

TEMKIT FOR CHILDREN

TEMKIT'S MISSION:

To provide Bible based, true reading material for children and youth.

Year 1 - 3rd Quarter - Issue #7



CREATION CORNER

VEGGIE POWER 2: BEETS

Like carrots, beets are at the top of our list, for glandular health, for Liver, for prostate gland, for rich blood, Beet therapy should be part of any one's diet.

High in Vitamin A B C G, Potassium, Sodium Chlorine, Phosphorus, Magnesium, Sulphur and Iron, they also contain Betaine, which is good for young ladies. High Potassium and natural sodium content helps remove harmful calcium deposits. Helps low vitality, low blood pressure, blood building, liver tonic, anemia and is an Excellent Alkalizer.

The combination of root and leaf provides the essential elements for maintaining a strong, healthy blood stream, and the rebuilding of the leucocytes or white blood cells, which are the protectors of the blood stream.

Shredded on salads raw is very good, or baked like a baked potato in the oven, or grated and baked with a little honey makes a nice dish. They are also very good juiced and mixed with carrot and celery juice. Use 1part beet and 1

part celery and 2 parts carrot. A small tomato can be juiced with this and makes a tasty drink.

Remember the Liver performs over 500 functions to the body and beets help keep the liver in its best condition. If eaten raw they will also shorten virus illness, influenza or herpes viruses. Try some yummy beets today! = ^ .. ^ =

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HISTORY

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The Man Who Was Executed Twice

The title is exaggerated. No one could be executed twice. Andreas Fischer, however, came as close to it as anyone could.

The first time he was sentenced to death, he actually got as far as feeling the noose tighten around his neck. But at the moment he was supposed to turn slowly, slowly in the wind, the rope broke and he fell safely to the ground and escaped.

The second time, ten years later, he did not.

When Martin Luther began the Protestant Reformation in the early 1500s, Fischer was a

hard-working priest. Luther's tracts on wrongs in the church made sense to him, as they did to thousands of other priests and laymen. As we read last week, he had nails 95 'theses' on the church door at the time of the big holiday. People read them and copied them and soon everyone was talking about them.

Soon they were printed and went everywhere; even Pope Leo read them and at first he agreed with them; he didn't know it was going to hit his money supply.

When Luther wrote these theses and other articles, he had no idea that the church leaders would become angry and he would later be forced to leave the church. At this time he really believed in the pope and the Roman Catholic system. He just felt it needed to be reformed- he didn't realize yet, that it was rotten to the core.

The practice of using pilgrimages and indulgences to make up for sins caused serious problems. When Luther taught that God did not want self-punishment but repentance, and that anyone who was truly sorry would receive God's forgiveness freely without penance, payment, or pilgrimage, Christians all over Central Europe lined up behind him.

When the church leaders wanted to know on what authority a lowly German monk could defy the church, Luther thundered, "By the authority of plain Scripture!" Persecution followed. Priests who taught the "Lutheran heresy" were hanged, sometimes in batches.

Many of Luther's followers became deep Bible students. Some began to notice Mark 16:16, which says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." They reasoned that if baptism were to be of any use, a person should receive it when he was old enough to understand it, and not when he was a baby. They called on people to study the Bible for themselves, make a true choice for the Lord, and then kneel and have water poured over their heads; and they called the procedure "believer's baptism." These people were called Anabaptists.

Church leaders feared that if everyone was not automatically enrolled in church at birth, society would collapse. Anabaptists, as a result, were severely persecuted. Many were drowned, to make fun of believer's baptism and other cruel things were done to them. Jesus helped them by having certain princes who lived in heavily for-

ested areas of Moravia, Austria, and nearby lands to provide a safe place for the Anabaptists, and those who could flee there.

Two Anabaptists were led by Bible study to an amazing fact that would put them in great danger. Both were former priests who had sacrificed the priesthood to become first Lutherans, and then Anabaptists. One of these was Oswald Glait. The other was Andreas Fischer.

Around 1527 Glait and Fischer were astonished to read in the Bible that the weekly day God wanted men to keep holy was not Sunday, the first day of the week, but Saturday, the seventh day. When they began to teach this, church leaders were sent to persuade them to abandon what they called the "Jewish Sabbath."

Glait and Fischer replied that the Bible calls the seventh day "the Sabbath of the Lord thy God" (Exodus 20:8-11), not the "Jewish" Sabbath. They showed from the Bible that the Sabbath was given at Creation to our first parents as a blessing for the entire human race (Genesis 2:1-3). They quoted Christ: "The Sabbath was made for man" (Mark 2:27), not merely for Jews.

The church leaders said that Jesus brought the Sabbath to an end. In return Glait and Fischer quoted Christ again: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17,18.

When the leaders suggested that the apostles abolished the Sabbath after Christ's death, Glait and Fischer quoted the apostle James: "Who-soever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). They quoted the apostle Paul: By faith "we establish (not destroy) the law" (Romans 3:31); and the apostle John: Those who have "the faith of Jesus," "keep (not break) the commandments of God" (Revelation 14:12). When the church leaders asked Glait and Fischer to submit to the church's judgment, they replied that they must obey the Word of God.

It was a dangerous stand. A person who took it would not likely live out his natural life. In 1529 Mr. and Mrs. Andreas Fischer, as Sabbatarian Anabaptists, were sentenced to death, she by drowning, he by hanging. Mrs. Fischer was drowned, but as we saw above while

her husband was being hanged, he fell to the ground and escaped.

After dangerous years of bravely traveling to share the Sabbath and build up the faithful, Fischer was caught by the soldiers of some wretched robber knight, dragged into his castle, and executed successfully this time by being hurled from the top of a wall.

Oswald Glait, survived many adventures in a similar ministry. In 1545, however, he was captured and imprisoned in Vienna. After a year and six weeks he was awakened at midnight by the clatter of soldiers in the hall outside his cell. The door burst open, and by the light of the soldiers' torches he read in their faces his impending fate. He was led through the silent city to the banks of the Danube river and thrown in.

As the soldiers heard his splash, little did they realize that the Sabbath for which he gave his life would live on for centuries in Germany, burst into life in Great Britain, be taken to the American colonies, and in our day capture the hearts of millions of people all around the world.

During the Dark Ages, millions of Christians lost their lives for the crime of reading the Bible and following its teachings, as they understood them. Many more lost their homes and were exiled and imprisoned. The mind-set of the beast had taken control of the minds of most who claimed to be following the Lamb of God. Satan had worked to undermine the principles of love to God and His commandments.

It is so easy for us to lose sight of Jesus and to begin to try to control others, not just in matters of religion, but also in many ways. I am glad that Jesus is able to help us overcome these "beastly" habits. His warning against worshipping the beast is more than not becoming like the beast, however. He tells us not to worship or obey any power on earth that will seek to take away the free choice God gave to man and that Jesus died to keep for him.

The Bible warns us against worshipping or

Back in 1921, a missionary couple named David and Svea Flood went with their two-year-old son from Sweden to the heart of Africa -to what was then called the Belgian Congo. They met up with another young Scandinavian couple, the Ericksons, and the four of them sought God for

obeying any power that sets itself up in the place of God and claims rights that only God has. When anybody wants you to follow what they say, instead of what you read in the Bible or Spirit of Prophecy – that is a 'beast-power'; even if it is a pastor doing it!! = ^..^ =

TRUE-STORY-TIME

Nsikana, the Heathen Prophet

By Josephine Cunningham Edwards

About two hundred years ago, in the fertile hills of South Africa, lived a tall, muscular young man named Nsikana Gaba. {En-si-KAH-na GAH-ba} He was different from the other young men, and the villagers shook their heads over him, talking about him in a quiet, reverent way.

Many of the villagers didn't mind stealing, just so they didn't get caught. But not Nsikana! He had never heard of the Bible or the Ten Commandments, yet he never stole or joined in the tribal wars. He didn't like the lazy company of the others of his tribe, but would often meditate alone where he could look up at the deep-blue sky or at the stars, and feel a Presence he could not see. The other young men couldn't understand him. When they talked on filthy subjects, Nsikana walked quietly away. They laughed at him sometimes, but more often they felt afraid, so they watched and wondered.

Nsikana's people, the Xhosas, had the custom of smearing white clay on their bodies after bathing in the river. We think that strange, but when we realize that make-up is not so different from that clay, we need not be so proud of our superior civilization.

One moonlit night, Nsikana and the other young men of the village bathed themselves, smoothed clay on their clean flesh, and started out together for a dance in a neighboring village. This was a dress-up occasion. No young man in a new suit felt more dressed up than these Xhosas on that night so long ago.

They laughed and chanted as their bare feet pounded the path. The one silent, watchful one was Nsikana. He was listening, as he always did, as if to an inner, unseen voice.

Suddenly, a light streamed down from the dark skies and bathed Nsikana, just as the light that shone on Saul while traveling to Damascus. Nsikana stopped in the midst of the circle of brilliance wondering at the strange radiance. He

was not afraid as was Saul, for he had done no wrong. A quiet peace such as he had never felt before stole over him. But even as he stood there, the light slowly withdrew and was gone. Nsikana did not move. He stood still in the velvety darkness, filled with wonder.

His companions were far ahead. He could see a flicker of their torch far down the winding path. They had not seen the light nor felt the deep, wondrous peace. Nsikana felt a bewilderment steal over his simple, childlike heart. He walked on silently, awaiting something else, some other wonder.

Presently, he came to the edge of the village where the dance was being held. He could hear the pounding feet and throbbing drums. The long shadows of the dancers leaped and swayed. Bodies gleamed in the glow of the fires. Women tended pots that spread savory odors of the feast that was to follow. Toothless old men beat the drums. Naked children flitted about. Chickens roosted in the trees, and occasionally, out in the darkness, a lion roared. It was a typical African night. The stars of the Southern Cross hung like a giant kite high in the sky.

The bare feet of the dancers stomped on in perfect rhythm. Great circles of men, glistening with sweat, danced tirelessly. There were special dances with special patterns. When one was finished, another would begin, accompanied by eerie, chanting songs. At times, some would sing out questions and others would chant back the answers. There was perfect timing in the monotonous melodies. Sweat flowed freely, but the dancers did not seem weary. They plunged into every new dance with tireless enthusiasm.

In one of the dances a circle was formed. The participants wove to and fro, stepping forward and backward, chanting questions and demanding answers. As fast as one leaped out of the circle another leaped in, chanting the weird answers to the droning questions. Nsikana suddenly sprang into the center to dance and sing like the rest, but the Light would not have it so! He had scarcely begun when the strange brightness came again, bathing him in its soft glorious rays.

To Nsikana's eyes the whole village was suddenly ablaze with glory, but to his amazement no one else saw the light. They danced on as if nothing was happening. Instantly Nsikana realized that the message was from a Great One,

for him, and him alone. The song died on his lips. He left the circle quickly and stood for a moment thinking. The noise and confusion of the dance filled the village. Many of the young men were drinking the strong, native-brewed mtwala which made them foolish and loose-mouthed.

Nsikana had never touched the stuff. His hours of meditation alone in his kraal had led him to the conclusion that strong drink was evil. Anything that numbed his ability to think could not be good, he decided. Nsikana did not know of the Holy Spirit, yet here in the clamor of the noisy village he felt the Spirit's presence. "I cannot stay here," he told himself. "The light will not come again to this place. I must go away and meditate. I do not know what it is or why it has come to me, but I must go where all is still so I can learn more about it." He did not know he was repeating the words of holy men of old who had written, "Be still, and know that I am God" (Psalm 46:10).

Swiftly Nsikana strode away, his heart beating wildly in anticipation. His burning desire was to get away from the pulsing throb of the drums. He had no desire now to be one of the frenzied dancers. Alone in the darkness of the bush he knew that he was in danger. But the lion, the lurking leopard, the fangs of the coiled snake, did not enter his mind. He trod down the path swiftly, steadily, fearlessly. Soon he was threading his way among the rocks that skirted the bed of the Gquora River. The water was shallow here, but he stepped carefully, for the rocks were as sharp as the points of spears.

Just as the water flowed over his feet, the radiant light again streamed down over him. He stopped instantly, unafraid; his whole being alert and listening. His heart surged with a joy he had never felt before. "Nsikana! Nsikana!" A Voice lovelier than a rainbow called to him from the midst of the light.

"I am here, Great One," he answered, trembling with eagerness. "What does the Great One want of His poor Xhosa child?"

The Voice came again, melodious and sweet, so thrilling that the flesh of the young man tingled. The invisible Speaker bade him step down into the deeper waters of the stream and bathe the hardened clay from his body. He did so eagerly. While he was bathing, the light faded away. The darkness that closed gently about him

had a sweetness and assurance in it. He had been obedient to the Voice. He stopped to wash his blanket carefully, for some of the white clay had rubbed off on it. Then he flung it wet across his strong shoulders and went on toward his village.

Bells of joy rang in his heart. The light had spoken! The Being drenched in light knew him by name! The dim outlines of the huts of his village rose before him. All was still. Only the old, the weak, and the sick had stayed behind, and they were sleeping. Suddenly he stopped stock-still in the path. The light! The light! It was shining down again, enveloping his hut and his kraal! He could see his great white ox chewing his cud placidly in a glow brighter than the noonday sun.

“Great One! Great One!” he whispered, his voice breaking in his joy and excitement. Drawn by a mighty power, Nsikana walked closer, quietly and reverently. While the others were dancing or sleeping, Nsikana met the Jesus of the Damascus road. He met the Great One of the burning bush and the pillar of cloud and fire. That night the Voice spoke to him of many things. The words of counsel sank deep in his heart. This was not so strange for “in every nation he that feareth him, and worketh righteousness, is accepted with Him” (Acts 10:35).

Nsikana knelt a long while, bathed in light, listening. He felt no weariness, for the Voice seemed to fill him with strength. Suddenly the light was gone. The dazed young man made his way to his hut, rolled out his sleeping mat, and lay down. Though at peace, he could not sleep. The wondrous things he had seen and heard drove sleep from him. He pondered the counsel he had received. The beautiful Voice had bade him go on the morrow to talk to the great chief of the Xhosas. To be Continued- = ^.. ^ =

MORE HISTORY

AN INTERESTING DREAM

The Elector Frederick of Saxony, say the chronicles of the time, was at his palace six leagues from Wittemberg, when, on the 31st of October, early in the morning, being with his brother duke John...the elector said, “I must tell you of a dream, brother, which I had last night, and of which I should like to know the meaning. It is so firmly graven in my memory

that I should never forget it, even were I to live a thousand years; for it came three times, and always with new circumstances.”

“Having gone to bed last night, tired and dispirited, I soon fell asleep after saying my prayers, and slept calmly for about two hours and a half. I then awoke, and all kinds of thoughts occupied me till midnight. I reflected how I should keep the festival of All-Saints; I prayed for the wretched souls in purgatory, and begged that God would direct me, my councils, and my people, according to the truth.

“I then fell asleep again, and dreamt that the Almighty sent me a monk, who was a true son of Paul the Apostle. He was accompanied by all the saints, in obedience to God’s command, to bear him testimony, and to assure me that he did not come with any fraudulent design, but that all he should do was conformable to the will of God. They asked my gracious permission to let him write something on the doors of the palace-chapel at Wittemberg, which I conceded through my chancellor.

“Upon this, the monk repaired thither and began to write; so large were the characters (letters) that I could read from Schweinitz what he was writing. The pen he used was so long that its extremity reached as far as Rome, where it pierced the ears of a lion (Leo X), which lay there, and shook the triple crown on the pope’s head.

“All the cardinals and princes ran up hastily and endeavored to support it. You and I both tendered our assistance: I stretched out my arm..... that moment I awoke with my arm extended, in great alarm and very angry with this monk, who could not guide his pen better. I recovered myself a little; it was only a dream.

“I was still half asleep, and once more closed my eyes. The dream came again. The lion, still disturbed by the pen, began to roar with all his might, until the whole city of Rome, and all the states of the Holy Empire, ran up to know what was the matter. The pope called upon us to oppose this monk, and addressed himself particularly to me, because the friar was living in my dominions. I again awoke, repeated the Lord’s prayer, entreated God to preserve his holiness, and fell asleep.

“I then dreamt that all the princes of the empire, and we along with them hastened to Rome, and endeavored one after another to

break this pen; but the greater our exertions, the stronger it became: it crackled as if it had been made of iron: we gave it up as hopeless. I then asked the monk (for I was now at Rome, now at Wittenberg) where he had got that pen, and how it came to be so strong. "This pen," replied he, 'belonged to a Bohemian goose a hundred years old. (John Huss whose name means 'goose') I had it from one of my old schoolmasters. It is so strong, because no one can take the pith out of it, and I am myself quite astonished at it.'

"On a sudden I heard a loud cry: from the monk's long pen had issued a host of other pens. I awoke a third time: it was daylight."
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BUILDING FOR JESUS

BOSSES

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant." Matthew 23:8-11

It is natural for human beings that have not given their whole hearts to Jesus, to want to boss others. Just sit and watch some small children at play for a while and you will see that they try and get the rest of the group to do what they want them to do. Any group playing together also quickly make up rules and tries to force the others to obey them.

That is because when we don't worship God, we worship ourselves, and want to be God ourselves. Satan did it first; refusing to obey God, he began to try and be God himself and make everybody obey and worship him.

People may make up ideas in their heads that sound very good and then make a religion out of those ideas; but people who don't have Jesus living in their hearts are not able to really do good. If they are breaking God's laws, He cannot bless them and live in their hearts. They cannot prove their ideas in the Bible so they start very soon to be bosses and try and force others to follow their idea of what's right, whether others want to or not.

That is what happened in the Roman church. They began gradually to put their own ideas in place of the Word of God. They lost the power

of the Holy Spirit and then began to use force and lies to get people to obey them. They did what Satan did in heaven and began to try and make 'gods' out of themselves.

Christians are to teach people the truth from God's Word and encourage them to study and learn for themselves. We can tell them that it is wonderful to obey God and that Jesus will help them and be with them. But we must not try and force people to do what we think they should.

If God wanted people to be forced to obey, don't you think He could do it Himself? He wouldn't need us to do it for Him! To be continued. = ^ .. ^ =



Year 1: 3rd Quarter: "DANIEL , THE PROPHET" WEEKLY BIBLE LESSON 1: "DANIEL, THE PROPHET"

For our Bible lessons we are going to use the King James Version of the Bible. Just like the boys and girls used to use to learn to read from in the pioneer days.

There will be some texts to look up for each day and you should practice your memory verse until you can say it without looking. Don't forget to learn the text too.

MEMORY VERSE: "These great beasts, which are four, are four kings, which shall arise out of the earth." Daniel 7:17

Read the story in Daniel 7.

Sunday

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

diverse one from another.”

Belshazzar had come to the throne of Babylon, and as we saw before, he didn't want people like Daniel around his court. What Daniel's job was at this time we are not told. One night God gave him a dream, and in the dream he saw a raging sea, tossed by the four winds, and out of that sea came four strange beasts, one at a time following each other.

In this lesson we are going to begin learning how to understand the great prophecies of the Bible. This is a wonderful study and you will really enjoy it. The books of Daniel and Revelation are really part of the same prophecy and they help us to understand what the prophecies mean.

There is a big rule in prophecy, that you must learn if you don't want to get all mixed up. We must always find the meanings of the prophecies in the Bible itself. If we just read something and then I say, "I think it means this", and you say, "I think it means that", we will get all mixed up. This is what most people do when they read prophecy and it gets to be a mess.

In prophecy the waters or 'great sea' means all the people and nations on earth: Re 17:15 "...The waters which thou sawest, ... are peoples, and multitudes, and nations, and tongues."

The 'four winds' mean war, trouble and strife: Re 7:1 "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."

When we see the beasts come up out of the water when the winds blow, we know they came to power by war and battle.

'To Daniel was given a vision of fierce beasts, representing the powers of the earth. But the ensign (symbol) of the Messiah's kingdom is a lamb. While earthly kingdoms rule by the ascendancy of physical power (force), Christ is to banish every carnal (manmade) weapon, every instrument of coercion (force). His kingdom was to be established to uplift and ennoble fallen humanity.' God's Amazing Grace, page 15.

Thought - Forcing people to worship or obey God, even in something that in itself is right, is not what God wants. He only wants people to serve Him because they want to and choose to.

Monday

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

The winged lion showed power and speed. It represented Babylon and was even used as a symbol by Nebuchadnezzar. I have seen stones from Babylon with winged lions on them. Under Nebuchadnezzar the kingdom was swift and powerful but later it became weak and foolish under Belshazzar. This is what the wings being plucked and the lion standing up with only a timid man's heart, showed.

Luxury and soft living changed the mighty lion into a weak sissy.

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

Next came this bear, which was higher on one side than the other. This was Medo-Persia and it was a combination of two powers and the one power, the Persians were stronger.

It had three ribs in its mouth, which meant the three areas that Medo-Persia conquered to come to rule the world; Babylon, Lydia and Egypt, which were especially ground down and oppressed by this power. It was a cruel and vicious nation and killed many people. That's why the verse says "Arise and devour much flesh".

The character of this power is well represented by a bear. The Medes and Persians were cruel and greedy, robbers and spoilers of the people.

Thought - Seeing how God showed His prophet exactly what would happen many years before it took place helps us to know that the Bible is God's true Word.

Tuesday

Text: Daniel 7:6 "After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."

This was the kingdom of Greece under Alexander the Great. It conquered the world so fast, that the leopard beast is shown with four wings. A leopard is a fast animal without wings,

but with four wings God showed it would be very fast.

The four heads represented the four generals of Alexander the Great, which took over the kingdom following Alexander's death just after he had conquered the entire world.

It is important to know how he died as there is a lesson there for youth. He could conquer nations but he could not control his appetite, passions and pride.

He worshipped the gods Hercules and Bacchus (god of wine) and tried to imitate what they were said to have done. He claimed to be a god himself and when one of his generals died he told people to worship him as a god. He delighted in drinking and parties, and when drunk could fly into a rage and kill even his friends. He did many cruel and bloodthirsty acts, once burning a city on the suggestion of a wicked woman.

He encouraged such excessive drinking among his followers that on one occasion twenty of them together died as the result of the party. At length, having sat through one long drinking spree, he was immediately invited to another, when after drinking to each of the twenty guests present, he twice drank full, says history, incredible as it may seem, the Herculean cup containing six of our quarts. He thereupon fell down, seized with a violent fever, of which he died eleven days later, in May or June, B.C. 323. He was only thirty-two years old.

Thought - Compare Alexander the Great with the prophet Daniel who decided not to eat the king's rich food or drink his wine.

Wednesday

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

Now came up out of the angry sea a beast so terrible that no real animal could represent it! Different from the other beasts, it was very strong and devoured and broke nations to pieces.

The iron teeth remind us of the iron of the

legs and feet of the great image of chapter 2. You see there are four series of prophecies in Daniel. Each one tells the same story, but each one gives more detail to the story. In Daniel 2, the image showed four world kingdoms. Babylon; head of gold; winged lion. Medo-Pesia; arms of silver; bear. Greece: Thighs of brass; winged leopard. And the Iron Legs; Rome; The terrible Beast.

Rome was different (Diverse) because it was a Republic and the other 'Beasts' had kings. Rome had elected 'dictators' which were supposed to obey certain laws and answer to the people of the nation; like USA presidents are supposed to do. But later the Caesars didn't do this and became very much like what the Pope would later be: not a king but rather a god. They combined Church and State and God has forbidden this.

Thought - God can tell so much in the prophecies in just a few words!

Thursday

Text: Daniel 7: 8 "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

Now this Roman terrible beast had ten horns on his head and Daniel looked closely at these horns. All of a sudden he saw another little horn come up and it plucked up three horns. Horns in Bible prophecy are kings or kingdoms. (See verse 24)

It is interesting the Roman government had ten parts and then later as Rome began to fall it split up into ten nations. Then Daniel saw a weird thing, the little horn had eyes and a mouth speaking great things.

It "had eyes," showing that claimed to be the household of faith; "eyes" meaning faith, and "mouth speaking great things," showing that the church would claim infallibility; "whose look would be more stout than its fellows," showing that he would claim authority over all other churches, and even the kings, the other horns.

Before the Pope of Rome could totally rule the world, there were three nations that had to be destroyed. It happened in the years 508 AD-538 AD.

Thought - 'The Holy Spirit represents worldly kingdoms under the symbol of fierce beasts of prey; but Christ is "the Lamb of God, which taketh away the sin of the world." John 1:29. In His plan of government there is no employment of brute force to compel the conscience.' Christ's Object Lessons, page 77.

Friday

Text: Daniel 7:25 "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

Daniel was really worried when he saw the things this 'Little Horn' would do against God's true people. 15 "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me."

In this verse we see the first time in the Bible where a time prophecy that shows how long Papal Rome would rule the world is found. This same number is found in seven different places

in the Bible; it comes to 1260 days and because in prophecy a 'day' means a real year, it is 1260 years.

The last of the three horns was 'plucked up' in 538 AD and when you add 1260 years to that, you come to 1798. What happened in 1798? Well, Berthier, one of Napoleon's Generals, was sent to Rome where he took the Pope captive and Rome lost its power to rule the Nations. The Church of Rome continued as a religion but lost her power to rule as a government.

During the years Rome ruled the world it did 'wear out the saints of the Most High', by persecuting and killing millions of true followers of Jesus. God knows what is happening and He will care for His people. Even though many dear Christians died, Jesus was close to each one to give him strength and help him.

We will learn more about this chapter next week.

Thought - If we are faithful to the end, we will see these dear ones in heaven and hear their stories. No one will be sorry that he died for Jesus. = ^ .. ^ =

