commandments. Cursed shalt thou be in city, in field, in basket and store, fruit of thy body, thy land, thy kine, thy sheep. The Lord shall smite thee with consumption, fever, all the diseases of Egypt, every sickness, every plague, and the sword. They shall be for a sign and wonder upon thee and thy seed forever. Deut. chapters 27 to 31.

## LAW OF THE PRIESTHOOD

If a soul shall sin through ignorance against any of the commandments of the Lord. . . . If the priest that is appointed sin according to the sin of the people. . . . when a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord. . . . And if any of the common people sin through ignorance the priest shall make an atonement for them, and it shall be forgiven them. Lev. 4. It is the blood that maketh an atonement for the soul. Lev. 17:11.

And he took the cup, saying, Drink ye all of it. For this is my blood. . . . which is shed for many for the remission of sins. Matt. 26:27.

Repent and be baptized for the remission of sins. Acts 2:38. For sin is the transgression of the law. 1 John 3:4.

All the tithes of the land is the Lord's. Lev. 27:30.

The tithes I have given to the Levites to inherit. Num. 18:24.

## LAW OF YEARLY SABBATHS & FEASTS

The fourteenth day of the first month is the Lord's passover. On the fifteenth day of the same month, is the feast of unleavened bread.

When ye shall reap the harvest, on the morrow after the sabbath, the priest shall wave the sheaf before the Lord.

Count from the day ye waved the sheaf fifty days; ye shall offer a new meat offering and two wave loaves. They are the first fruit.

In the first day of the seventh month shall ye have a blowing of trumpets.

The tenth day of the seventh month shall be a day of atonement.

The fifteenth day of the seventh month shall be the feast of tabernacles for seven days.

The fifteenth day of the seventh month shall be the feast of ingathering. Lev. 23:2.

The forty-ninth year on the day of atonement shall the trumpet of the jubilee sound. A jubilee shall the fiftieth year be unto you. Lev. 25:8.



Ans. There is but one way it can be answered, namely, till the law was written, which was in the days of Moses.

8. Why was the law then written?

Ans. Because of transgression. Gal. 3:19. This shows us the people had lost the knowledge of the law and it was necessary to put it in written form that it might be taught. This was done by Christ writing the ten comandments on tables of stone while he commanded Moses to write the other laws in a book.

9. How does Paul speak of this added written law?

"Wherefore then serveth the law? It was added because of transgressions till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."—Gal. 3:19.

10. What did it then come to be to the people when it was thus written?

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—Gal. 3:24-25.

11. Why does Paul say it became necessary that it be written in the days of Moses?

Ans. This transgression was while the people were in Egyptian bondage, thus causing them to forget God's precepts and to lose the knowledge of God, hence it was necessary to write it and institute a system of education governed by law to teach the people.

12. Why did God write the ten commandments on stone?

"And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them."—Ex. 24:12.

13. Why was it necessary for God to reveal himself at the same time?

"And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. And Moses told the words of the people unto the Lord."—Ex. 19:9.

For the same reason, the people had lost the knowledge of the true God, hence in order to prove His identity as Moses had described Him to them, he manifested himself.

14. What did Christ say of the ten commandments in reply to the lawyer?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."—Matt. 23:37-40.

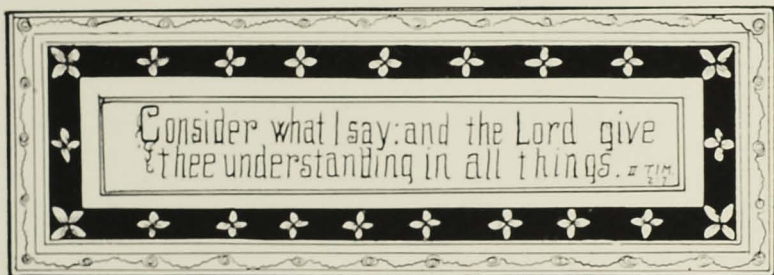
15. As illustrated in chart three, how many laws hang on the ten commandments?

Ans. All the laws written by Moses and the teachings of all the prophets. Even the operation of the unwritten law of the natural world is disturbed by man's disobedience, as shown by the chart.

We would first call attention to the difference between these laws. The laws written by Moses are largely preceded by the word "If", while the law of ten commandments is preceded by the words, "Thou shalt not." One is a positive command. The other is based upon conditions. The civil law, which pertains to national transgressions says, "If" a man shall commit adultery. "If" a man steal an ox or a sheep. "If" a man bear false witness. "If" a man was found picking up sticks on the Sabbath. These things were all positively forbidden in the royal law, thus each penalty in the law of Moses hung upon the ten commandments. The law of the priesthood, which instructed them to come to Christ, said—"If a man sin," (sin is always the transgression of the royal law) on conditions of repentance, his sin would be forgiven him. Thus the whole gospel, in every phase of its remedial system, and all the education of men pertaining to the Gospel, hangs upon the ten commandments. The temporal laws of blessings and cursings marked upon the chart said, "If" they would hearken to do all his commandments (that was the royal law) the blessings mentioned on the chart, with many more, would follow them; but if they would not hearken to do all his commandments, then the curses also mentioned would follow them. Thus the temporal blessings we might receive in this life, (we speak of the Christian especially) depend upon our faithfulness to the royal law.

You will also note how the prophets taught this principle, as illustrated on the chart, how they ever set forth obedience to God's commandments as a foundation principle. The annual feasts mentioned in the twenty-third chapter of Leviticus, bear directly upon this question as elsewhere stated.

The dietetic and sanitary law cannot be disregarded without both spiritual and temporal injury to the follower of Christ. And as some have supposed these laws were not good and important now, we will suggest a short reading on the first one mentioned.



### Chart 3. Lesson 2—Diet of Man

#### 1. When was man's diet first regulated by the Lord?

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so."—Gen. 1:29-30.

#### 2. When do we first find unclean beasts mentioned in the Bible?

"And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female."—Gen. 7:1-2.

#### 3. Were they forbidden in the days of Moses?

"Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof; as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the coney, he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, them shall ye not eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you; They shall be even an abomination

unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination. Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you."—Lev. 11:2-8.

#### 4. Why are these animals unclean?

Ans. They are unclean in habit, causing impurities in their flesh, which produce disease in man, thus shortening his life and entailing diseases on his offspring. This makes the eating criminal to all who would wilfully violate this teaching. Thousands of sick and helpless children are daily crying out against the heritage bestowed on them by parents who study not the things in God's word. Thus a disregard of this instruction is a violation of the ten commandments which say "thou shalt not kill," and in this same manner the whole law, much of which is not here quoted, hangs on the ten commandments.

#### 5. What do the prophets say of the latter days on this question?

"For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord."—Isaiah 66:15-17.

#### 6. Does the Lord regard our tables?

"For all tables are full of vomit and filthiness, so that there is no place clean."—Isa. 28:8.

#### 7. What does the Lord say of the teachers in the last day on this question?

"Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them."—Ezek. 22:26.

#### 8. When the judgments come, what does the Lord say about their habit of eating unclean things?

"And I will take away his blood out of his mouth, and his abominations from between his teeth; but he that remaineth, even he, shall be for our God; and he shall be as a governor in Judah, and Ekron as a Jebusite."—Zech. 9:7.

#### 9. Does the Lord regard our cooking?

"Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels.—Isa. 65:4.

Bear in mind all the prophets here quoted write of the last days. Now turn and read the record in Leviticus the eleventh chapter and fourteenth chapter of Deuteronomy, of the many things not here mentioned which are unclean, and profit by the instruction.



BILL OF FARE IN THE BEGINNING





CLEAN FLESH PERMITTED AFTER THE FLOOD







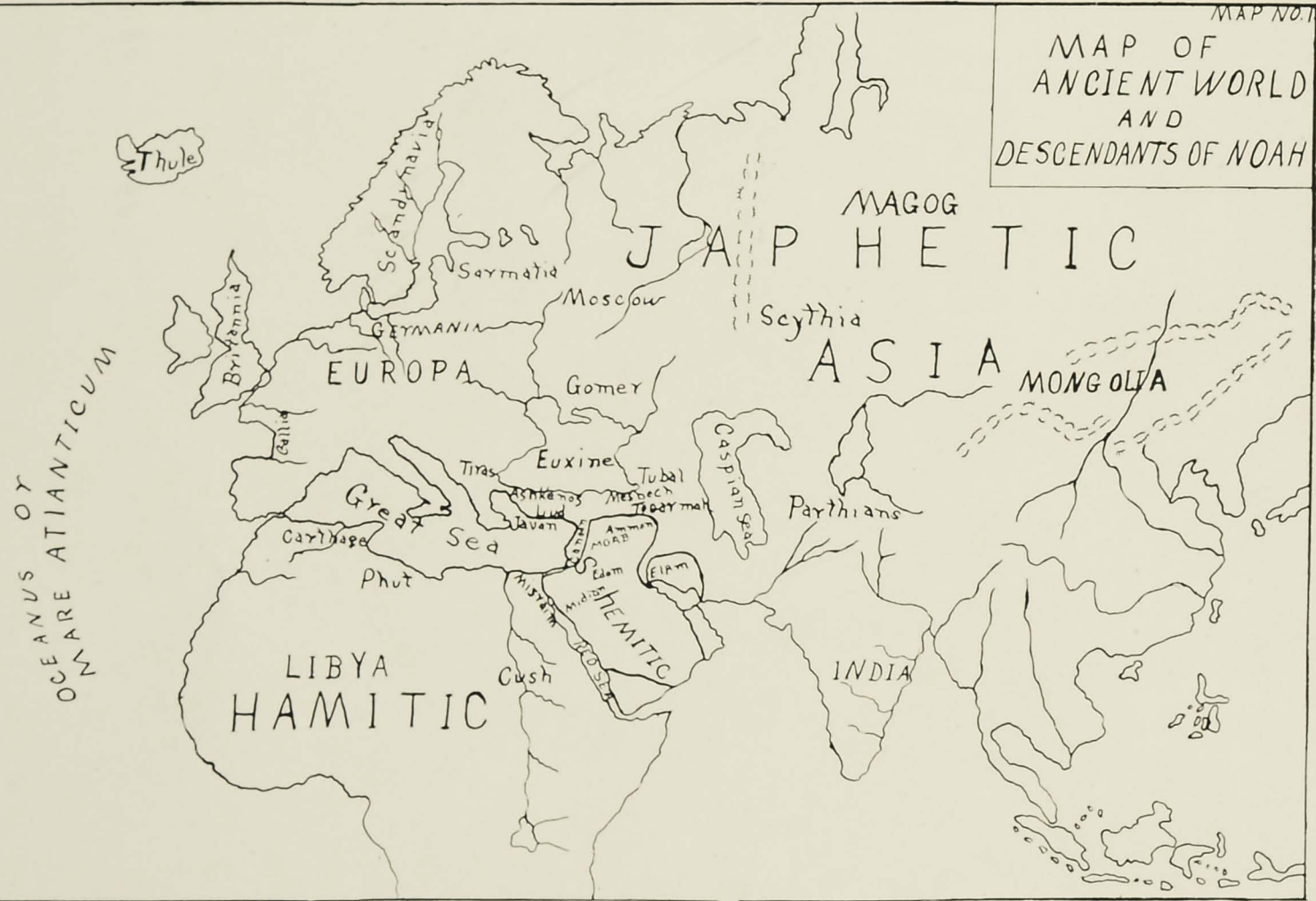
ALWAYS UNCLEAN AND FORBIDDEN

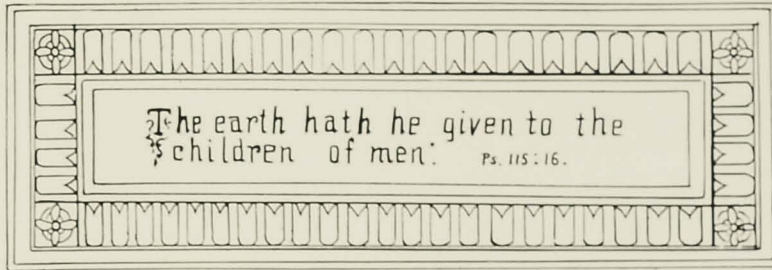




MAP OF ANCIENT WORLD AND DESCENDANTS OF NOAH

- SONS OF SHEM
- ELAM
- ASSHUR
- ARPHAXAD
- LUD
- ARAM
- SONS OF JAPHETH
- GOMER
- MAGOG
- MADAI
- JAVAN
- TUBAL
- MESHECH
- TIRAS
- SONS OF HAM
- CUSH
- MISRAIM
- PHUT
- CANAAN





## Map 1. Lesson 1

1. What were the names of Noah's three sons?

"And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan."—Gen. 9:18.

2. Name the sons of Shem.

"The children of Shem: Elam, and Asshur and Arphaxad, and Lud, and Aram."—Gen. 10:22.

3. Name the sons of Ham.

"And the sons of Ham: Cush, and Mizraim, and Phut, and Canaan."—Gen. 10:6.

4. Name the sons of Japheth.

"The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras."—Gen. 10:2.

5. At what place did the ark rest?

"And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."—Gen. 8:4.

6. Where did the sons of Shem locate?

"And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east."—Gen. 10:30.

7. Where did the sons of Japheth locate?

"By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."—Gen. 10:5.

This was in the north and west country as will be seen later.

8. Where did the sons of Ham locate?

"And the sons of Ham: Cush and Mazraim and Phut and Canaan, and the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah,

and Sabtechah; and the sons of Raamah; Sheba, and Dedan. And Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord; wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah. And Resen between Nineveh and Calah; the same is a great city. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim. And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim. And Canaan begat Sidon his first-born, and Heth. And the Jebusite, and the Amorite, and the Girgasite. And the Hivite, and the Arkite, and the Sinite. And the Arvadite, and the Zemarite, and the Hamathite; and afterward were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. These are the sons of Ham, after their families, after their tongues in their countries, and in their nations.—Gen. 10:6-19.

9. What country is called the land of Ham?

"Israel also came into Egypt; and Jacob sojourned in the land of Ham."—Psa. 105:23.

10. What man's sons located at Canaan?

"And Canaan begat Sidon his first-born, and Heth. And the Jebusite, and the Amorite, and the Girgasite. And the Hivite, and the Arkite, and the Sinite. And the Arvadite, and the Zemarite, and the Hamathite; and afterward were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha."—Gen. 10:15-19.

11. What direction was Canaan from the place where the ark rested?

Ans. See map.

12. What direction from Canaan is Ethiopia?

Ans. See map.

13. On what continent is Libya?

Ans. See map.

14. Where did Cush and Phut locate?

Ans. See map.

15. What direction from Canaan and at what place did Magog locate?

Ans. See map.

16. Who occupies this territory now?

Ans. Russia.

17. Where did Togarmah locate?

Ans. See map.

18. Who occupies this territory now?

Ans. Armenia.

19. Where did Gomer locate?

Ans. See map.

20. Who occupies this territory now?

Ans. Turkey.

21. Where did Meshech and Tubal locate?

Ans. See map.

22. What other kings in the far east are not here mentioned.

Ans. China, Japan, India and Korea.

## Chart 4--The Nations of the Earth

This chart is a presentation of the great lines of prophetic history of the nations on the earth. This is represented by prophetic symbols beginning 2247 years before Christ. It also gives many prophetic time periods, setting forth the very time when certain events would transpire, thus covering the world's history from the time the prophets lived till the close of time. This is a most important study of both profane and sacred history. In the one, history is written in advance; in the other, after the event takes place. Thus by comparing the two the strongest evidence is brought to light to be found anywhere, that the word of God is inspired, and is from a higher source than the human mind. The great metallic image of Daniel, the second chapter, is an outline of earthly governments beginning with Babylon, which is represented by the head of gold. The other divisions of the image, representing Medo-Persia, Grecia, Rome, and last, the divided state of the Roman empire. This is followed by symbols in the seventh and eighth chapters of the same book, where these empires are again brought to light with additional particulars. The book of Revelation follows with the same history in the twelfth and thirteenth chapters, where the United States is brought to view. Then the warlike history of these nations is portrayed in the line of the seven trumpets, revealing most striking and interesting events which will in our day, embrace the yellow races of the east, Africa and the whole world.

At the time prior to and following the captivity of Babylon, this history came into prominence as revealed to the prophets: The prophet Jeremiah was instructed to place a yoke on his neck and wear it before the people, thus showing the Lord's people the relation they would sustain to earthly governments to the end. This yoke of civil power is still on the children of God, and will be till "He comes whose right it is," and breaks this yoke from off their necks.

For a full exposition of this chart read the "Inspired History of the Nations" by the writer.

# THE NATIONS OF EARTH IN PROPHECY.



BC 457 49 DAYS



434 DAYS



3 7 DAYS



1810 DAYS

AD 302 10 DAYS 312

AD 1793 33 DAYS 1796 2 30 DAYS

HOS. 5-7, ZEC. 13

AD 508

1335 DAYS

AD 1843

AD 1844



AD 1299 150 DAYS



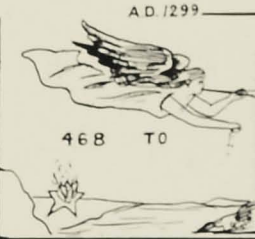
391 DAYS



AD 300 TO



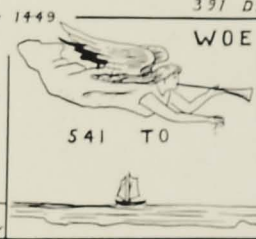
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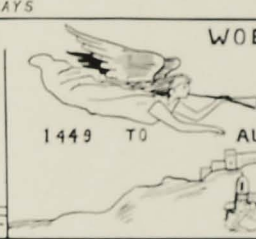
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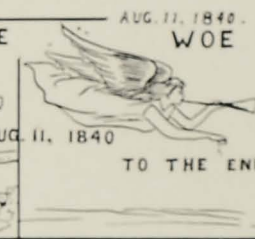
476 TO



541 TO



1449 TO



AUG. 11, 1840

WOE

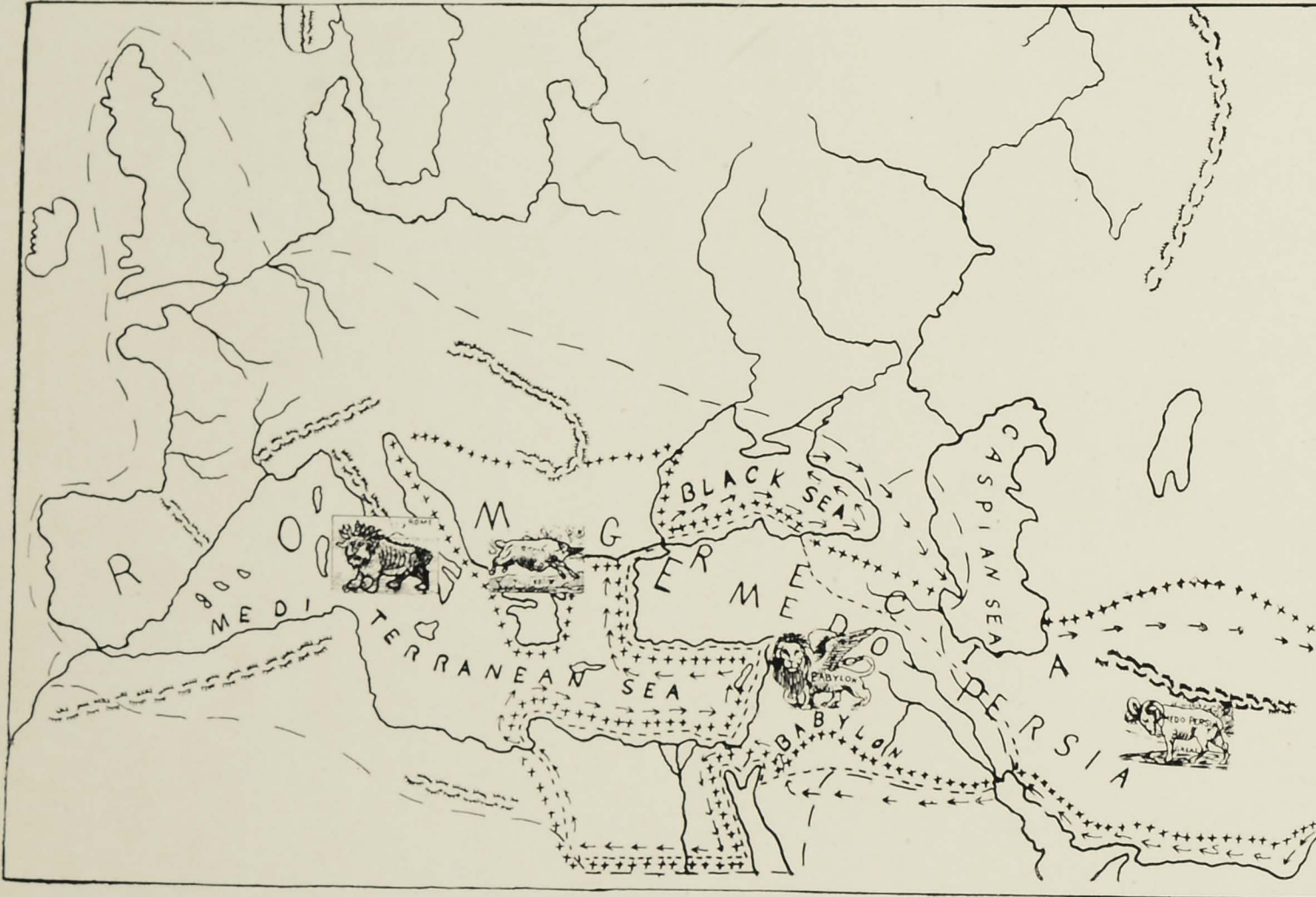
AUG. 11, 1840 TO THE END



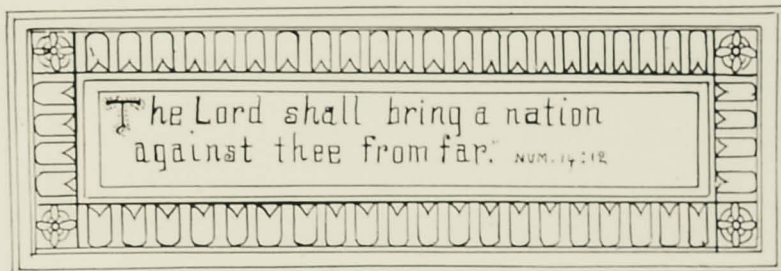
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MAP  
OF THE  
FOUR  
KINGDOMS



ROME ---  
 GREGIA ++  
 MEDO-PERSIA →  
 BABYLON ---



## Map 2. Lesson 1

1. How long before Christ was the flood?

Ans. See chart 1.

22. How long after the flood was the tower of Babel built?

"And they said unto one another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."—Gen. 11:3-4.

This was built B. C. 2218, or after the flood 141 years.

3. Who founded the first kingdom in the world?

Ans. Gen. 10:9-10.

4. Whose descendant was he?

Ans. Son of Cush, grandson of Ham.

5. How long before Christ, and what was the name of this kingdom?

Ans. 2,247 years; Assyria.

6. What was its capital at this time?

Ans. Nineveh.

7. Who built Nineveh?

Ans. Asshur.

8. After the destruction of Nineveh what great city was founded in the Assyrian kingdom?

Ans. Babylon.

9. What direction from Palestine was this kingdom?

Ans. See map 2.

10. Who was the last king?

"And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this. But hast lifted up thyself against the Lord of heaven;

and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene, God hath numbered thy kingdom, and finished it."—Dan. 5:22-26.

11. By whom was this kingdom overthrown?

"Peres: Thy kingdom is divided, and given to the Medes and Persians."—Dan. 5:28.

12. What symbols in Daniel's prophecy represent Babylon, the first kingdom?

"Thou, O, king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."—Dan. 2:37-38.

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."—Dan. 7:4.

13. What symbols represent Medo-Persia, or the second kingdom?

"His breast and his arms of silver."—Dan. 2:32.

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

"The ram which thou sawest having two horns are the kings of Media and Persia."—Dan. 8:20.

14. What symbol represents the third kingdom, or Grecia?

"His belly and his thighs of brass."—Dan. 2:32.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."—Dan. 7:5.

"And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king."—Dan. 8:21.

15. What direction was the third kingdom from Palestine?

Ans. See map.

16. What direction was the second kingdom from Palestine?

17. What direction did the goat of Daniel eight travel?

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

18. What direction did the ram of Daniel eight travel?

"I saw the ram pushing westward, and northward, and southward so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."—Dan. 8:4.

19. What direction was the capitol of the fourth kingdom from Palestine?

Ans. Rome. See map.

20. What symbols in the book of Daniel and Revelation represent this fourth kingdom?

"His legs of iron, his feet part of iron and part of clay."—Dan. 2:33.

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

"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."—Dan. 8:9.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."—Rev. 12:3.

21. Into how many divisions was the fourth kingdom divided?

Ans. Eastern and western empire.

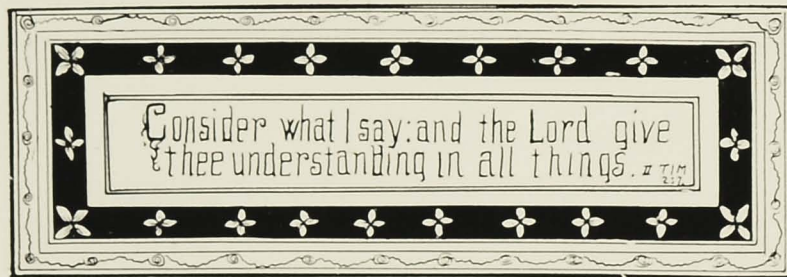
22. Where were the capitols of these empires?

Ans. Constantinople and Rome.

23. Into how many kingdoms was the western empire divided?

"And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings."—Dan. 7:24.

For dates see charts 1 and 2.



## Rules Governing the Study of Prophecy and the Bible in General

The scriptures are much more simple and easy to understand than many suppose, and after thirty-five years' study we feel safe in saying that the statement so often made that the Bible was not to be understood in full, is not true, but past experience in the study of the scriptures gives reason for the statement to be made. Now, we conclude the difficulty is not the fault of the Bible but the way it has been studied. First, many have begun at the wrong place, namely, the New Testament. This is the last part of the story, and how could we understand and come to right conclusions beginning thus. Second, God has laid down certain rules governing the study of the Bible which must be followed. Third, we must give up the idea of telling what the Bible means, when it does not say what we say it means. This is what we call interpreting the Scriptures, when God is his own interpreter; and last, one qualification is especially required by God for an understanding of the Bible, a desire to know the truth and perform its teaching.

There is a rule among men, where a figure of speech is used, or if there is any failure on the part of the hearer to understand another's language the speaker has his right of interpretation and not those who hear. So with God. He must be his own interpreter of his own language. Hence, when we find a statement anywhere we do not understand, we must compare scripture with scripture until we find out God's interpretation of that statement.

Symbols are especially used in the prophetic portions of the Bible. Christ spake much in parables, and the prophet says that the Lord used similitudes. Now the literal interpretation of all such

must be sought for, and in so doing you will find but one interpretation used, regardless of who the writer may be, as all writers of the Bible use the same rule to guide them. Take the parables of Christ as an example. We have many of these, the majority of which were literally interpreted. For instance, the parable of the sower. The good seed sown was the children of God, the enemy that came and sowed the tares was the devil, the tares were the children of the wicked one, the harvest was the end of the world, the reapers were the angels, and the tares that were burned were the children of the wicked one. Thus the parable becomes literal. See Matt. 13.

The object system introduced by the Lord in the time of Moses is a good example of the importance of divine interpretation. For twenty-five hundred years the knowledge of God had been kept, and taught by the fathers to their children, but while in Egyptian bondage this was so neglected that the knowledge of God was almost lost to the world. Then in their deliverance, in the absence of Bibles, this system of teaching by object lessons was instituted. This lasted till the days of Christ, when copies of the scriptures were so multiplied that the written word became the system from thence forward. Now this record was all written by Moses and, says Paul, it was written for our learning. But are we left to guess at what those services were intended to teach? No. In the book of Hebrews we find the interpretation, showing that the earthly tabernacle was to represent the heavenly tabernacle. The Aaronic priesthood was to represent the priesthood of Christ. The ark containing the ten commandments were to represent the ark in heaven, and finally, Paul says, the services were a shadow of heavenly things, Heb. 8:1-5, and all were a figure for the time then present.

Thus we teach the same lesson today, not by object lessons, but from the written record. Hence we see the importance of the Bible being its own guide in its study. Therefore, a system of object lessons is now acted out. We teach that the fulfillment will be literal pertaining to the feasts yet to be fulfilled, namely, feasts of tabernacles and ingathering, also the jubilee. Some have been perplexed to understand why, if these feasts were still future, we do not observe the object lesson. We reply, because the system of teaching that lesson has been changed. While yet certain feasts are unfulfilled we teach the lesson still, but from the written record and not from the act before the people. As ancient Israel once left Egypt, so the Bible teaches, they will again be delivered from modern Egypt; the country to be located by character and experience; also the wilderness experience will be lived over again, as shown in many prophe-

cies, at which time the feast of tabernacles will again be lived over. We merely mention these principles, space forbidding an exposition on the evidence in each case, but all may be read in detail in our other works.

The book of Daniel is another example of rules governing the study of the Bible. In the second chapter of this book is a dream recorded, as being had by Nebuchadnezzar. This dream is literally and divinely interpreted and not left for us to guess at its meaning. The parables of Christ are literally explained and we would say here; when you find a parable not explained, get out of it what you may, but do not offer your interpretation of it, neither try to build some creed or doctrine from it, for it would be your creed and not the Lord's. In short, treat the Bible as you would treat mathematics. There you must work by fixed principles and rules. Let the Bible be as it reads, in all instances. Says the Lord, "Consider what I say and the Lord give thee understanding."

Daniel, chapter seven, gives us a clear exposition of the Bible interpretation. Daniel saw in his vision the four winds striving on the great sea and four beasts coming out of the sea. The first a lion, second a bear, third a leopard, fourth, a great and terrible beast having ten horns. He saw another horn coming up among the ten. This horn had the eyes of a man and a mouth speaking great things. Now the interpretation runs thus. Verse seventeen says, "These great beasts which are four, are four kings which shall rise out of the earth." Verse 24 says, "The fourth beast shall be the fourth kingdom upon the earth," and further states, "the ten horns of this beast are ten kings."

The horns of the fourth beast, we are told, are ten kingdoms. This shows the government was to be divided, and it is so stated. Then the eleventh, the horn with eyes of a man, is said to be diverse from the others. This could only be a different kind of a kingdom. The first were civil governments so this could only be ecclesiastical as there are but two kinds. Growing out of the ten, it subdues three of them. The beasts are seen coming up out of the sea, or water. This is interpreted by John in Rev. 17:15, to be people, nations and tongues. Thus these governments grew up out of a country already inhabited. "But the winds strove on the sea, or people." This is explained by Jeremiah twenty-fifth chapter and thirty-second verse to be war and strife. All the scriptures teach these same interpretations. Sometimes we learn the direction from which the war is to come, as the east wind, the north wind, Palestine being the point from which directions are taken, as it is the home of the prophets.

Trees are a symbol of men, sometimes noted men, other times armies. This is natural, seeing man stands at head of all animal creation, and trees of all vegetable growth.

### Ancient and Modern Nations

Perhaps there is no more important point of Bible study than this, as it is connected with ancient and modern history. First, the old Assyrian kingdom was founded after the days of Noah. This was founded by Nimrod, his grandson, over two thousand years before Christ. Afterwards the lower kingdom of Babylon, or the land of the Chaldeans, was founded on the ruins of the old kingdom, Babylon becoming the seat of government in the place of ancient Nineveh. These names are handed down to us even to the close of time and are subjects of prophecy. The character of ancient Babylon is transferred to Modern Christendom in John's prophecy. This word is derived from the ancient tower of Babel, which was built after the flood, when God caused confusion in languages, thus representing Christendom of today because of their many interpretations of the scriptures and their false doctrines.

All the teachings of the Bible shows that the false doctrines came from ancient Assyria and Babylon. Especially do the prophecies show this when applied to the Gentile history since Christ. In the writings of the Old Testament prophets we learn that those living early in history, and when Nineveh existed, prophesied of latter day events under the name of Nineveh, but Jeremiah uses the term Babylon for the same prophecy. Nahum and Zephaniah use Nineveh, so does Jonah, but not so the later prophets. This thought will enable us to understand prophecies that would otherwise be a mystery. The old Assyrian kingdom with customs and history, as well as Babylon, is taken to represent modern history, Assyria still representing the east, as it did in the days of old. This is seen in the second chapter of Hosea and many other prophetic writings. Read the twenty-fifth to the thirtieth chapter of Jeremiah. It is plainly stated in the beginning of the thirtieth why the record of the former chapters was written; namely, because a similar captivity as that of Babylon would again take place in the last days. Jer. 30:1-3 Thus history repeats itself. In the epistle of Peter and also Jude we see that the history of Sodom is repeated. The Lord has used Megiddo, mentioned in the book of Judges, and Jehosephat, mentioned by Joel, being great slaughters of ancient times to represent the battle of Armageddon in the last days. In the seventh chapter

of Isaiah is a history of a confederacy by ancient Kings. It is taken to represent a modern confederacy which will be entered into, in our day, by the three divisions of Babylon. This prophecy closes with the close of the eleventh chapter. From the thirty-sixth of Isaiah to the forty-sixth is a similar history. Careful study reveals this. (See "The Yellow Peril and the Law of Moses" by the writer, on these scriptures.)

We learn further, that the Ammonite, Moabite, Philistine, Edomite, Elimate and Kenite are all subjects of prophecy in the last days, and while these nations as they anciently existed, are extinct and have been for centuries, their character is lived over in modern nations, (see book above referred to.)

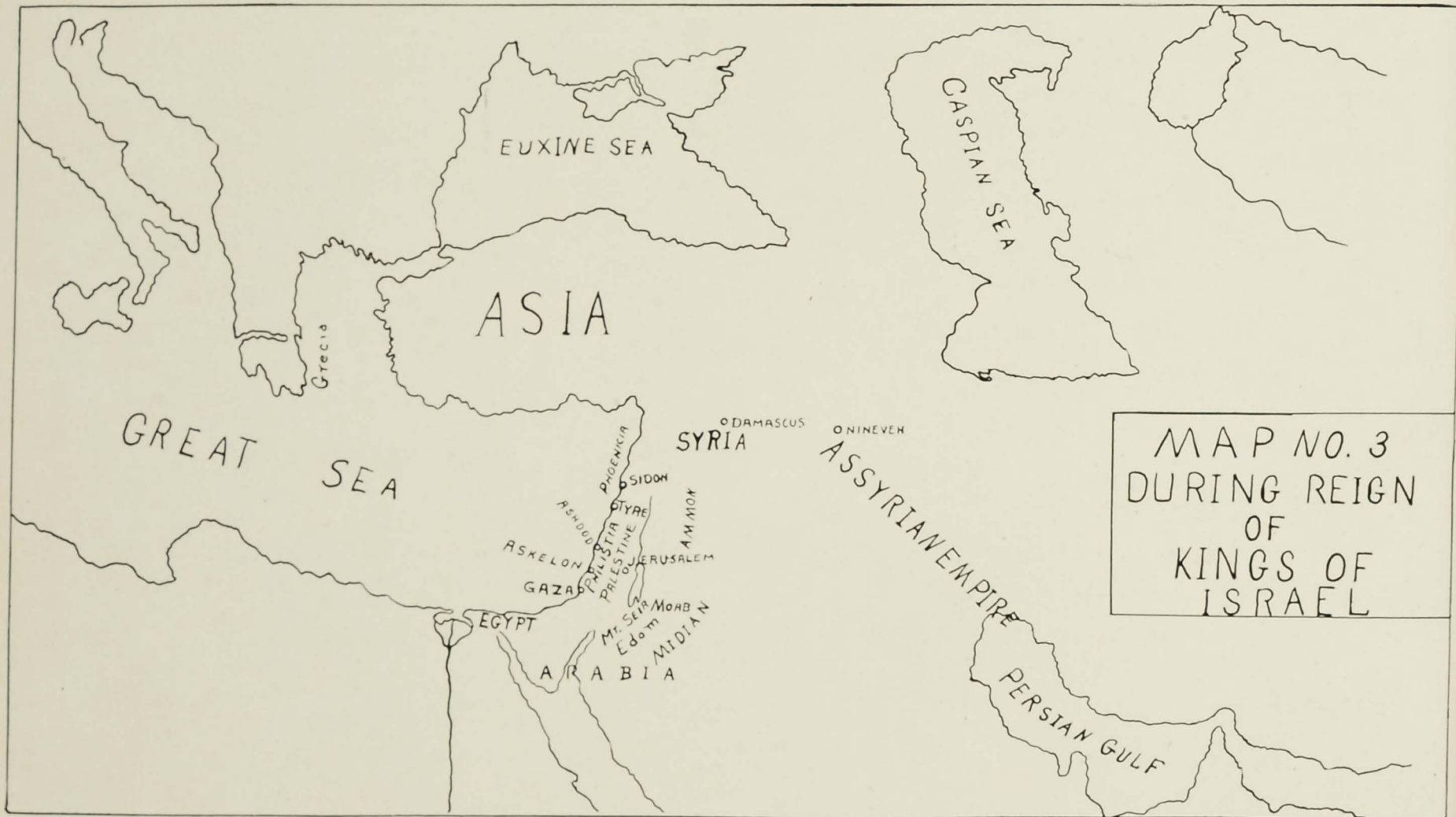
This point is well illustrated in the thirty-eighth and thirty-ninth chapters of Ezekiel under the names of the descendants of Noah. (See "Inspired History", by the writer, for verse commentary on these chapters.)

The valley of Hinnom, south of Jerusalem, is taken to represent the valley of Tophet, or lake of fire, in the last days. In the law of Moses, in the twenty-third chapter of Leviticus in the system of object lessons, another lesson is taught, namely: the Lord took the observance of days to teach certain lessons of the future, and also as a memorial of past events. (See chapter on typical feasts in Inspired History.)

Let these rules of interpretation be understood and no trouble will be found in the study of the Bible. Take the whole book, study all, obey all.

The land of Israel is another term we should understand. This, in the time of the judges, was a portion of Canaan occupied by the twelve tribes. It was about seventy-five miles wide, and one hundred and fifty miles long, but under the reign of Solomon it extended some further north. This expression then meant the home of the children of Israel. This territory before Christ, became a province of the Roman empire, and at a much earlier date, the territory was the territory of Assyria and Babylon. Now does this territory ever remain the land of Israel? No. Today the Turk controls it and it is far from even the home of the Jews. Now in the study of the Bible the name of the land of Israel is transferred to the home of God's people wherever their home may be, but the home of that class, in a more true sense, is now western Europe and the United States, and especially the latter, for these two countries are today the home of the modern ten tribes and Ephraim. This is true of the house of Israel as well. These points, understood as applying to the





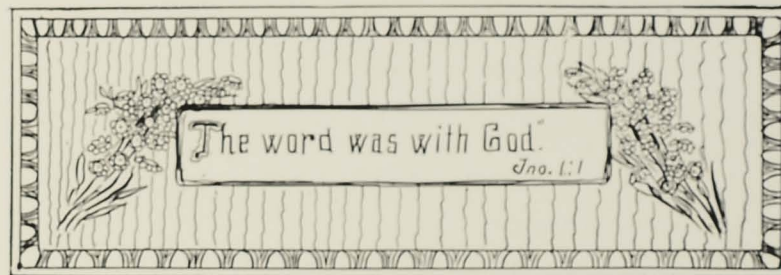
MAP NO. 3  
DURING REIGN  
OF  
KINGS OF  
ISRAEL

professed Christian and his home, are thus handed down to our day in prophecy and to the end of the world.

### Prophetic Periods

This is another point. By prophetic periods we mean certain prophecies which say, that at certain times, certain events will take place. We have one of these in Dan. 8:14 and explained in chapter nine, twenty-seventh verse. But the time portion of this prophecy is given as so many days. Now the rule laid down for the understanding of such prophecies is that of a literal day of twenty-four hours used symbolically, which represents one literal year. Thus we read. "And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year."

You will see several of these periods marked off on Chart IV, "The Nations of the Earth."



### Map 3. Lesson I

1. Which one of Noah's sons is the ancestor of Abraham?  
Ans. Shem.
2. Who went into the land of Canaan with Abraham?

"So Abram departed, as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran, and they went forth to go into the land of Canaan; and into the land of Canaan they came."—Gen. 12:4-5.

3. After the destruction of Sodom what two boys were born unto Lot?

"And the first-born bare a son, and called his name Moab; the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Ben-ammi; the same is the father of the children of Ammon unto this day."—Gen. 19:37-38.

4. From whence came the Ammonite and the Moabite?
5. What direction from Palestine was their country. See map.
6. From whom did the Midianites descend?

"Then again Abraham took a wife, and her name was Keturah. And she bare him Z'mran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah."—Gen. 25:2.

7. What noted man married the Midianitish woman?  
Ans. Moses.
8. Where were the Midianites located and what direction from Palestine. See map.
9. What two boys were born to Isaac?

"And the first came out red, all over like a hairy garment; and they called his name Esau. And after that came his brother out and his hand



took hold on Esau's heel; and his name was called Jacob; and Isaac was three score years old when she bare them."—Gen. 25:25-26.

10. Where is Edom or Esau's land? See map.

11. What is the history of Elim?

Ans. He was a descendant of Shem. The Elimites lived in a province of Persia and are a subject of prophecy. (See Smith's Bible Dictionary.)

12. What land did the twelve tribes of Israel possess after leaving Egypt?

Ans. Land of Canaan.

13. From which of Noah's sons came the Philistines?

"And Pathrusim and Casluhim, (out of whom came Philistim,) and Capthorim."—Gen. 10:14.

"And Pathrusim and Casluhim, (of whom came the Philistines,) and Capthorim."—Chron. 1:12.

14. What were the chief cities of the Philistines?

"For Gaza shall be forsaken, and Ashkelon a desolation; they shall drive out Ashdod at the noon-day and Ekron shall be rooted up."—Zeph. 2:4.

15. Give history of Damascus.

Ans. It was built by the descendants of Shem. (See Smith's Bible Dictionary.)

16. Which of Noah's boys' descendants built Tyrus?

Ans. Tyrus is a most ancient city and writers differ as to its real origin. Some favor Shemitic. There is, to say the least, a probability that the three cities, Gaza, Damascus and Tyrus, were each founded by each of the descendants of Noah's sons. They are all subjects of prophecy.

17. Give the location of Tyrus, Damascus, and Gaza.

Ans. One was located in Phoenicia, one in Syria, the other in Philistia. (See Map III.)

18. Are all these cities subjects of prophecy, in the last days?

Ans. Yes.

19. What was the god of the Philistines?

"Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice; for they said, Our god hath delivered Samson our enemy into our hand."—Judges 16:23.

"When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him."—1 Sam., 5:24.

20. What was the god of the Moabites?

"For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken; and Chemosh shall go forth into captivity with his priests and his princes together. And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence. Woe be unto thee, O Moab! the people of Chemosh perisheth; for thy sons are taken captives, and thy daughters captives."—Jer. 48:7, 13, 46.

21. What was the god of the Ammonite?

Ans. Moloch, which signifies king. (See Smith's Dictionary.) This god was a deity honored as the fire god in which the firstborn were caused to pass through the fire to Moloch. Ezek. 20:26.

Solomon, in his old age, had consented to this idolatrous practice, and built temples to the god of the Ammonite and the Moabite.

"Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And thou shalt not let any of thy seed pass through the fire to Moloch, neither shalt thou profane the name of thy God; I am the Lord."—Lev. 18:21.

This God was made of hollow brass. It had a face like a calf, and its hands spread forth as of a man, and the fire was kindled within it, and was so arranged that when babes were sacrificed they were embraced in its arms and then became identified with the deity from henceforth. There were seven chapels dedicated to its worship and a system of indulgence was instituted in which, according to the gifts made, these chapels were open to the privileges of the giver. A sufficient sum would open all seven. This was almost identical with the Moabitish god, Chemosh.

The state government of the Ammonite and the Moabite was formed in honor of this deity. The priests of Moloch were men of official rank.

22. What were the characteristics of the Philistine god?

Ans. The Philistine god, Dagon, was represented as having the face and hands of a man and the tail of a fish. The fish like form was a natural emblem of fruitfulness and as such was likely to be adopted by seafaring tribes in representation of their gods.

This emblem would signify man worship, and especially the worship of departed spirits of men, as they existed, and this is just what the Philistines were. They were soothsayers, and their worship was a supposed communication with the dead, while the gods of Moloch and Chemosh were cruel and destructive, which spirit was true of the Moabites and Ammonites in honor of their god and the punishment of their opposers by the destructive element of fire. The Philistines were more inclined to hero worship and to intellectual



# THE GENTILE CHURCH IN PROPHECY.

JEZREEL



HOS. 1:3-5:11.



AMORITE BABY EZE. 16:1

EZE. 16:8.

LORUHAMA



HOS. 1:6.



HOS. 1:2.

LOAMMI



HOS. 1:9.



MOTHER

BABYLON, REV. 17:5.

JUDAH, HOS. 5:10.  
 GREEK CHURCH, REV. 16:19; 17:3; 6:18.  
 FIRST DAY, HOS. 6:1, 2.  
 ASSYRIA; EAST EMP. OF ROME, ISA. 27:13,  
 DAMASCUS, ISA. 17.  
 AMMONITE, EZE. 25:1.  
 ELAM, JER. 49:39.

ISRAEL, HOS. 7:1; 10. AMO. 2:6-8.  
 ROMAN CHURCH, REV. 16:19. 17:3; 6:18.  
 SECOND DAY, HOS. 6:2  
 WESTERN EMP. OF ROME, REV. 13:1, 2.  
 TYRUS, EZE. 26:27, 28.  
 MOABITE, JER. 48:47.  
 EDOM, - DAN. 11:41.

EPHRAIM, HOS. 5:9, 10.  
 PROTESTANTISM, REV. 16:19; 17:3; 6:18.  
 THIRD DAY, HOS. 6:1, 2.  
 UNITED STATES, EGYPT, ISA. 27:13.  
 GAZA, ZEP. 2:4.  
 PHILISTINE, ISA. 11:14.  
 EDOM, AMOS. 1:11.



EZE. 19:2.



EZE. 19:3.



EZE. 19:5.

AHOLAH



EZE. 2:3, 4.

AHOLIBAH



EZE. 23:4.



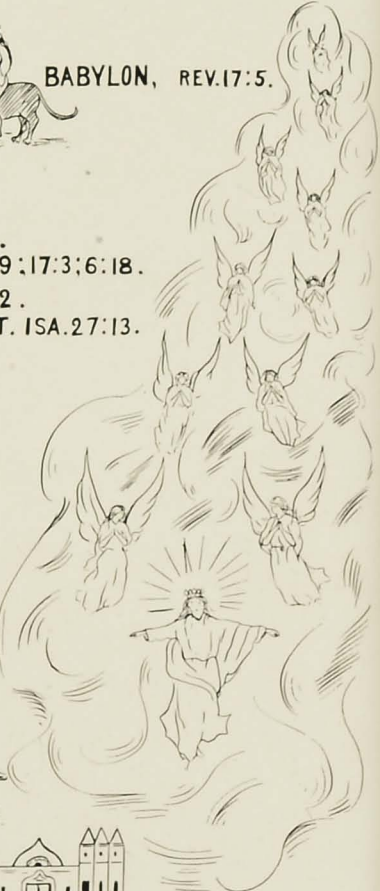
REV. 12:3.



REV. 13:1.



REV. 13:11.



1ST  
 EPHESUS

A.D. 34 TO



2ND  
 SMYRNA

AD. 100 TO



3RD  
 PERGAMOS

TO AD. 323



4TH  
 THYATIRA

TO AD. 538



5TH  
 SARDIS

TO AD. 1798



6TH  
 PHILADELPHIA

TO A.D. 1833



7TH  
 LAODICEANS

TO AD. 1844

TO THE END

pursuits, financial gain, and finally the worship of departed spirits.

The Philistine was a descendant of the Hamitic race. Their ancestors in Babylon were astrologers, sorcerers, magicians, and Chaldeans. They worshipped the planets as their god; communicated with the dead; fortune telling was a characteristic also. In fact the gods of the Ammonite, the Moabite and the Philistine only represent different phases of ancient Baal worship. Chemosh and Moloch were also emblems of a burning purgatory or lake of fire called Tophet.

23. Are any of these nations now in existence?

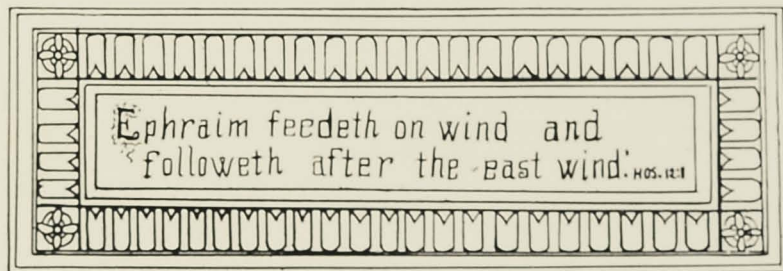
Ans. No. They are not known in geography or history for eighteen hundred years.

24. Are they subjects of prophecy in the latter days?

Ans. Yes, nearly every prophecy of Old Testament prophets speak of them in the closing up of each line of prophecy. Dan, the eleventh chapter is a sample.

A. D. 34 and gives an outline history of the church as made up of the Gentile people till the close of time. The Gentile history is the burden of all the prophets beginning as early as seven hundred and eighty-seven years before Christ, by Hosea. The first figure on the chart is the Ammorite babe as the story is told by Ezekiel in the sixteenth chapter, its birth, growth to womanhood, its marriage to Christ as a symbol of the Gentile church, and her departure from God. Then beginning with verse forty-four and onward the history is represented under the name of her three daughters. The first forty-three verses covering the entire history of the church under the name of the mother. Then following with a repeated history under the names of the daughters. The church of Christ was symbolized only by Jewish women as Rachel and Sarah. But this was a heathen babe with no one to pity it. The next step in the figure is used by Hosea in taking a similar character to wife and she becoming the mother of three children, Jezreel, Lo-ruhamah, and Lomami. These as shown in his prophecy represent the Gentile church. Chapters one to four cover its history as represented by the mother. Beginning with chapter five under the names of Judah, Israel, and Ephraim, it is again taken up, thus carrying these three divisions down through Gentile history under the names here mentioned. The three children also represent these three divisions, and carry the new covenant relation made with this people on through to the close.

Now the next figure is the mother of harlots as mentioned by John in the seventeenth chapter of Revelation. She is there represented as the city of Babylon, and as explained in the sixteenth chapter as being divided into three parts and these divisions are represented by her daughters in the seventeenth chapter, thus giving us a three-fold evidence of Gentile church history. This chart continues with these three divisions under various prophecies, under different names, and as divided and shown on the chart having their application especially in the latter days in modern nations. Space here forbids a full explanation of this chart but the reader can find it taken up in detail in the book "The Yellow Peril of the Bible and the Law of Moses." This book we trust will soon be from the press. This chart is a most important study for the Gentile Christian of today. Remember, the prophets wrote especially for the Gentile church.



## The Gentile Church in Prophecy

Chart 1 covers the entire outline of the world's history, beginning with the creation. Chart No. 2 begins with Abraham, two thousand years later than the creation, and has its application largely from that time till the first advent of Christ. Chart No. 3 begins with the writing of the law twenty-five hundred years after the creation and applies in all following ages. Chart No. 4 dates just prior to the captivity six hundred years before Christ and from then takes up the history of the world through the nations of the earth till the close of time. Chart No. 5 begins its history as told by the prophets both of the Old and the New Testament following

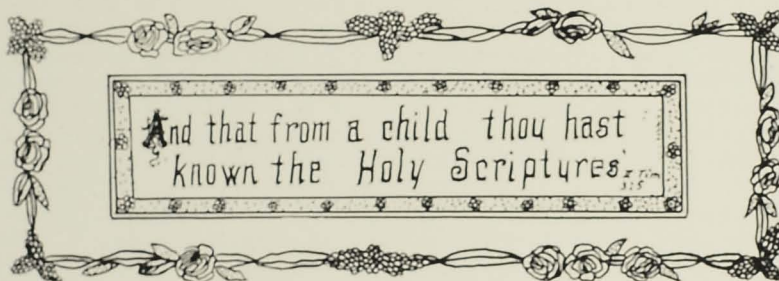


Chart 5. Lesson 1---The Seven Churches

The Seven Trumpets, The Seven Churches, and the Seven Seals are parallel lines of history developed during the Gentile age since Christ; each bringing out additional light on the work of the Lord during this age. The Churches and Seals run in very much the same line, the difference being this: The Churches give the history of the true people of that age, while the Seals diverge after the first one, to the more apostate line. The history of these two is very interesting and profitable to the reader when they are compared with the former history of the Jews. When the Gospel was more directly confined to the Jews, Paul warned the Gentiles not to boast over the Jew, but rather to take heed lest they fall, through this same example of unbelief. There is much condemnation passed by men on the Jewish people for the wicked course they took, but by comparison with the history of the Gentiles since that time, surely there is no room for boasting. The history from the time of Moses till the crucifixion is fully written by unbiased minds. It gives the details of wickedness in that age among the people and rulers. Many dark lessons are recorded, but as we look at the Gentile history among those professing Christianity who would pronounce the former the worse? The darkest picture of hatred and prejudice mixed with cruelty ever seen by men has its application since Christ among Gentiles, professing to be Christians. This history is fully written in prophecy in the Seven Churches and Seven Seals. But in both ages there have been the beacon lights of the true men of the world who loved God. The Jew will have the most illustrious representatives in the kingdom that the world has ever known. Therefore let us not boast.

1. What is the name of the first church mentioned?

"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks."—Rev. 2:1.

2. What does the word Ephesus mean?

Ans. The word Ephesus signifies "desirable." When the Savior left, he left a pure church. The keys of the kingdom (the word of God) was placed in their hands. They were clothed with all power and went forth to preach the words of life to the Gentiles.

3. Did the Lord have anything against this church?

"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love."—Rev. 2:2-4.

Paul warned them of grievous wolves entering that would not spare the flock, saying, that men among their own selves would arise teaching perverse things drawing away disciples after them. This marks the first invasion into the Gentile church. The perverse things taught were termed "damnable heresies" which the true believers hated, and should continue to hate to this day. This period covered the first century of Gentile church history.

4. What is the name of the second church?

"And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive: I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:8-10.

5. What is the meaning of Smyrna?

Ans. A sweet smelling savor.

6. At what period of time does the ten days of tribulation apply?

Ans. From three hundred and two unto three hundred and twelve A. D.; under the reign of Diocletian, ten million were put to death by the Roman power because of their faith. The word Jew, here as used is additional evidence that the ancient names, Judah, Israel, Ephraim under the new covenant relation is handed down and applies in this dispensation to Gentile believers. Said Paul, "He is not a Jew which is one outwardly but he is a Jew which is

one inwardly and circumcision is of the heart and not of the flesh." As the apostacy increased persecution also increased. This period reaches down to A. D. 323.

7. What was the name of the third church?

"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where **Satan's seat is**, and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast them that hold the **doctrine of Balaam**, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the **doctrine of the Nicolaitanes**, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."—Rev. 2:11-16.

8. What is the meaning of the word Pergamos?

Ans.—The meaning is height, elevation. The most prominent of important points for a Christian to let his light shine as "A city set on a hill," is when the greatest period of darkness reigns. This period introduces the time when the doctrine of Baalam and the Moabites were introduced and adopted by the apostate church, showing that the Midianites were also connected with the Moabites. Under the second church the house of Judah permitted the worship of the Ammonite god, Moloch and opens the way for the full adoption of the doctrines here suggested. Chemosh was the god of the Moabite and the Midianite. These points of history give us the clue why these definitions of the Greek and Roman church are mentioned in prophecy as the Ammonite and Moabite. This period brings us down to A. D. 538 where Satan's seat was fully established at Rome, where the Papal form of government was set up.

9. What is the name of the fourth church?

"And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass: I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou **sufferest that woman Jezebel, which calleth herself a prophetess**, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as

many have not this doctrine, and which have not known the depths of Satan as they speak. I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 2:18-29.

10. What is the meaning of Thyatira?

Ans. It means sweet savor of labor. Jezebel here mentioned was anciently the wife of Ahab the king of the house of Israel. This point established the fact that the Roman church in Gentile prophecy is represented by the house of Israel. The labors of the true believer during this period was a sweet savor to the Lord. Thus, the two first churches in their history and their application among the Greek Gentiles, are symbolized by Hosea, as the house of and the Roman church. The former, the Ammonite, the latter, the Moabite. Says Christ, I am the bright and morning star. This division will continue down to the Second Coming of Christ. The supremacy of this church covers the period from 538 to 1798 A. D., which marks the commencement of the time of the end.

11. What is the name of the fifth church?

"And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. **Remember therefore how thou hast received and heard**, and hold fast, and repent. If therefore thou shalt not watch, I will come upon thee as a thief and thou shalt not know what hour I will come upon thee."—Rev. 3:1-3.

12. What is the meaning of the word Sardis?

This church is held responsible for what they received. This shows the history of Protestantism as they came out of the Roman church with the light they had received from the Scriptures thus introducing the third division of the Gentile church, their history beginning as early as the fifteenth century and as we will see the other churches carrying this history through to the end. The work of Protestantism was not perfect before God, as stated. It was only a partial reformation. The history of Sardis brings us down to 1833.

13. What is the name of the sixth church?

"And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, **he that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth**. I know thy

works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown"—Rev. 3:7-11.

14. What is the meaning of Philadelphia?

Ans. Brotherly love. We see readily this introduces a movement of especial light, opened as a door before the true believers. It also introduces the opposition manifested toward that light by those who are still representing themselves as Jews (Christians) and are not. We also see that this company will be living when the Lord appears. The patience developed by this company under this opposition of professed Christians will enable them to stand in the time of trouble just preceding the coming of Christ. This period began in 1833 and led up to the Advent movement in 1843-4 and even later.

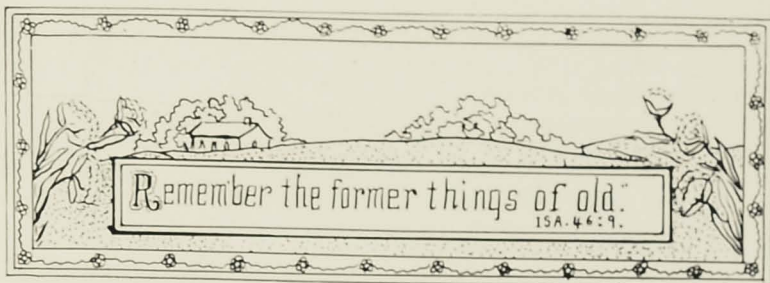
15. What is the name of the seventh church?

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent."—Rev. 3:14-19.

16. What is the meaning of the word Laodicea?

Ans. Judging the people. In 1844 the judgment began at the house of God when Christ entered into the most holy place of the sanctuary. In this judgment the names of all who have been at any time converted will be examined. Those who have failed to overcome, their names will be blotted out of the book of life. During this preparatory work for the coming of Christ the spiritual condition of the church is here portrayed which is most lamentable. Thus we see the last three churches mentioned have their application to Protestantism and the movements of the Lord among them. The design of this reading is merely to give an outline view of Gentile history. (For detailed comments see "The Inspired History" under the title The Seven Churches and the Seven Seals.) But we see

in this condensed outline the marked unity revealed here as elsewhere in the great three-fold division of the Gentile church from Christ to the present time. The first division was the Greek, the second the Latin or Roman, and the third Protestantism. The last three churches of this division are symbolized by Hosea as Ephraimites, by other prophets as the Philistines. Thus Judah, Israel and Ephraim are seen in the churches, also the Ammonite and Moabite and the Philistine. Modern Protestantism holds the characteristics and doctrines of the Philistines.



### Chart 5. Lesson 2--The Seven Seals

1. Was there any difficulty in getting one able to open the seven seals?

"And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon."—Rev. 5:2-4.

2. Who was finally found that could?

"And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."—Rev. 5:5.

3. Who is this lion of the tribe of Judah?

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation."—Rev. 5:9.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:10.

4. How did Jacob speak of the tribe of Judah on blessing his sons?

Ans.—The lion of the tribe of Judah here mentioned is Christ. All the kings of Israel were chosen from this tribe while the priests were taken from the tribe of Levi. The tribe of Judah was the one from which Shiloh the law giver should come as was told by Jacob. All interpretation of scripture must come from one source and that source is Christ. As author of the word He can through the word by the agency of His spirit give the information we need.

5. What was presented to the prophet in the opening of the first seal?

"And I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer."—Rev. 6:12.

Ans.—White is ever an emblem of purity when used as a symbol in the Bible. The rider on this horse is represented as one who conquers his foes. In this seal we have a fit symbol to represent the work of the gospel among the Gentiles during the first century. These were days when genuine purity largely pervaded the church and in every case where this condition reigns success is sure to follow. God cannot bless any other kind of people but holy people. For the period of history covered by each of these seals see dates on Chart 1.

6.—What was the description of the second seal?

"And when he had opened the third seal, I heard the third beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword."—Rev. 6:3-4.

Ans.—This seal marks the line of separation where the seals differ from the seven churches and from this forward the apostacy is marked in this line of prophecy. The color of this horse is changed to red. This clearly points out the spiritual change taking place in the membership and also the false doctrines then entering the church. The rider has a sword in his hand symbolic of force. This is ever manifest where apostacy occurs. The result of which is the removal of religious liberty and the freedom Christ designed should ever be in the church. What is here recorded of the early church is true at this time. Whenever coercion is in the least degree manifest by those in authority in the church it is certainly a departure from Christ. The Gospl of Christ is freedom and only freedom to each and every individual connected therewith. Any system of error or apostacy will ever bring in a spirit of lording over God's heritage.

As the false doctrines came in they were legalized by the church, coercion resulted, false doctrines were enforced and this took peace from the earth. The placing of bounds around men who think and act for themselves took away the peace Christ left with us. That freedom and peace enjoyed by the Apostolic church, we are sorry to say, has never been fully granted from that day to this. Says Christ,



my peace I leave with you and He further says if the truth make you free then you are free indeed. The outward form instituted in this age of church was borrowed from the heathen of the East and the legalizing and enforcement of them by the Greek Gentile church has been forced upon the believers from that day as a substitute for the genuine freedom Christ desired his church to enjoy. The Roman church following the Greek did this same thing. She not only established the same doctrine in the church but woe to the one who dared to dissent from the decrees of the church. Protestantism has tried to break loose from the despotism of her ancestry toward their members, but who would say that a single organization in the land has not imbibed more or less of this principle of legalizing and controlling and even coercing men into the principles which they have adopted in their organization and upon which they have built their structures. We can only say there is but one foundation for every Christian namely the word of God and each individual must answer to God alone for the decisions and conclusions he arrives at in study and every Christian who follows the golden rule will grant each and every one that privilege without the anathema of the church being placed upon him. Catholicism has even gone so far as to stamp her imprint on the word of God itself by the endorsement of footnotes explaining the word and only Bibles thus printed are permitted to be sold by the organization. Their issue of books must also bear the imprint. Every specie of this kind of work is open to the criticism of every lover of freedom and the Gospel and as stated by this seal peace was taken from the earth and the illicit connection of the church with the civil power, symbolized by the sword, prevented its return. The principle of the sword can be manifested by others in the organizations as well as the civil power itself. Let the lesson be well studied.

7. What was the presentation of the third seal?

"And when he had opened the third, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."—Rev. 6:5-6.

Ans.—As the two seals just passed refer to the Greek Gentile and the establishment of that church the third is a symbol of the introduction of the Latin or Roman Catholic history. Hosea says this division of the church was a transgressor from the beginning so the first symbol here mentioned as pertaining to that divi-

sion fitly represents that history by a black horse. The special introduction of christianity among the Latins by Constantine was for selfish purposes in order to gain the political power of the church and from that day to this its history has ever been mingled with politics and governmental affairs. In place of a sword the rider has the balances in his hand. Peace never did reign in this church. It had been taken away under the Greek history. Now the sole object was the mercantile and political benefits derived. The legalizing of its system was done the very first thing and woe to anyone who dared question the right of the power to coerce. Note dates on Chart 1.

8. What is the color of the fourth horse and marked condition of the rider?

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."—Rev. 6:7-8.

Ans.—Death and the grave is the sad record of the world's history when power is given to the church or rather the church takes the power in its hand to rule over men. So in this case the history of the period mentioned is written as it were with the blood of Saints. Under the seven churches this age of apostacy is symbolized by Jezebel the wife of Ahab king of Israel. She was the most cruel woman recorded by inspired writers. This age is symbolized in revelation by the mother of Harlots as she gave the nations to drink of her false doctrines out of her golden cup and she was drunken with the blood of Saints. Thus we see in clear lines the house of Judah in the two first symbols and the house of Israel is the last two the same as marked in the churches.

9. What scene was presented before John to represent the fifth seal?

"And when he had opened the fifth seal I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."—Rev. 6:9-11.

Ans.—The fifth symbol introduces the third division and their experience in their early history. The power before considered was to wear out the Saints, says Daniel, so here they are represented as

crying out "How long, Oh Lord?" They are represented as being beheaded on the altar of sacrifice for their faith. It was the blood of this altar that made the mother of harlots drunken with the blood of Saints. Not less than fifty million, as claimed by historians, lost their lives.

Such is the history that introduces the third division of the Gentile church since Christ known as Protestantism.

10. What marked the opening of the sixth seal?

"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood."—Rev. 6:12.

Ans.—Following the history down it is clear to be seen this was the Lisbon earthquake in 1755.

11. What next followed?

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."—Rev. 6:13.

12. Are these signs spoken of by others?

Ans.—Yes, Isaiah and Joel mentioned them in their prophecies. Christ referred to them when here as signs that would precede His second coming. The sun was darkened May 19, 1780, the moon the night following and Nov. 13, 1833 the manifestation he described in the stars was also fulfilled.

13. At this point of history who did John see standing on the four corners of the earth?

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."—Rev. 7:1.

And I saw another angel ascending from the east, having the seal of the living God."—Rev. 7:2.

Ans.—Wind is an emblem of war. See rules governing the study of prophecy. These angels are holding in check the angry nations of the earth at this point till a special work is accomplished, as the next seal presented to the prophet shows.

14. What did he request of the four angels?

"And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea. Saying Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."—Rev. 7:2-3.

15. How many were sealed by this angel?

"And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."—Rev. 7:4.

16. What does John say the seal in their forehead was?

"And I looked, and lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."—Rev. 14:1.

Ans. John later tells us these were first fruits unto God and the lamb and says they were redeemed from among men. Therefore this is a company developed under the sixth seal and the first to meet the Lord when he comes. Redeemed from among men shows they are living at that time.

17. How does John define what a seal is?

Ans.—He defines it as the father's name written in their foreheads.

18. How is a thing sealed with one's name?

Ans.—All legal documents are sealed with the name of the one authorized to issue the document.

19. Does the Lord issue laws to be obeyed?

Ans.—Yes, James says there is one law giver. Jacob in giving the history of Judah said that Shiloh the law giver should be born of this tribe.

20. In what law do we find his name and the authority marked out why He commands us to obey?

Ans.—This answer is found in the second chapter of James in verse eight and there designated as the Royal or Kingly law and specified as the Ten Commandments. The Fourth Commandment of this law tells us who God is, the creator of Heaven and earth, showing us the territory over which he presides is the world and honoring this we keep the Sabbath the seventh day as a memorial of that event thus in this commandment His seal and name is affixed to this law.

21. In locating the Ark containing his law how did he speak of his name in connection with the Ark?

"But at the place which the Lord thy God shall choose to place His name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt."—Deut. 16:6.

Ans.—The Ten Commandments were placed in the Ark thus we see His name in His law.

22. Does the prophet say the Sabbath is a sign of seal?

"Speak thou also unto the children of Israel, saying, verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."—Ex. 31:13.

23. Are we authorized to place this seal or mark on the foreheads before the winds are let loose?

"And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof."—Ezek. 9:4.

Ans.—The word sign, seal, mark, token and name are synonymous as used in the scriptures quoted.

24. Under what message is this work to be specifically done?

"Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."—Rev. 14:9-10-12.

"And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the lamb."

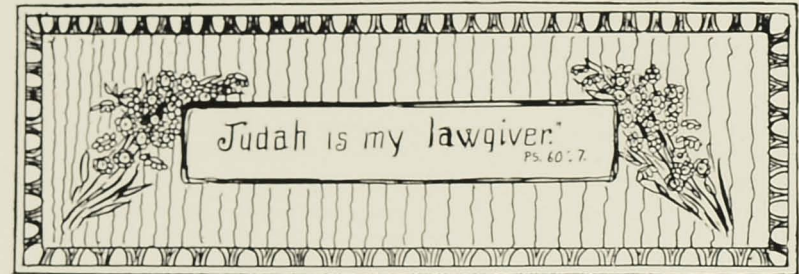
The mark here which we are warned against is another day instituted by the prophecy and required by them to obey. Thus the sixth seal embraces the last reform to be made before the Lord comes. For detailed particulars see other works referred to.

25. What takes place in connection with the opening of the seventh seal?

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb: For the great day of His wrath is come; and who shall be able to stand?"—Rev. 16:14-17

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets."—Rev. 8:1.

Ans.—Probation closes as the work of the sixth seal is finished. The events here mentioned are in connection with the events that follow. There intervenes between the close of the sixth seal and the coming of Christ as marked in Chapter Eight, Verse One, the seven last plagues or the time of trouble and when that time passes the Lord appears. The half hour of silence prophetic time would be seven days when Christ and all His angels come to gather his people.



### Chart 5. Lesson 3---The Houses of Israel, Judah and the Tribe of Ephraim

As the three divisions of the Gentile church are so frequently referred to we will give a reading on the houses of Judah and Israel and show how the three divisions originated.

1. In organizing Israel under the reign of kings who was the first king, the second and third?

Ans.—Saul, David and Solomon.

2. What did the Lord say to Solomon concerning the future of his kingdom?

"Wherefore the Lord said unto Solomon, Forasmuch as this is done to thee, and thou hast kept my covenant, and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake, which I have chosen."—I. Kings 11:11-13.

3. How many tribes remained with Judah?

Ans.—Benjamin and the half tribe of Mannasseh.

4. Who was king over Israel and to what tribe did he belong?

"And Jeroboam, the son of Nebat, an Ephrathite of Zereda, Solomon's servant, a widow woman, even he lifted up his hand against the king. And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahojok the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: And Ahijah caught the new garment that was on him, and rent it in twelve pieces: And he said to Jeroboam, Take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee."—I. Kings 11:26-29-31.

Ans.—Rehoboam the son of Solomon fell heir to the kingdom but as the prophet predicted he only became ruler over the tribes here mentioned. He ruled at Jerusalem.

4. Where was Jeroboam's place of worship and what kind of worship.

"Whereupon the king took counsel, and made **two calves of gold**, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he **set the one in Bethel, and the other put he in Dan**. And this thing **became a sin**: for the people went to worship before the one, even unto Dan."—I. Kings 12:28-30.

Ans.—This house was a transgressor from the beginning and out of nineteen kings not one good one ever reigned upon the throne.

3. What did the man of God say to Jeroboam as he was at his altar?

"And behold there came a man of God out of Judah by the word of the Lord unto Beth-el: and Jeroboam stood by the altar to burn incense. And cried against the altar in the word of the Lord, and said, O altar, altar! thus saith the Lord, Behold, a **child shall be born** unto the house of David, **Josiah by name**; and upon these shall he offer the priests of the high places that burn incense upon thee, and **men's bones shall be burnt upon thee**. And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him."—I. Kings 13:1-4.

Ans.—This fulfillment was 628 B. C. and over two hundred years after the prediction was made to Jeroboam.

5. When was this man here predicted born and fulfilled the prophecy?

"And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, **Josiah took away**, and did to them accordingly to all the acts that he had done in Bethel. And he slew all the priests of the high places that were there upon the altars, and **burned men's bones upon them**, and returned to Jerusalem."—II. Kings 23:19-20.

6. How long was this house of iniquity to continue?

"Lie thou also upon the left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, **three hundred and ninety days**; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear

the iniquity of the house of Judah forty days; I have appointed thee each day for a year."—Ezek. 4:4-6.

This prophetic period dates back to the days of Jeroboam three hundred and ninety years brings us to the Babylonish captivity 588 B. C., and when Judah fully apostatized 628 B. C., the time allotted it was forty years which also ended 588 B. C. at the captivity. This sets the definite time when the national phase of the theocracy established in the days of Moses was broken up when the crown and diadem was removed but the church and educational system of the theocracy continued till A. D. 34 when the last vestige of the national organization organized in the days of Moses then vanished away. See prophetic period marked on Chart 4.

7. Does Hosea in his Gentile prophecy carry these divisions down through Gentile history and how are they symbolized?

Ans.—Yes, they are symbolized by the three children, Jezreel, Loruhamah and Lo Ammi. This is plainly stated in verses four to six, chapter one of the prophecy that the two first children symbolized Judah and Israel. The remaining part of the chapter and also chapter five plainly teach that Ephraim is symbolized by the third child.

8. Does Paul say this prophecy is a Gentile prophecy?

"Even us, whom he hath called, not of the Jews only, but also of the **Gentiles**? And it shall come to pass, that in one place where it was said unto them, **Ye are not my people**, there shall they be called the children of the living God."—Rom. 9:24-26.

Ans.—Peter in his epistle makes this same application.

9. Will the house of Israel finally cease?

"And the Lord said unto him, call his name Jezreel; for a little while and I will avenge the blood of Jezreel upon the house of Jehu, and will **cause to cease the kingdom of the house of Israel**."—Hosea 1:4.

10. Will the house of Judah ever cease?

"But I will have mercy upon the house of Judah, and will **save them** by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."—Hosea 1:7.

11. When will the house of Israel cease and when will the house of Judah be saved as predicted?

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another **into one stick**; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say

unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say thou unto them, thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."—Ezek. 37:15-22.

Ans.—The first part of this chapter calls our attention to the resurrection the symbols here introduced are to teach us what will happen these divisions in connection with the coming of Christ. Ephraim, the house of Israel and the house of Judah are all mentioned giving us positive evidence that these names and divisions are carried down to the end of time but when the house of Israel and the tribe of Ephraim will cease in name but Judah will remain and Christ will reign over them all under that name and there shall be no more two nations. The stick now in the hand of Ephraim belongs to his father Joseph and his name will supercede that of his son in one of the twelve tribes.

12. What two tribes anciently led in the apostacy under Jeroboam?

Ans.—Ephraim and Dan.

13. What two names that were not formerly numbered as receiving the inheritance in the land of Cannan will be numbered and supercede that of Ephraim and Dan?

Ans.—Under the sealing message in the former lesson there were one hundred and forty four thousand sealed of the twelve tribes of Israel. In this enumeration Dan and Ephraim are left out Levi and Joseph are substituted. This teaches a great lesson. The apostacy instituted by Jeroboam when these two tribes counseled together has continued from that day to this but the hundred and forty four thousand under the sealing message make a full and complete restoration from the Baal worship there instituted. Hence they are sealed under the names here mentioned. See Revelation, Seventh Chapter.

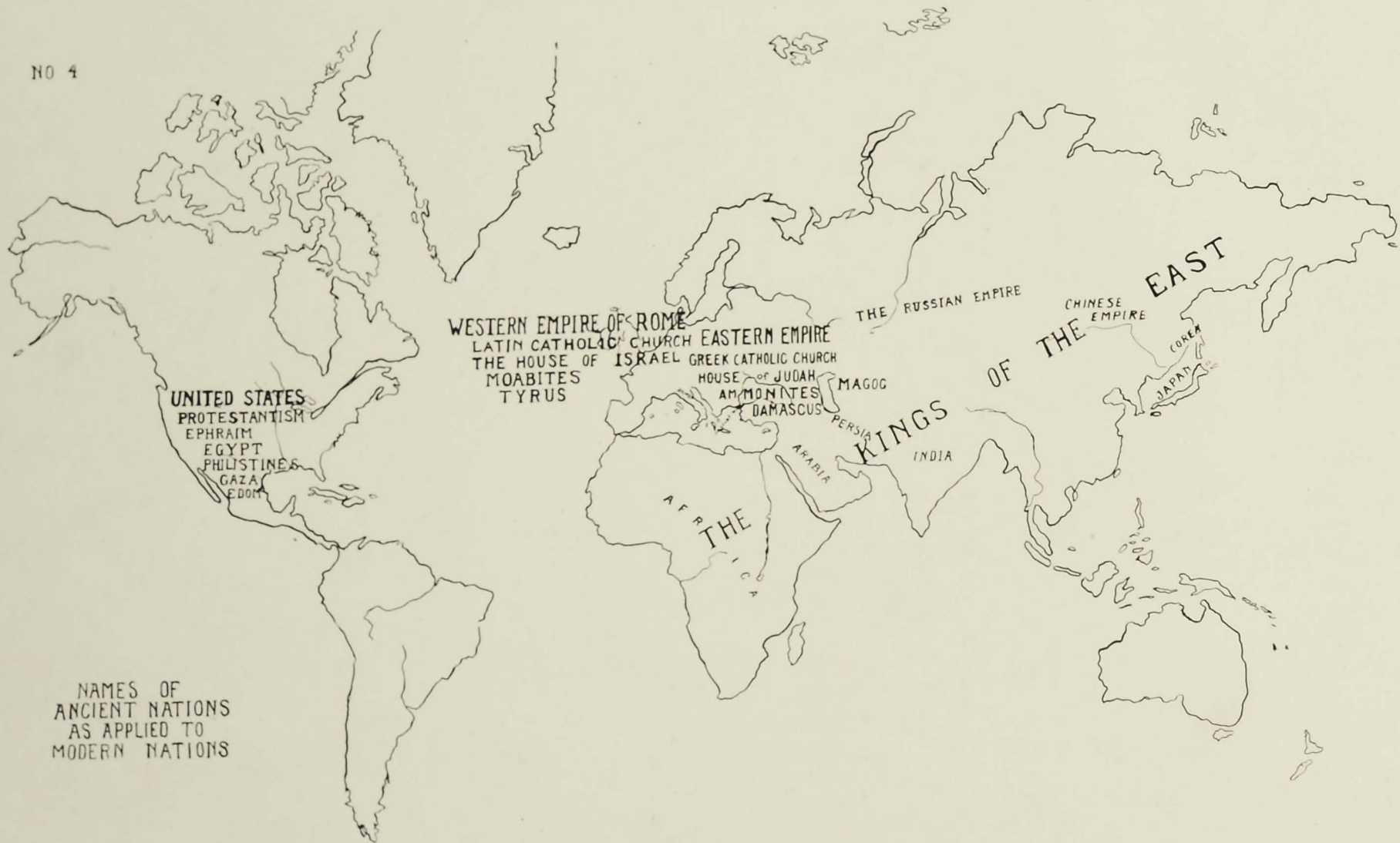
14. What will be done with all who are saved out of all these divisions?

Ans.—All these divisions have in both their Jewish and Gentile history apostatized from God but the Lord has the true believers scattered through them all and such will be saved, and united under

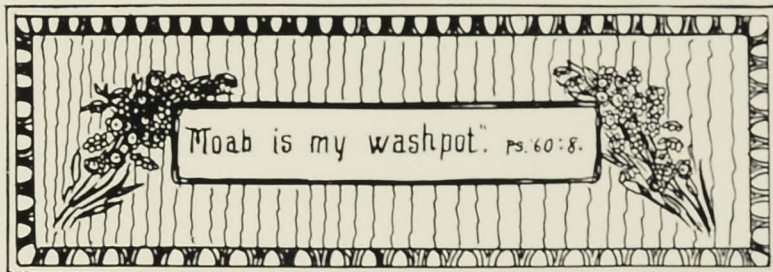
one name, that of Judah and the names of the twelve tribes as stated in the seventh chapter of Revelation. This subject reveals a great principle and when understood the prophecies of all the old testament writers will be seen to have their most complete fulfillment in the latter days.

Without this understanding of the prophecies all old testament prophetic writers must be forever a hidden mystery and with this knowledge a flood of light is thrown into our minds that is simply wonderful. It enables us to read with clear understanding that portion of the scriptures which has been long a mystery. May God impress this great truth on the minds of those who read and study the word of God.





NAMES OF  
ANCIENT NATIONS  
AS APPLIED TO  
MODERN NATIONS



## Ancient and Modern Worship

1. What is the similarity between the worship of Moloch, Chemosh and Dagon, and ancient Israel worship in their apostasy?

"To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, Saying unto Aaron, Make us gods to go before us; for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands, Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the Prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them; and I will carry you away beyond Babylon."—Acts 7:39-43.

"And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven; and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stamped it small to powder and cast the powder thereof upon the graves of the children of the people." 2 Kings, 23:4-6.

"And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven. And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: Neither shalt thou make marriages with them; thy daughter thou

shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire."—Deut. 4:19; Deut. 7:2-5.

Thus we see that Israel's apostasy from God was caused by their worshipping the God of the Ammonites and Baal worship.

2. When Saul was at war with the Philistines whom did he seek for knowledge?

"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee."—1 Sam., 28:7-8.

The same doctrine as held by the Philistines concerning the communication with the dead had no doubt permeated Israel which was the cause of God selling them into the hands of the Philistines. Thus we find the similarity in worship of apostate Israel of old was identical with that of the worship of the nations just mentioned.

3. What similarity is there between the Greek church in its apostasy and that of the Ammonite?

"Plead with your mother, plead; for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. And I will not have mercy upon her children; for they be the children of whoredoms. For their mother hath played the harlot; she that conceiveth them hath done shamefully, for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink. Therefore, behold I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them; then shall she say, I will go and return to my first husband; for then was it better with me than now. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness. And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand, I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me; and I will make them a forest, and the beasts of the field shall eat them."—Hos., 2:2-12.



The Greek Gentile was an idolator with his temple at Ephesus dedicated to Baal worship; hence when the apostacy of the early church took place, like Israel of old, when they desired to return to the gods of Egypt, so the Greek readopted the custom already held among the unconverted Greek Gentiles, thus mingling Christianity with idolatry and we find them today in many of their customs and practices very similar to the Ammonites of old. See comments on Hosea in "The Yellow Peril of the Bible and the Law of Moses."

4. What similarity is there between the Roman Catholic church and the Moabites?

Ans. It was the Roman who gave the name Sunday, Monday and so on to the days of the week in honor of their gods and planets and paganized the Christian church by sheer force of numbers, bringing in the Roman purgatory, endless torment, kingship, prayers for the dead, sprinkling, burning candles, relic worship, saint worship, feasts, and holy days, immortality of the soul, eternal torment by fire, all of which were customs borrowed from Chemosh and Moloch worship of old.

5. What similarity is there between Protestantism and Philistines?

.. "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doth great wonders so that he maketh fire come down from heaven on the earth in the sight of men.—Rev. 13:12-14.

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

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:13-14.

Does Isaiah the prophet tell us that modern Christendom will be like the Philistines?

"Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers."—Isaiah 2:6.

These facts establish the identity of the modern Philistine as spiritualism arose in the United States. It is an absolute fact that Protestantism in prophecy is modern Philistia.

In the formation of the confederacy of Christendom will spiritualism be a prominent feature?

"Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts which dwelleth in mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. 8:18-20.

Verse twelve speaks of a confederacy. Our verse commentary in "The Yellow Peril," covering chapters seven to eleven shows this confederacy to be a union of the three divisions before mentioned and spiritualism is here especially mentioned as the doctrine that will bring this about and this doctrine begins with the third division, Protestantism, or the modern Philistine.

Thus it is very easy to see the similarity between Protestant America which is symbolized by the two horned beast of Rev. 13th chapter and that of ancient Philistia. And further the god Dagon, which signified fruitfulness and seamen by the tail of a fish, has its special application here also. Spiritualism arose in its first appearance in the Fox family of New York in 1848. Now its numbers have so increased, its adherents so multiplied, the doctrines so imbibed by both the pulpit and the stage, it must be apparent to all that America is the Philistia of the last days and from here this doctrine has gone to all the world.

5. How many great divisions of professed Christianity have been developed since Christ? Give the history of each.

Ans. The first three centuries A. D. was the age in which the Greek church was fully established and developed. The church historians of the age were Greek writers. Their territory was that of Syria and Greece. In the tenth century Russia nationally adopted the Greek religion. Large numbers of adherents are also in Africa, India, Armenia and Palestine; the total adherents are about 100,000,000.

6. What is the territory and home today of the Greek church?

Ans. Its territory is the western empire of Rome, its seat as above stated and includes Armenia and other points. Scripturally speaking it is allotted to the dragon territory or eastern division of the Roman Empire.

7. What is the territory and home of the Roman church?

Ans. Its territory is the southwestern empire of Rome, its seat is Rome, Italy. It began to develop in the third century under the reign of Constantine and is known as the Latin church and fully established A. D. 538. Its adherents are 230,000,000.

8. What is the territory and the home of Protestantism?

Ans. The United States and North America. Its adherents number 163,000,000.

9. By what three symbols are these territories symbolized?

Ans. The dragon, the beast with seven heads and ten horns, and the two horned beast of Rev. thirteenth chapter.

10. What was the territory of Tyre and Sidon?

Ans. Phoenicia.

11. What was the territory of Damascus?

Ans. Syria.

12. What was the territory of Gaza?

Ans. Philistia.

13. Of what nationality was Ephraim's mother?

Ans. Egyptian.

14. From whom did the Egyptians descend?

Ans. Ham.

15. By whom was Protestantism symbolized in the book of Hosea?

Ans. Ephraim.

16. By whom was Roman Catholicism symbolized in the book of Hosea?

Ans. House of Israel.

17. By whom was the Greek church symbolized in the book of Hosea?

Ans. By the house of Judah.

18. Into what country did the apostles first go to the Gentiles?

Ans. In Syria.

19. Into what country did Paul later carry the Gospel?

Ans. Rome and the west.

20. What was the cause of our fathers coming to America and establishing a church?

Ans. They went where they could have "A church without a pope and a state without a king and every man could worship God after the dictates of his own conscience."

21. What was the history of Israel, Judah and Ephraim in their ancient development with their places of worship.

Ans. Israel was undivided and was ruled by the kings of Judah till after the death of Solómon when it was divided into two houses with Rehoboam over the house of Judah and Jeroboam king over the

house of Israel. There were nine and a half tribes in Israel, two and a half in Judah. The place of worship was Jerusalem, but Jeroboam fearing he would lose his subjects selected his priests, adopted the Baal worship and erected two altars, one at Bethel in the territory of Ephraim, and the other at Dan.

"Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel. And Jeroboam said in his heart, Now shall the kingdom return to the house of David. If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made; and he placed in Beth-el the priests of the high places which he had made."—I Kings, 12:25-32.

22. What similarity will there be between Protestantism and Catholicism and ancient Edomites?

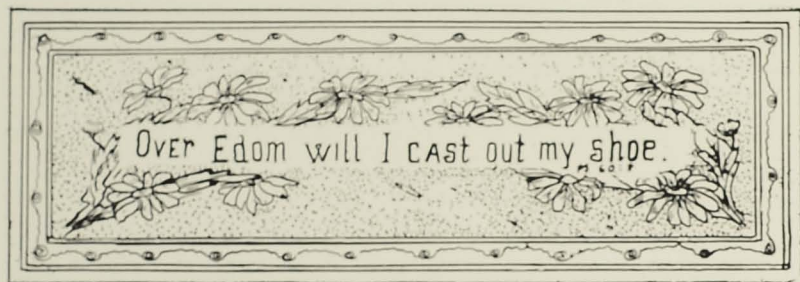
Ans. In the thirty-second and thirty-third chapters of Genesis is recorded the experience of Jacob with Esau his brother. Jacob stands today as a representative of God and of true Israel. Esau his brother was approaching with four hundred armed men to take his life and destroy all who were with him. That night when Jacob wrestled with the angel, was a time of great trouble. The two horned beast, or Protestantism united with Catholicism, as recorded in the thirteenth chapter of Revelation passes a decree that all that will not worship the beast and his image and receive his mark shall be killed. This is spoken of by the prophets as the time of Jacob's trouble as we read.

"For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins as a woman in travail, and all faces are turned into paleness? 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."—Jer. 30:5-7.

Thus when this experience comes, all engaged in it will be Edomites as described by the prophets. See Chart five, where each of these nations are placed in their proper divisions, and for full particulars see the verse commentary on Hosea and many

Old Testament prophets in "The Yellow Peril and the Law of Moses."

We now close this map study condensed and brief as it has been hardly knowing what to say in such a limited space; however, we trust none will fail to follow the study further by an examination of the books referred to.

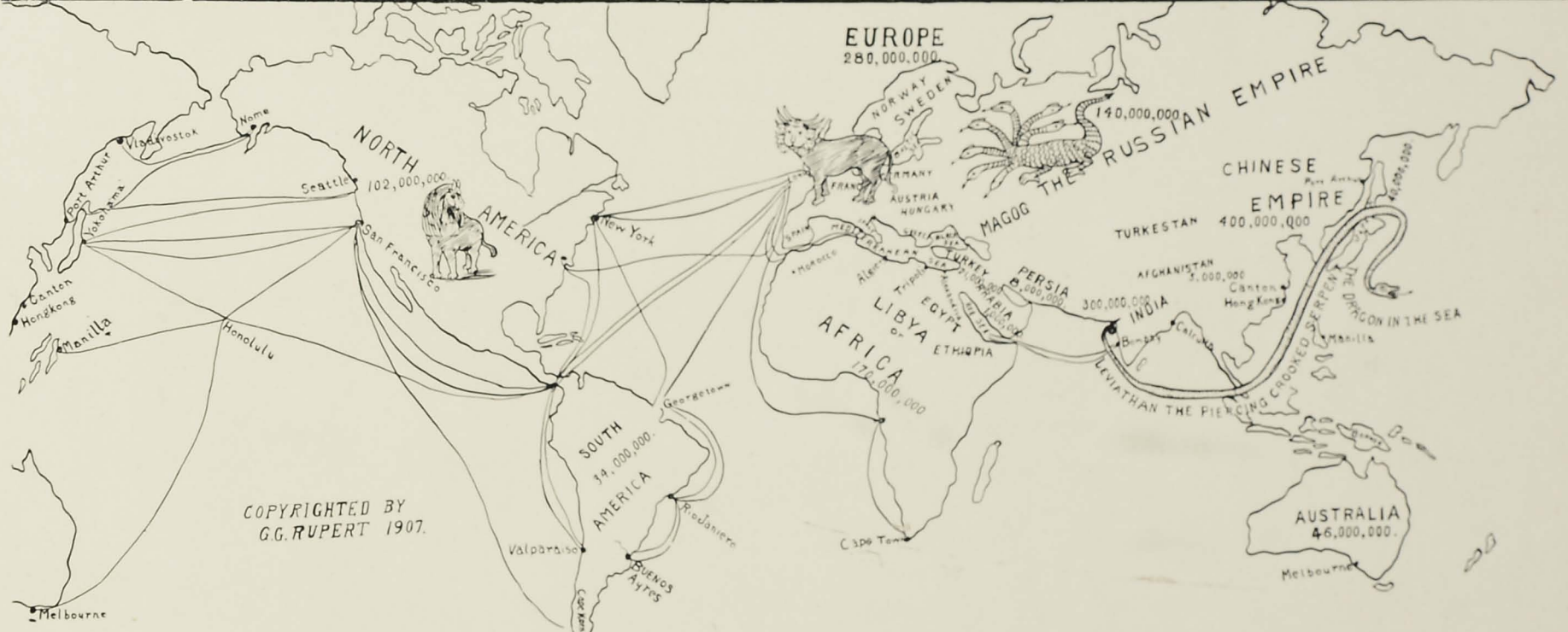


## Yellow Peril to Armageddon

The foundation of this chart is laid in the law of Moses found in Deut. chapters twenty-seven to thirty-one. The principles there laid down have ever been carried out throughout the world's history. These plagues and judgments of God have ever been visited on the disobedient, in the history of his professed people in all ages, and the last days will be especially so. Hence the title given to the chart has its application in the closing days of the world's history. God has stated that he has determined a consumption of the whole earth. These are the judgments that are to do it, namely the seven last plagues, as mentioned by John in Revelation sixteenth chapter, and closing with the great slaughter of Armageddon in which all the nations of the earth will be involved. The history of these nations covers the whole bible since the days of Noah, as you will see by the ancient names and countries mentioned on the map, and they are thus carried down to the end of the world. Thus, we see a person in order to be a Bible student must take the whole Bible and not depend on a verse here and a verse there. Nothing short of a general knowledge will suffice. The world is finally divided into three great powers, represented by the prophet John, by the beasts here pictured out on the territory which they were to control. There

exists in the eastern division ten hundred and eighty million in the western division one hundred and two million. The two latter are professed Christian nations. The eastern includes 100,000,000 Greek Christians, 133,000,000 Mohammedans and the rest Pagans. The yellow races number about seven hundred and fifty millions, or half the population of the globe. This total joined with Africa, make over two-thirds of the population of the globe. God has said great things of these divisions and their final movements as they will engage in their last struggle. All nations of the earth are subjects of prophecy in the last days. Many of them are mentioned by literal names such as Persia, Rosh (Russia), Libya, Ethiopia and the kings of the east. The latter is China, India, Japan, and Korea; others are defined by description, age, location and so on. Later nations are mentioned in prophecy under ancient names, and application is made to modern nations, ancient characters, being lived over by them, thus giving a general outline that the student need not be mistaken. See map 4. For full exposition of this chart see other works referred to, where many lines of prophecy heretofore not written upon, by prophetic writers, are brought out, with verse commentary on Hosea, Zechariah, and other books of the Old Testament.

# THE SEVEN LAST PLAGUES AND THE YELLOW PERIL TO ARMAGEDDON.



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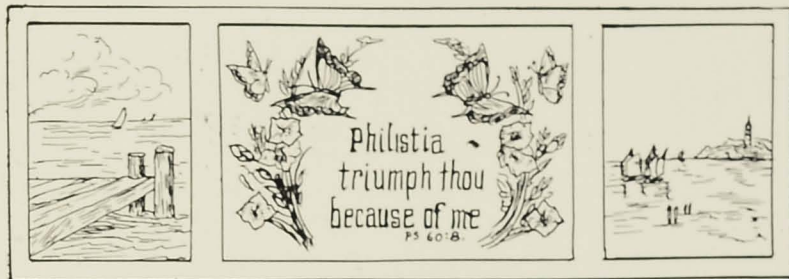


Chart 6. Lesson 1--Seven Last Plagues

1. What does Christ say as to the suddenness of the close of probation?

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man."—Luke 21:34-36.

2. Will these plagues be poured out without mixture of mercy?

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."—Rev. 14:9-10.

3. In what judgments will the wrath of God be found?

"And the seven angels came out of the temple, having the seven plagues clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever."—Rev. 15:6-7.

4. What says the prophet John as to their unexpected suddenness?

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning. Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come."—Rev. 18:8-10.

5. How unexpected does Isaiah say they will come?

"But these two things shall come to thee in a moment in one day, the loss of children, and widowhood; they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments."—Isa. 47:9.

No one in the world is privileged to know until the hour is past that marks the close of probation, and the time that the decree is to be issued, "He that is filthy let him be filthy still." But following this, comes the time of trouble, "Such as never was since there was a nation," even a consumption of the whole earth.

6. What does Zechariah say as to the length of time during which these plagues will fall?

"Three shepherds also I cut off in one month; and my soul loathed them and their soul also abhorred me."—Zach. 11:8.

7. What does Hosea say as to the length of time?

"They have dealt treacherously against the Lord; for they have begotten strange children; now shall a month devour them with their portions."—Hosea 5:7.

We will see later in this study that the time here mentioned, one month, is prophetic. A literal month of thirty days taken to represent thirty years in prophecy will be occupied in the destruction of the three divisions of spiritual Babylon represented by the three shepherds. See Chart 4 on prophetic periods.

8. How long does Ezekiel say they will be burning the weapons and burying the dead after the battle of Armageddon?

"And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: So that they shall take no wood out of the field, neither cut down any out of the forests, for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God. And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers; and there shall they bury Gog and all his multitude; and they shall call it The valley of Hamon-gog. And seven months shall the house of Israel be burying of them that they may cleanse the land."—Ezek. 39:9-12.

9. How long does Ezekiel say that modern Egypt (Protestant America) will lie waste?

"No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years."—Ezek. 29:11.

For full exposition of these scriptures see verse commentary, in other works, on Isaiah 19, Ezek. 29, and others.

10. How long was Israel in the wilderness before entering the promised land?

Ans. Forty years.

11. Is the deliverance of Israel from ancient Egypt a similar event to that of Israel's deliverance in the last days?

"And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."—Isaiah 11:16.

These two events are so closely connected that it will need no argument for proof.

12. Into what country will the remnant be gathered in the time of trouble?

"But they shall fly upon the shoulders of the Philistines toward the west: they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them."—Isaiah 11:14.

The connections in Isaiah eleven show that the remnant will leave the east for the west in time of trouble as the disciples left Jerusalem before her fall. As elsewhere shown, the Philistines' land is Protestant America. They will be borne to the west by that people and as Photestantism is represented by Ephraim and Ephraim was Egyptian born and his mother was an Egyptian woman it is only reasonable that we see the connection why Protestant America in prophecy is modern Egypt.

12. From what country does Isaiah say will ambassadors be sent to bear the truth and gather the remnant of Israel?

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose lands the rivers have spoiled." Isa. 18:1-2.

This land is shown in the verse commentary on this chapter in the "Inspired History of the Nations" to be the United States of America.

13. From what country will the remnant be delivered?

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed shall bring mine offering."—Zeph. 3:8-10.

See verse 10. They will be delivered from the land beyond Ethiopia, which is the same country as Isaiah eighteen.

14. During the plagues who will warn them to get out of the heathen countries?

"Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common things. For there shall be a day that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn.—Jer. 31:5-9.

It is the true watchman in the land of Ephraim who knows the hour to send the alarm for every true child of God to flee for his life. Other prophecies show that when others who are not informed of the truth start for their home land every one will be thrust through with the sword. Says the prophet, Ephraim is my first born. It is from the land of Ephraim that the remnant are translated, mentioned in the fourteenth chapter of Revelation as the first fruits unto God and unto the Lamb.

15. What will be their experience both in the land of Ephraim and all lands in the time of trouble?

"For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned unto paleness. 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."—Jer. 30:5-7.

This experience with the sword is the same as when Jacob was meeting Esau his brother with four hundred armed men, but as Jacob was saved out of his trouble the Lord says the remnant will be saved out of their trouble. Thus we trace the experience, duration of the plagues and time of final deliverance of the true people of God.

16. What admonition does the Lord now send to the remnant people?

"Gather yourselves together, yea, gather together, O nation not desired: Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment: seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and

Ekron shall be rooted up. Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the Lord is against you; O Canaan, land of the Philistines, I will even destroy thee, that there shall be no inhabitant. And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks. And the coast shall be for the remnant of the house of Judah; they shall feed thereupon; in the houses of Ashkelon shall they lie down in the evening; for the Lord their God shall visit them, and turn away their captivity. I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border."—Zeph. 2:1-8.

The Ammonite, Moabite, and Philistines are all mentioned in this scripture which stand for modern Christendom in its three divisions. Note what it says concerning the remnant and their dwelling place as related to the cities of the Philistines which are Ashdod, Gaza, Ashkelon, Gath and Ekron. Ekron was the city Beelzebub, the headquarters of ancient spiritualism.

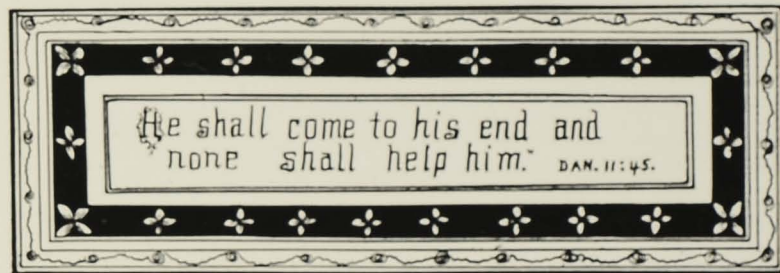


Chart 6. Lesson 2

1. As the plagues fall upon the wicked which is the first?

"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."—Rev. 16:2.

2. Was there a similar plague to this visited on the Egyptians before Israel's deliverance in the days of Moses?

"And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast."—Ex. 9:10.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea."—Rev. 16:3.

4. What is the third plague?

"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."—Rev. 16:4-7.

5. Was there one of the ten plagues visited upon the Egyptians like the second and third of the seven last plagues?

"And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the rivers were turned to blood."—Ex. 7:19-20.



## 6. What will the fourth plague be?

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory."—Rev. 16:8-9.

The severity of these plagues increase. First is a sore causing a fevered condition of the individual; the second and third, place nothing but blood for them to drink; the fourth visits the intensity of heat from the sun on the earth.

## 7. What is the fifth plague?

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."—Rev. 16:10-11.

## 8. Was there a similar plague to the fifth in the days of Moses?

"And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: They saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings."—Ex. 10:21-23.

Pharaoh and all his host sat in darkness three days because of their rejection of truth, but Israel had light in all their houses; so will Rome, the seat of the beast, and all associated with that system, from the greatest to the least, from the pope to the image worshippers of the beast, experience a similar darkness and gnaw their tongues with pain caused by the sores and these plagues upon their bodies. Thus Christendom who rejects the light of truth as did Pharaoh, they too will meet the same thing.

## 9. What is the sixth plague?

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."—Rev. 16:12.

Note, the five plagues thus far fall upon Christendom and no doubt have greatly weakened the nations therein represented by famine, pestilence and confusion upon every hand. The scene now changes to the territory of the dragon and the judgments are first witnessed upon the countries of the Euphrates as waters represent the people of that country. See Rev. 17:15.

This country is now controlled by the Turkish government. This control must be subjected and transferred, either by consent or otherwise, to others, "that the way of the kings of the east might be prepared." This government stands peculiarly related to the situa-

tion as it exists in the old world. England at present with her navy controls the Mediterranean sea and Egypt, aided by Gibraltar on the west and the fortresses of the Suez canal on the east. Turkey controls the Dardanelles from the Black sea to the Mediterranean. Thus it is easy to see before any move can be made upon the part of Russia in the north, and India, China, Japan and Korea, in the east against the powers of the west, some disposition must be made of Turkey. Hence this is the first thing to be done under the sixth plague before the nations can be gathered to the final great conflict.

10. During the time of the end how does Daniel describe a certain king which is to dry up the waters of the Euphrates and control Turkey?

"And the king shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain."—Dan. 11:36-39.

How do Moses, Jeremiah, Isaiah and Ezekiel describe the king?

"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee."—Deut. 28:49-52.

"Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: It is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver is as an open sepulchre, they are all mighty men. And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat; they shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig trees."—Jer. 5:15-17.

This certain king, or definite king, is one first introduced by Moses, Deut. 28:49-52, afterwards mentioned by Jeremiah, Jer. 5:15-17, also described in the forty-first to the forty-sixth chapters of Isaiah and referred to in Ezek. 38:17. "Thus saith the Lord God; Art thou he of whom I have spoken in the old time by my

servants the prophets of Israel, which prophesied in those days many years that bring thee against them?" This king is specifically mentioned as we will see in connection with the Turkish power as it is shown in verse forty of Daniel eleven that Turkey as king of the north and Egypt (now under English control) as king of the south are together to make war against this king. The characteristics of this king are, first, he honors no God but the god of war, or forces; he disregards the God of his fathers, he disregards all honor and chastity of women, his whole aim is to take the land and divide it for gain. This power is mentioned by the Prophet Ezekiel in the thirty-eighth and thirty-ninth chapters where the prophet states it is to be the one of whom all the prophets have spoken, but, says Daniel, the king of the south, which is Egypt, shall push at him, the king of the north (Turkey), shall come against him like a whirlwind with many ships. The king of the south is Egypt, and is controlled at this time by England, who owns the Suez canal, and the king of the north, which is Turkey, controls the Dardanelles and the outlet of the Black sea. Hence, there will be war between the king of the north, joined by the king of the south with her many ships which today would be Turkey, England, and her navy, against this certain king. "He shall enter into the countries and overthrow and pass over." The pronoun he, in verse forty, cannot apply to the king of the north or the south for they are both against the third power and it is the third power that passes over and subdues many countries. Thus we see the king of the north being Turkey, the third power here introduced must succeed the Turk and take possession of his territory and it is that power that possesses the Euphrates, that prepares the way of the kings of the east under the sixth plague to make their further conquest toward the west.

#### 11. What further agency is at work under this plague?

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:13-14.

#### 12. What countries will be overthrown by this definite king in establishing himself in the country of the Euphrates?

"And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps."—Dan. 11:40-43.

This shows that whatever power controls Egypt, Palestine, Ethiopia, Libya and the Euphrates will be subdued by this definite king in the first movements of preparations to be made. We learn in Ezekiel thirty-eighth chapter that these very territories mentioned will then be numbered with the kings of the east, with Rosh (Russia) the land of Magog as their captain or guard, but Christendom, symbolized by Edom, Moab and Ammon, escape out of his hand. In the latter, however, the chief or leaders only escape, as this territory is the home of the Greek church.

#### 2. What historical event met this presentation?

"And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."—Rev. 16:16-21

#### 14. Under this seventh plague what will this definite king do?

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."—Dan. 11:44-45.

Thus we see that the definite king introduced in Daniel's prophecy and mentioned by all the other prophets and in connection with this great event, is nothing else but the north and east combined with all the dragon territory which is to utterly destroy and overrun the whole west. Note the word "utterly" in the prophecy at this point. It is he that will plant his tabernacle at Jerusalem between the two seas. It is he that will come to his end when the Lord appears and none shall help him. It is he that has done great things, that has subdued the world, but it is he which will fall upon the mountains of Israel. As mentioned in the thirty-ninth chapter of Ezekiel when God turns his hand against him, it is he that will be slain by the sword of him that sits upon the horse, while those who

are left, the beast and false prophet, are cast alive in the lake of fire. Rev. 19, also Jer. 1:13-15. This gives a clear description of the scene.

### The Definite King

The power mentioned in verses 36 and 39 in the Eleventh of Daniel has been taken as a matter of fact to be France because France from 1793 to 1796 discarded the Bible in the French assembly therefore becoming atheistic as described in the prophecy. Having taken this position it only leads to a greater mistake in verse forty seeing that France could not be the one that would pass over and subdue many countries mentioned by name as the glorious land, Egypt, Libya and Ethiopia and many others. The next step to find the fulfillment of verse forty was to transfer the pronoun he to the king of the north or Turkey but on examination this position was even more faulty than the mistake made on verses thirty-six to thirty-nine as applying to France. The Turk established himself in Constantinople in 1453, sixty-four years later (A. D. 1517), the glorious land and Egypt and northern Africa became a territory of the Sultan's. How then could it possibly be that following 1798 the Turk became possessor of those countries when they had been a part of his dominion for nearly three hundred years and it was the invasion of France upon his territory by Napoleon that caused war between them in 1798. In no sense, then, could the king of the north be the one that passed over and subdued many countries following this war with France. And again the many ships mentioned in the prophecy are interpreted the ships of England that assisted Turkey in the war against Napoleon and caused his retreat. The facts are, there were but two English ships in the engagement and being one hundred years ago such vessels would hardly meet the demand in the fulfillment. Thus there is but one conclusion and that is that Daniel the eleventh chapter, the thirty-sixth verse and forward to the close is yet unfulfilled.

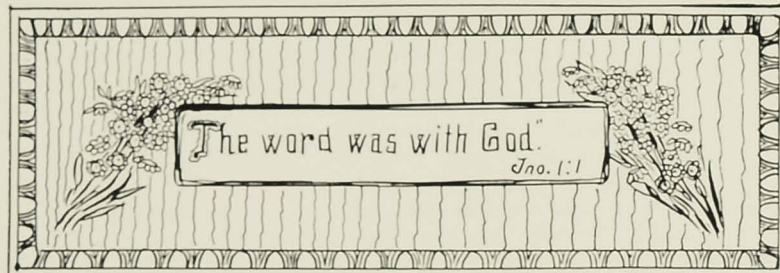
15. Was there a plague similar to this one in the days of Moses?

"And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground: and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation."—Ex. 9:23-24.

"And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the

families of the kingdoms of the north, saith the Lord; and they shall come and they shall set everyone his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah."—Rev. 19, also Jer. 1:13-15.

These events with the greatest earthquake ever witnessed in the world, closes the history of the world for six thousand years. The Lord appears, translates the living righteous, resurrects those who have died in the faith and takes them to glory to reign in heaven with him one thousand years.



### Chart 6. Lesson 3---The Seven Trumpets

A trumpet is an instrument used to arouse an army and where referred to in prophecy is a symbol of war. The governments of earth are brought into existence usually as the result of war. We take the four universal governments, beginning with Babylon. Its overthrow and the establishment of the Medo-Persian nation was the result of war. The Medo-Persians were conquererd in turn by the Grecians and in turn again the Grecians as they came in contact with Rome, piece by piece their territory was taken till the Roman government became the universal ruler of the world. Now in carrying the story of the Roman government into its various changes and divisions the prophets symbolized this history by seven trumpets, as will be clearly seen in the study of the prophecy here introduced. This nation remained universal till after the death of Constantine, A. D. 337, when it was divided into the eastern and western empires, and as the first capitol, Rome was in the Western division. Seeing the difficulties which led to the overthrow began in that territory, so the first of this prophecy has its application to that territory, and later on to the eastern division as the history developed. As the

Prophet John lived under the Roman government it is but natural to suppose that the history would be thus pointed out by him from that time forward.

1. What was the scene presented under the first trumpet?

"And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up."—Rev. 8:6-7.

2. What historical event met this presentation?

These trumpets are prophetic, covering the long period from A. D. 395, when Alaric and the Goths first invaded Roman territory, till the coming of the Lord. We can not do better in commenting on these trumpets than to quote from Keith, a writer on the prophecies, and also from Gibbon, the author of "The Decline and Fall of the Roman Empire":—

"The first sore and heavy judgment which fell on Rome on her downward course was the war with the Goths, under Alaric, who opened the way for later inroads. After the death of Theodosius, the Roman emperor, in January, 395, before the end of the winter, the Goths under Alaric were in arms against the empire. "Hail and fire mingled with blood were cast upon the earth." The terrible effects of this Gothic invasion are represented as 'hail,' from the fact of the northern origin of the invaders; 'fire,' from the destruction by flame of both city and country; and 'blood,' from the terrible slaughter of the citizens of the empire by the bold and intrepid warriors."

Keith continues, and quotes from Gibbon as follows: "The Gothic nation was in arms at the first sound of the trumpet, and in the unusual severity of the winter they rolled their ponderous wagons over the broad and icy back of the river. The fertile fields of Phocis and Boeotia were crowded with a deluge of barbarians; the males were massacred; the females and cattle of the flaming villages were driven away. The deep and bloody traces of the march of the Goths could easily be discovered after several years. The whole territory of Attica was blasted by the baneful presence of Alaric. The most fortunate of the inhabitants of Corinth, Argos and Sparta were saved by death from beholding the conflagration of their cities. In a season of such great heat that the beds of the rivers were dry, Alaric invaded the dominion of the West. A secluded old man of Verona, the poet Claudian, pathetically lamented the fate of his contemporary trees, which must blaze in the conflagration of the whole country (Note the words of the prophecy,

"The third part of trees was burnt up,"), and the emperor of the Romans fled before the king of the Goths. Alaric again stretched his ravages over Italy. During four years, the Goths ravaged and the streets of the city were filled with dead bodies; the flames consumed many public and private buildings; and the ruins of a palace remained (after a century and a half) a stately monument of the Gothic conflagration." The closing part of the thirty-third chapter of Gibbon, from which we have been quoting, is an excellent commentary on this point: "The public devotion of the age was impatient to exalt the saints and martyrs of the Catholic church on the altars of Diana and Hercules. The union of the Roman Empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the north, had established their victorious reign over the fairest provinces of Europe and Africa."

3. What was the scene representing the second trumpet?

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood: And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."—Rev. 8:8-9.

4. What historical event met this specification?

The scene changes now from north of the Mediterranean to the south in Africa. It also changes from the land to the sea; and as we read the history of the downfall of Rome, as given by the historian, the next movement was the great naval power of Genseric in Africa. As the first movement has its date from 395 to 428 A. D., so this one has its time located from this period forward to 468, marked by the inroads of the Vandals. We can not do better than to quote historical facts gathered by U. Smith on the second trumpet, as found in "Daniel and Revelation," pages 459, 460:—

"A last and desperate attempt to dispossess Genseric of the sovereignty of the seas was made in the year 468, by Leo, the emperor of the East. Gibbon bears witness to this as follows: "The whole expense of the African campaign amounted to the sum of one hundred and thirty thousand pounds of gold,—about five million two hundred thousand pounds sterling. The fleet that sailed from Constantinople to Carthage consisted of eleven hundred and thirteen ships, and the number of soldiers and marines exceeded one hundred thousand men. . . . The army of Heraclius and the fleet of Marcellinus either joined or seconded the imperial lieutenant. . . . The wind became favorable to the designs of Genseric. He manned his largest ships of war with the bravest of the Moors and Vandals, and they

towed after them many large barks filled with combustible materials. In the obscurity of the night, these destructive vessels were impelled against the unguarded and unsuspecting fleet of the Romans, who were awakened by a sense of their instant danger. Their close and crowded order assisted the progress of the fire, which was communicated with rapid and irresistible violence; and the noise of the wind, the crackling of the flames, the dissonant cries of the soldiers and mariners, who could neither command nor obey, increased the horror of the nocturnal tumult. While they labored to extricate themselves from the fire-ships, and to save at least a part of the navy, the galleys of Genseric assaulted them with temperate and disciplined valor; and many of the Romans who escaped the fury of the flames were destroyed or taken by the vicious Vandals. . . . After the failure of this great expedition, Genseric again became the tyrant of the sea; the coasts of Italy, Greece, and Asia, were again exposed to his revenge and avarice. Tripoli and Sardinia returned to his obedience. He added Sicily to the number of his provinces, and before he died, in the fulness of years and of glory, he beheld the final extinction of the Empire of the West.—*Gibbon, vol 3, pp. 495-498.* Concerning the important part which this bold corsair acted in the downfall of Rome, Mr. Gibbon uses this significant language, ‘Genseric, a name which in the destruction of the Roman Empire has deserved an equal rank with the names of Alaric and Attila.’

5. What was the description of the third trumpet?

“And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.”—*Rev. 8:10-11.*

6. What historical events fulfilled this prediction?

Ans. This is described as fulfilled by Attila and recorded by Gibbon as follows:—

“The whole breadth of Europe, as it extends above five hundred miles from the Euxine to Adriatic, was at once invaded, and occupied, and desolated by the myriads of barbarians whom Attila led into the field.” Attila’s operations were largely on the Alps, where the rivers and the streams had their origin, or, as expressed by the prophet, “upon the fountain of waters;” and, as the prophet further states, the waters became bitter. It was a bitter experience for those in that portion of the empire. Attila styled himself “The Scourge of God.”

“One of his lieutenants chastised and almost exterminated the Burgundians of the Rhine. They traversed, both in their march and in their return, the territories of the Franks; and they massacred their hostages as well as their captives. Two hundred young maidens were tortured with exquisite and unrelenting rage; their bodies were torn asunder by wild horses, or were crushed under the weight of rolling wagons; and their unburied limbs were abandoned on the public roads, as a prey to dogs and vultures. It was the boast of Attila that the grass never grew on the spot which his horse had trod. The Western emperor, with the senate and people of Rome, humbly and fearfully deprecated the wrath of Attila. And the concluding paragraph of the chapters which record his history is entitled ‘Symptoms of the Decay and Ruin of the Roman Government.’ The name of the star is called ‘Wormwood.’”—*Keith.*

Thus far it is evident these trumpets have had their application in the warlike attitude of the world during the downfall of Rome.

7. What was the fourth scene given by the fourth angel?

“And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!”—*Rev. 8:12-13.*

8. Where is there history to meet the fulfillment of this trumpet?

“We have now reached the history of the last trumpet as applying to the Western Empire. The symbols here used are the sun, moon, and stars, which undoubtedly refer to those standing at the head of the government. The Western Empire of Rome fell A. D. 476. Odoacer, the leader of the barbarians of the north, is the next noted person as brought to view in this history. The historical facts concerning the removal of the luminaries and total subjugation of the Western Empire are best expressed by Keith, whom we here quote:—

“The unfortunate Augustulus was made the instrument of his own disgrace; and he signified his resignation to the senate; and that assembly, in their last act of obedience to a Roman prince, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed, by their unanimous decree, to the Emperor Zena, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantine throne. They solemnly disclaim the necessity or even the wish of continuing any

longer the imperial succession in Italy, since in their opinion the majesty of a sole monarch is sufficient to pervade and to protect at the same time both the East and the West. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master, the only vestige which yet remained of the authority which had given laws to the world. The power and glory of Rome as bearing rule over any nation became extinct. The name alone remained to the queen of nations. Every token of royalty disappeared from the imperial city. She who had ruled over the nations sat in the dust like a second Babylon, and there was no throne where the Caesars had reigned."

9. What marked the opening of the fifth trumpet and how described?

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past, and, behold, there come two woes more hereafter."—Rev. 9:1-12.

10. To what history in the eastern empire could this most probably apply?

Ans. Constantinople was besieged for the first time after the extinction of the Western Empire by Chosroes, the king of Persia. Following this, war continued between Persia and the Romans during the life of this Persian king. He died in 628 A. D. War between these nations weakened the Romans and also the Persians

to that extent that Mohammed, of Arabia, seeing this was a golden opportunity, in A. D. 629, immediately after the death of Chosroes, declared war against the Romans. Hence as described by the prophet the death of Chosroes was the key that unlocked the bottomless pit and turned loose the myriads of Arabians to travel north and lay siege to Constantinople. This war continued for centuries between the Mohammedan of Arabia and the eastern or Greek division of the Roman Empire. The description of them is vividly portrayed in the symbolic language of the prophet John. A special prophetic period is here introduced, that of five months, representing one hundred fifty years. The time when this period was to begin is stated, when a king was appointed to rule over them. In July 27, 1299, the Ottoman Empire was founded as here described, with a king over them. One hundred and fifty years would reach to 1449 A. D. During this period they were to hurt men. Men should seek death and should not find it. The history of this period is one of the dark periods in the world's history of cruelty and bloodshed. But God's providence protected a certain class of his people, those who had their seal on their foreheads. For a full exposition of these trumpets see "Inspired History" by the writer.

11. What prediction does John make concerning the sixth trumpet?

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of horsemen were two hundred thousand; and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of the fornication nor of their thefts."—Rev. 9:13-21.

In 1453 A. D. Constantinople fell into the hands of the Mohammedan warriors. Its walls were battered down as the result of the invention of gunpowder and cannon, which were invented by them at that time. The Eastern Empire of Rome became extinct as a

ruling power. The Mohammedan was established in its place and has held possession from that day to this, nearly five hundred years. They were turned loose upon the countries of the Euphrates. That country which is mentioned in the prophecy of the seven plagues is to be dried up under the sixth plague and marks the close of the supremacy of Mohammedan rule in that territory. The four angels of this prophecy were the four sultanies or sultans that ruled at different points in the territory. The next prophetic period introduced consisted of three hundred and ninety-one years and fifteen days and began in July, 1449 A. D., when the five months' period ended. This last prophetic period brings us down to August 11, 1840. This marked a period when the Turk would cease to rule as an independent nation. The ending of this trumpet at the above date was literally fulfilled by this nation accepting at the hands of the powers of Europe the condition to rule solely by the forbearance and guidance of those nations. Under the sixth plague it ceases as a nation. Its people as shown in Ezek. thirty-eighth chapter under the name of Gomer are then joined to the nations of the north and east.

12. What does John say of the seventh trumpet and what will become of the nations?

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are **become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.** And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned."—Rev. 11:15-17.

13. What is the condition of the kingdoms of the world under the seventh trumpet?

"And the nations were angry, and thy wrath is come, and the time of the dead, that thou shouldest give reward unto thy servants the prophets and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."—Rev. 9:18-19.

14. What is to be the marked conditions of the nations near the close of the seventh trumpet?

Ans. The nations are angry. John says the spirits of devils are to gather them to the battle of the great day of God Almighty.

15. What in the early history of this trumpet is the command of God to these nations?

"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 pruninghooks into spears: let the weak say, I am strong." Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."—Joel 3:9-14.

16. At the same time this preparation is going on in the world what does the Lord say that many of these Christian nations will teach in opposition to the danger threatened?

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and the people shall flow unto it. **And many nations shall come, and say,** Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it."—Micah 4:1-4.

Isaiah speaks also the same as Micah. Now, we have the story revealed in the seven trumpets. We are under the preparation of the seventh trumpet. Its closing history is soon to burst upon the world. Thus the prophetic history of the seven churches, the seven seals, the seven trumpets and the seven last plagues marks the closing events of the world's history in clear lines and reveals to us visibly the last events is our own day.

And now I will give a few thoughts in conclusion on the definite king mentioned in Daniel 36 to 39, and also found in the reading of the plagues.

The definite article *the* king means a specific king and also one well known. There could not be two of this class. To illustrate, the seventh day is the Sabbath. Now no other day could be the Sabbath but the seventh day. We could not say a seventh day was the Sabbath. *The* true God could not mean there were others of equal standing. Note the specifications given. "He shall do according to his will." That is, no power shall be able to stand before him in the fulfillment of this prophecy. "He shall cause them to rule over many." This expression could not imply less than a



MAP No. 5

THE KINGS OF THE EAST

MAP  
ILLUSTRATING  
RUSSIA  
AND  
THE EAST  
AGAINST  
THE WEST





general subjection of all he came in contact with. Third, he shall renounce all gods save the god of war or of forces. He shall disregard the desire of women which is virtue, and purity, and loyalty to her husband. This is a pure woman's desire. See Zech. 14:2. And last, his aim in subduing many countries will be to sell the land for gain. This last expression could not apply to selling his own country or territory for gain in a revolution or change of form of government, but the land possessed of others. His aim is to take a spoil. In Ezekiel thirty-eighth chapter you will read of just such a king. In Zechariah chapter four you will read of just such a power that disregards the virtue of women. "He shall do according to his will." In Isaiah chapters forty-one to forty-six you will find the idolatrous king referred to and designated in the last chapter mentioned as the "ravenous bird from the east." Therefore we conclude no other nation meets this specification but Gog, the prince of the land of Magog, the captain or guard of all the eastern host. The Greek church is in this territory and will be overthrown or subdued, but the chief of them all will escape under the the sixth plague.

Warships of the principle naval powers, of ships 20 years old and under. Number and displacement of war ships, built and building of 10,000 tons including men, guns, expenditures and length of time required to build a first class battle ship. Compiled 1909.

COUNTRY	Number of Ships	Tonnage	Total Number of Men	Total No. of 13 inch guns	Total No. of 12 inch guns	Total No. of 8 to 12 inch guns	Time Required to Build a First Class Battleship				Total Expenditures for 1906	Total Expenditures for 1909
							Tonnage	Keel Laid	Launched	Commissioned		
Great Britain	501	1,871,176	124,716	32	264	140	18,600	Dec. 1906	July 1907	Dec 1908	\$153,158,911	171,144,949
France	523	801,188	49,150	13	74	84	14,636	May 1902	May 1907	Jan 1908	62,740,811	66,580,000
United States	183	770,468	54,057	32	124	196	16,000	May 1905	Aug 1906	Mar 1908	104,508,719	121,462,277
Germany	226	693,599	53,215		46	212	12,982	May 1905	May 1907	Sept 1908	60,693,945	99,967,804
Japan	187	444,905	45,275		72	73	15,950	Feb. 1904	July 1905	June 1906	19,231,945	36,014,117
Italy	135	284,778		20	40	89						
Russia	224	320,040										
Austria	84	148,350										
<b>Grand Total</b>	<b>2063</b>	<b>5,324,504</b>	<b>326,413</b>	<b>97</b>	<b>620</b>	<b>794</b>					<b>\$400,334,010</b>	<b>495,169,147</b>

The following vessels are not included in this table: those over 20 years old, unless they have been reconstructed and rearmed since 1900, transports, colliers, repair ships, converted merchant vessels, or other auxiliaries; vessels of less than 1,000 tons, (except torpedo craft) and torpedo crafts of less than 50 tons.

Great Britain has no fixed programme but her policy is to maintain the two power standard, viz. a preponderance of 10 per cent over the combined strength of the navies of the two next strongest naval powers. The United States and France have no fixed programme. Japan usually provides for a building programme, which extends over a period of years. The one now under consideration provides for four large battleships, five armored cruisers and a number of torpedo craft.

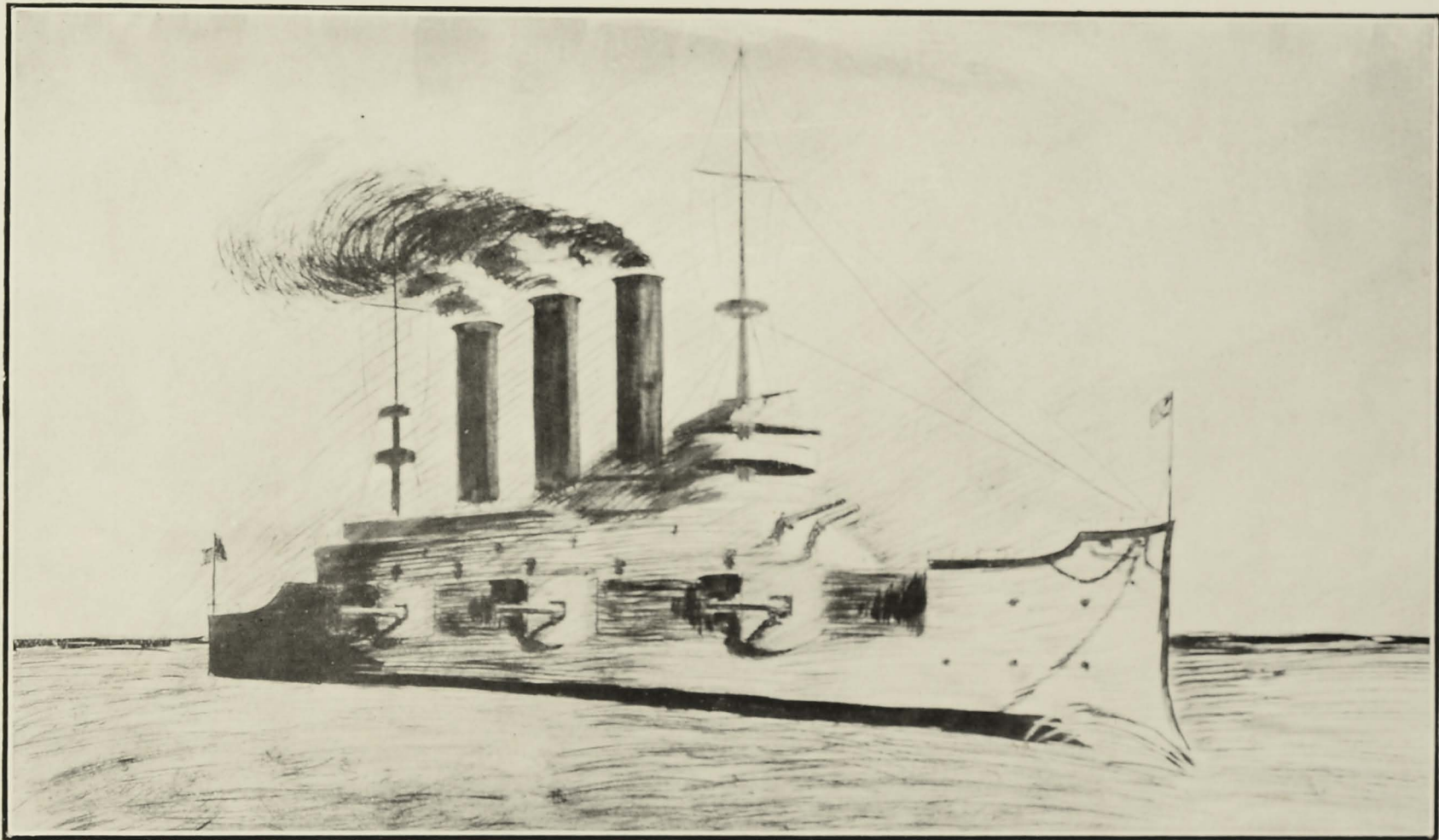
Germany has provided for the building between 1908 and 1917 of 18 battleships, 10 armored cruisers and 20 small cruisers. In addition to this she annually provides for 12 torpedo boat destroyers and a number of submarines.

Assuming that Great Britain would maintain her policy during the next 8 years and that another nation should make the same increase as Germany, England would build in the same time 72 first class battle ships, 40 armored cruisers, 98 torpedo craft and 80 small cruisers. Practically doubling her present navy in the next 8 years.

It is said to cost \$6,000 to fire a 12 inch gun once. Taking a 10 inch gun as an average and placing the cost at \$4,000 per round, if the eight principal nations should fire one round from all the guns over eight inch it would cost \$5,644,000.00. Should a battle last 90 minutes in which this number of guns should be used and each fired but once a minute it would cost \$338,640,000.00 not to mention the inconceivable destruction to life and property.

COUNTRIES	EQUIPPED for ACTIVE DUTY	ORGANIZED RESERVES	TOTAL WAR FOOTING	TOTAL WAR FOOTING INCLUDING UNORGANIZED MILITIA	TOTAL COST OF MAINTAINING ARMY	TOTAL COST OF MAINTAINING NAVY	WEALTH OF NATIONS
GREAT BRITANN	350 000	500 000	850 000	1 700 000	\$138 000 000	\$170 000 000	\$ 62 000 000 000
UNITED STATES	90 000	110 000	202 000	15 000 000	103 000 000	104 000 000	114 000 000 000
GERMANY	617 000	1 283 000	1 840 000	3 800 000	206 000 000	83 000 000	42 000 000 000
FRANCE	600 000	705 000	1 305 000	2 305 000	189 000 000	64 000 000	42 800 000 000
RUSSIA	1 100 000	780 000	1 880 000	7 080 000	218 300 000	49 000 000	35 000 000 000
CHINA	60 000	600 000	660 000	63 000 000	18 000 000	10 000 000	
JAPAN	225 000	400 000	625 000	1 225 000	60 000 000	40 000 000	25 000 000 000
TURKEY	360 000	500 000	860 000	1 760 000	98 000 000	8 000 000	20 000 000 000
ITALY	250 000	400 000	650 000	1,350 000	64 000 000	20 000 000	13 000 000 000
AUSTRIA	409 000	380 000	789 000	2 489 000	120 000 000	12 000 000	20 000 000 000
GRAND TOTAL	4 061 000	5 658 000	9 661 000	59 709 000	\$121 430 000	\$560 000 000	\$ 373 800 000 000





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