

**OBSERVATIONS UPON THE
INTERNAL HARMONY
OF THE APOCALYPSE
AND PRINCIPLES ESSENTIAL TO
ITS CORRECT INTERPRETATION**

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Observations Upon The Internal Harmony of The Apocalypse, And Principles Essential to Its Correct Understanding

The interpretation of the book of Revelation is a matter of great importance, and it is not something upon which those who claim to be the servants of God can differ fundamentally. There is a guiding principle, which applies to all the prophecies of Scripture laid down by the Spirit, and stated clearly by the Apostle Peter:

“No prophecy of the scripture is of any private interpretation; For the prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Spirit.” 2 Peter 1:20-21.

Clearly, just as prophecy was not given as a result of human ingenuity, its interpretation is not merely a matter of human opinion. A situation should never exist amongst genuine brethren of Christ where there is a fundamental divergence of opinion on the meaning of Scripture. The meaning of prophecy is essentially what God intended it to convey, and it is in the highest interests of those who have responded to the call of the Gospel to get to the mind of God in matters which are of the utmost importance in relation to the purpose of the Almighty in effecting their salvation.

Since the meaning of prophecy is a revealing of the mind of God, the nearer men approach to the true understanding, the closer in unity they will become; whereas on the contrary, where there is a divergence of opinion, it will manifest itself in disunity;

“Can two walk together except they be agreed?” Amos 3:3

When attempting to arrive at a correct interpretation of the Revelation, it is important to remember that the key to its understanding lies in the Scripture itself; and the application of this key requires care lest a construction be placed upon Scriptural passages that were not intended. The apostle Paul exhorts;

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” 2 Tim.2:15.

There is then, a right division of Scripture and conversely, a wrong division. The importance of understanding the things contained in the last book of the Holy Scriptures cannot be underestimated. A blessing is pronounced upon him *“that readeth and they that hear the words of this prophecy, and keep those things that are written therein; for the time is a hand.” Rev.1:3.* The blessing that a reading and keeping of this book involves is to be associated with the attainment of eternal life. See Rev.2:7,11,17, 26-29, 3:5,12, 21:

and 21:7. The blessing is for those who read, hear and keep the things recorded; and it is evident that in order to keep and to practice what is required; an understanding must first be obtained. “To read” in the original means “to know accurately”; and the word “to keep” means “to observe narrowly”; indicating a need for precision in ascertaining what the symbols really convey. So, the true interpretation cannot be ambiguous, nor a question of arbitrary opinion.

In the final analysis the last communication of the Lord Jesus means only what He intended it to mean, therefore it is inconceivable that those professing to be His servants should maintain differing and opposing views on a matter of such importance. There is also the seriousness of a wrong interpretation. To wrongly interpret the Scripture is to attribute falsely to God something which he does not intend. The person who does this places himself, albeit unwittingly, in a perilous position, Jer.23:30-31. A correct interpretation of the Revelation must therefore be based upon a right understanding of the purpose of God, as it is clearly revealed in His word.

God’s purpose with mankind from the beginning to its conclusion, the history of the world, is set forth in the light of the Scriptural record of past events, and in the sure Word of prophecy. That history is developed from the standpoint of the Kingdom of Israel and the promise of the Messiah, and it can readily be observed to fall into four main epochs:-

1. Pre-Israelitish period to the call of Abraham.
2. Israelitish period from Abraham the progenitor of the nation, to the death of Christ and the ratification of the New Covenant.
3. Gentile period to the return of Christ.
4. The Kingdom of God.

The first three epochs are of approximately two thousand years each in duration: and the Kingdom the “Sabbath that remaineth for the people of God,” Heb.4:9, is to endure under the administration of Christ and the saints for a thousand years, after which the Kingdom will be delivered up to God, 1 Cor.15:24.

The purpose of God can be established in outline from easily understood passages of Scripture, and from literal prophecies: and it is a self-evident rule of prophetic interpretation that these prophecies and passages of Scripture which are conveyed in symbol and metaphor will not, when correctly apprehended, conflict with the clearly revealed principles of truth.

So it is that the meaning of the Revelation must be considered in the context of the Scripture as a whole and the following points are submitted as an outline of the purpose of God, which provide a framework within which a true understanding of the symbolism used by the Spirit may be understood.

AN OUTLINE OF THE PURPOSE OF GOD

**Established from prophecies and statements of Scripture easily understood
(non-symbolic)**

1. God's purpose is to manifest His glory. Num.14:21;Is.43:7
Hab.2:1; Ps.72:19
2. This is to be accomplished through Abraham's seed. Gen.22:18;Matt.1:1
Acts.3:13
3. Abraham's seed would become a great nation. Gen.18:18
4. All nations would be blessed in Abraham and his seed. Gen.22:18;Gen.26:4
5. Abraham's seed would possess the land of Canaan for ever. Gen.17:8;Acts.7:5
6. His natural descendants, Israel, would possess that land. Gen.15:13,18;Deut.1:39;Is.14:2
7. Israel would become a Kingdom. Deut.17:14;28:36
8. The Kingdom of Israel would be the the Kingdom of Yahweh. 1 Chr.29:23, 2 Chr.9:8
9. Israel would be given a great King and Deliverer in the line of David. Isa.11:1-3: Psalm 110
10. Jerusalem would be the Throne of the Lord Isa.2:3, Joel3:16-17, Zech.8:3
11. Israel's Deliverer would be Abraham and David's Seed, the Son of God. 2 Sam.7:12-16; Gal.3:16
12. He would first appear as a suffering servant and sacrifice for sin. Psalm 22 Isaiah 53
13. He would afterwards be their king and ruler of the world. Psalm 72 Isaiah 61:1-2
14. Israel's throne would be overturned. Ezek. 21:25-27
15. Israel would be scattered among all nations and downtrodden. Deuteronomy 28
16. Ten tribes would be carried into captivity by Assyria. 2 Kings 17:23
17. Two tribes would be carried into captivity by Babylon. 2 Kings 25:11
18. Babylonian captivity would end after seventy years. Dan 9:2 Jer. 25:12 Jer.28:14
19. During Israel's down treading, four major powers would arise:
BABYLON Dan.2:37-38; PERSIA Ezra.1-2
GREECE Zechariah.9:13; ROME Luke.2:1
20. Christ's first coming would be contemporary with the fourth power. Luke 3:1
21. Christ would be born in Bethlehem Mic. 5:2, Jno.7:42

22. He would be crucified 490yrs after the
command to build & restore Jerusalem. Daniel 9:9:24-26
23. The Gospel would be preached to the
Jew first then to the Gentile. Acts 13:45-46
Romans 2:9-10
24. The Hebrew commonwealth would come to
an end, the temple city be destroyed. Matthew 24:1-2
Luke 23:28-31
25. Jerusalem trodden down of Gentiles
UNTIL time of gentiles be fulfilled. Luke 21:24
Jeremiah 26:18
26. Blindness in part would happen to Israel UNTIL the
fullness of the Gentiles be come in. Romans 11:25
27. The Gospel would be preached by apostles
to "every creature under heaven." Matt.28:19, Col.1:23
28. Preaching of the gospel accompanied
by a falling away from the faith. 2 Peter 2:1-3
1 John2:19, Jude 4
29. Corruption of Gospel, the mystery of iniquity would
develop a MAN OF SIN BEFORE the day of Christ. 2 Thess.2:1-3
30. "That wicked" would be destroyed
by the brightness of his coming. 2 Thess.2:8
31. Christ's second coming would be preceded
by the revival of the state of Israel. Ezekiel 36:21-28
32. Christ will first raise the dead. Rom 11:15, 1 Thess.4:13-17
33. Judgment will begin at the House of God. 1 Peter 4:17
34. The resurrected faithful will be glorified;
& the resurrected rejected will be punished. Matthew 13:41-43
Matthew 25:41-46
35. Christ will destroy Russia. Ezekiel 38, Zechariah 14:3-4
36. He will save the remnant of Israel that are
in the land, who will mourn for him. Zechariah 12:10
37. Israel will cleanse the land. Ezekiel 39:9,12
38. Christ will regather all Israel. Ezekiel 34:11, 39:27,28
39. He will build the temple and establish Israel in the land. Isa.60:9, Zech.6:12
40. He will subdue the nations. Psalm 2:8-9, Zech. 14:16-19
41. Christ will abolish false religion. Isa.2:17-20,21:9, Mic.4:5; Zech.13:2-3
42. He will establish his millennial reign. Heb.4:8-11, Rev.20:4-6
43. At the conclusion of millennium, the nations will revolt. Rev.20:7-8
44. The revolt will be crushed. Rev.20:9-10
45. The second resurrection. Rev.20:11-15
46. The judgment.
47. Sin & death will be abolished. 1 Cor.15:54, Rev.20:14
48. All things under His feet. 1 Cor.15:27
49. Christ will deliver up the Kingdom to his Father. 1 Cor 15:28
50. God all in all. 1 Cor 15:28

OBSERVATIONS

No.22 Attention is directed to point No.22 in this programme of God's purpose, recognising that objection may be raised, in that this is not based on literal prophecy, but on the words of Daniel which require interpretation. That this is true is accepted; but the prophecy in question is unambiguous and can be easily understood in the context of the matters with which it deals.

Daniel was informed, 9:24, that a certain 6 events were to be accomplished within a period of 70 weeks, determined upon his people. That weeks **of years** are intended is beyond dispute because the prophecy **HAS** been fulfilled within a period of "Seventy Weeks" of years, or 490 years:

- a) The transgression would be finished.
- b) An end would be made of sins.
- c) Reconciliation would be made for iniquity.
- d) Everlasting righteousness would be brought in.
- e) The vision and prophecy (Prophet) would be sealed.
- f) The Most Holy (One) would be anointed.

These six events were to occur within 70 weeks, with the further information that from the command going forth to restore and build Jerusalem unto the Messiah the Prince shall be 'seven weeks and threescore and two weeks'.

The decree to restore and build Jerusalem was made by Artaxerxes in the 20th year of his reign, Neh.2:1, and entrusted to Nehemiah to perform. Now if the prophecy of Daniel intended *literal* weeks, clearly it has failed to materialise, because Nehemiah speaks of being appointed governor in the land of Judah for twelve years, Neh.5:14, and during that time no such person as "Messiah the Prince" appeared. Similarly, the prophecy of the Messiah required that certain conditions should exist contemporary with his appearing; conditions which no longer exist, having ceased to exist from the destruction of Jerusalem in A.D.70.

Messiah the Prince was to be cut off, v.26, afterwards the city and sanctuary were to be destroyed, and the sacrifice and oblation were to be terminated. The city and sanctuary were destroyed, and sacrifice and oblation have been discontinued in the absence of a ministering priesthood. However, from the decree of Artaxerxes in his 20th year to rebuild and restore Jerusalem, the "*street was built again, and the wall, even in troublous times.*" The seven weeks, or 49 years, lasted from 455-408BC. The 62 weeks or 434 years, taken from 408BC terminated in AD27 when "Messiah the Prince" was in his late twenties, and shortly to be revealed to Israel through the work of John the Baptist. At the conclusion of the following seven years, the Lord was crucified, and the six particulars defined in the prophecy were fulfilled.

No.25 This statement of the Lord Jesus Christ places a limitation on the times of the Gentiles, and it indicates a turning point in the purpose of God, when the city Jerusalem and all that it signifies will no longer be subject to the desolating tramp of Gentile forces and their defiling influences.

This turning point is arrived at when the King of the north “*plants the tabernacles of his palace between the seas IN the glorious holy mountain*”, Dan.11:45. Zechariah relates how “*the city shall be taken, and the houses rifled, and the women ravished and half the city shall go forth into captivity. THEN shall the Lord go forth and fight against those nations as when He fought in the day of battle.*” Zech.14:2. Joel also confirms the turning point;

“The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the LORD will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the LORD your God dwelling in Zion my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her anymore.” Joel 3:15-17.

When therefore the nation has recognised and accepted the Lord Jesus Christ as their Messiah, they will come under his efficient protection, and will thereafter be instrumental in the subjugation of the nations: Is.11:12-14: Is.60:8-12; Mic.4:11-13;5:8; Zech.12.

* * * * *

No.26 This statement of the apostle is not only of chronological but also of doctrinal import. It is evident that a limit has been placed on the “dispensation of grace” during which the Gentiles have opportunity to become “*Fellow heirs*” of the same body and partakers of his promise by the gospel, Eph.3:2,6. God has “*visited the Gentiles to take out of them a people for His Name*”, Acts 15:14, and when that number is complete, the vail that is now upon the heart of the nation of Israel will be taken away, because there will have been a turning to the Lord, 2 Cor.3:14,15. The fullness (Greek *pleroma* – complement, completion) of the Gentiles and the turning of the heart of Israel to the Lord is marked by the second coming of Christ: “*When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord,*” Isa.59:19-20.

The resurrection and judgement signifies the end of the period of the Gentiles’ opportunity to respond to the Gospel of the Kingdom and become JOINT HEIRS of that Kingdom, Rom.8:17. Since flesh and blood cannot inherit the Kingdom of God, 1 Cor.15:50, only those Gentiles who have believed and obeyed the Gospel BEFORE the coming of Christ will attain to resurrection and immortality. Thereafter such Gentiles as submit to the conditions decreed from Jerusalem by the Lord Jesus will be permitted to live in the Kingdom: not as the *inheritors*, but as obedient *subjects*. Those who die after the first resurrection will not live again until the resurrection at the end of the 1,000 years, Rev.20:5.

No.29 There is abundant evidence in the words of the Lord Jesus and the writings of the apostles to show that they anticipated a falling away from the purity of the FAITH within a short time of its full declaration. Paul speaks of “*grievous wolves entering in*”, and John of the “*Spirit of antichrist*” which he warns was already in the world in his day. Yet Paul is particularly emphatic on this aspect when he points out that the corruption was already working “*The mystery of iniquity doth already work*”. 2 Thess.2:7. He also shows that the day of Christ would not come until the falling away (APOSTACY) had advanced to a stage where a certain “MAN OF SIN” would arise. This would involve the removal of a certain restraining influence, and the revealing of THAT WICKED (ONE) whom the Lord “*would destroy with the brightness of his coming,*” 2 Thess.2:8.

Now it is surely evident that if “THAT WICKED” is to be destroyed by Christ at his coming, then he must have been brought into existence BEFORE that event in order for his career to be terminated by it.

* * * * *

Having established the foregoing outline of the purpose of God from the time of Abraham to the conclusion of the Kingdom, it is to be observed that the subject matter treated of in the Apocalypse, some of which relates to the times of the apostle John and some to the *manifestation* of Christ in power and great glory, relates to that period within the purpose of God which spans the conclusion of the Apostolic era to the conclusion of the millennium when God will be all in all. This is illustrated in **Chart No.1**. The column on the left represents a time scale of the developing purpose of Yahweh from the Creation to the conclusion: “*then cometh the end when God shall be all in all,*” 1 Cor.15:24,28. The diagram indicates the major points already outlined, and the numbers cross-refer to these. It shows also the approximate time when the apostle John received the Apocalypse in the Isle of Patmos; between the destruction of Jerusalem by the Romans in A.D.70, and the conclusion of the first century.

The Apocalypse contains letters sent to the Seven Ecclesias in Asia, and it is evident when reading them that they describe a progressive falling away from the Truth as it is in Jesus. Ephesus was reproved for having lost their first love, while Laodicea is condemned as wretched, miserable, poor, blind and naked, and ready to be spewed out of the Spirit’s mouth. This falling away corresponds to the prediction of the apostles Paul, John, Peter and Jude, concerning the corruption of The Faith once delivered by their labours to the saints. As has been shown, it was to be out of this APOSTASY that Paul’s MAN OF SIN was to arise.

A considerable proportion of the Revelation relates to events which happen after the coming of Christ. His second coming is described, Rev.1:7; 16:15; the time of the resurrection of the dead is declared, Rev.11:18, 20:6; He is seen to be in conflict with the Powers of this World, Rev.19:19-21. He is seen united with all the faithful in their glorified state, Rev.14:1-5, 21:1-23. His reign of 1,000 years is defined, Rev.20:6.

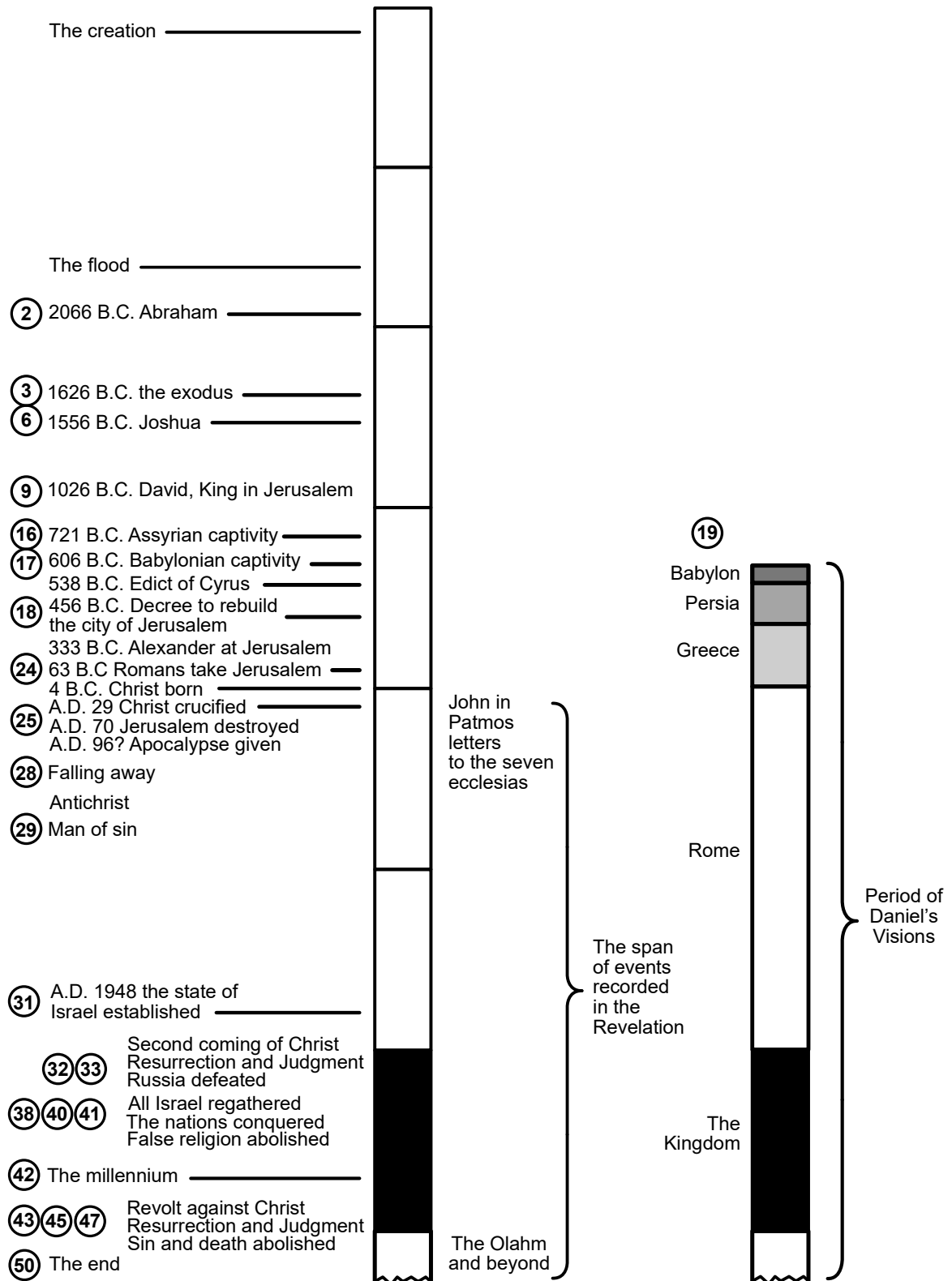


Chart No. 1

The revolt of the nations against His rule is described “when the thousand years are expired” Rev.20:7-10. The second resurrection and judgement is portrayed, and the abolition of sin and death is also described, Rev.20:11-15.

Again, such things described in the Apocalypse as occurring AFTER the Second Coming of Christ must be harmonised with those events already predicted in other prophecies of Scripture. The column on the right represents the period of time covered by the prophecies of Daniel.

There are a number of important parallels and contrasts to be seen in a comparison of the book of Daniel and the Book of Revelation:

Daniel was in exile.

John was in exile.

Jerusalem had been destroyed.

Jerusalem had been destroyed.

Daniel writes of Gentile times.

John writes of Gentile times.

Daniel received visions given in prophetic symbolism.

John received visions given in prophetic symbolism.

Daniel writes of events which relate to his own times and those continuing to the establishment of the Kingdom.

John writes of events which relate to his own times and those continuing to the establishment of the Kingdom.

BUT

Daniel is repeatedly told to:-

SEAL the vision

Shut thou up the vision, 8:26

Seal up the vision and prophecy, 9:24

Shut up the words, 12:4

Seal the book, 12:4

The words are closed up and sealed, 12:9

John is told:-

SEAL NOT

the sayings of the prophecy of this book; for the time is at hand.

There can be no doubt that there is a definite connection between the subject matter of Daniel and that of the Apocalypse; and although Daniel was told to “seal the book”. He was also shown that it was not to be sealed for ever but only for a certain period, at the expiration of which the meaning would be made plain; that also being the period to which the principle points contained in the prophecy relate. This is also repeated seven times:-

“For at the time of THE END shall be the vision.” 8:17 “I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be,” 8:19 “For the vision shall be for many days,” 8:26.

“A thing was revealed unto Daniel and the thing was true, but the time appointed was long,” 10:1. “I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days,” 10:14. “Seal the book even till the time of the end,” 12:4. “the words are closed up and sealed till the time of the end.” 12:9.

The “time of the end” to which Daniel’s prophecy refers may be determined by the words of the Lord Jesus to his disciples in his Olivet prophecy:

“When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the Holy Place (whoso readeth let him understand). Then let them which be in Judea flee into the mountains,” Matt.24:15. In the previous verse the Lord Jesus declared: “This gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and THEN shall the end come.”

That the gospel was preached in fulfilment of Christ’s words is confirmed by the testimony of the Scriptures: *“Ye (the apostles) shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth.” Acts.1:8.*

“Have they not heard? Yes verily, their sound went into ALL THE EARTH and their words unto THE END OF THE WORLD.” Rom.10:18.

“My gospel, and the preaching of Jesus Christ, according to the revelation of the Mystery which was kept secret since the world began, but now is made manifest; and the scriptures of the prophets, according to the commandment of the everlasting God MADE KNOWN to ALL NATIONS for the obedience of faith,” Rom.16:25-26.

“.....The word of the truth of the gospel, which is come unto you as it is in ALL THE WORLD..... the hope of the gospel, which ye have heard and which was preached to every creature which is under heaven.” Col.1:5,6,23.

The gospel being fully preached in all the world, “THE END” spoken of by Jesus came. It was the same “end of the world” in which he was crucified.

“But now once in THE END OF THE WORLD hath he appeared to put away sin by the sacrifice of himself.” Heb.9:26.

And the same “End” to which Daniel refers, in connection with the cutting off of the Messiah and the destruction of the city and sanctuary. *“And the end thereof shall be with a flood.” Dan.9:26.*

It was at the same time of THE END that the apostle John received the Apocalypse from the Lord Jesus, and was commanded: Rev.22:10.

“SEAL NOT the sayings of the prophecy of this book.”

The book then was to be left UNSEALED by the apostle John and has therefore so remained ever since.

DANIEL AND JOHN

The book of Daniel contains prophecies which are couched in symbolic language. We have seen how the outline of God's purpose can be clearly established from plain statements and literal prophecies of Scripture easily understood and require no interpretation. It is based upon plain statements of fact. But whereas many of the prophecies contain writings of a symbolic nature, the book of Daniel is to be noted for the way in which so much symbolism is brought together in one series of prophecies.

In order to be apprehended correctly, the symbols used in Daniel's visions need to be interpreted correctly; and for this reason they may be classed as Scriptures 'harder to be understood'. Yet the task is not as difficult as may at first be imagined, for the enquirer is not left to his own devices, as in each of the major prophecies an interpretation is provided. It is a peculiarity of Daniel's prophecies that each one consists of two parts:

1. The vision.
2. The interpretation of the vision with a break between the two to mark the separation.

This is illustrated by the first vision: that of Nebuchadnezzar's image. The vision is described in ch.2:31-35, and the interpretation is given in ch.2:36-45. The vision may of course be further understood and appreciated by a comparison of the prophecy with its fulfilment of the history of which it speaks. But the point which needs to be emphasised is this:-

THAT WITHOUT REFERENCE TO ANY HISTORICAL WORK OUTSIDE THE DIVINE RECORD, IT CAN BE CLEARLY ESTABLISHED THAT THE SUBSTANCE OF DANIEL'S PROPHECIES RELATES TO A CONTINUOUS DEVELOPMENT FROM THE PROPHET'S DAY TO THE SETTING UP OF THE KINGDOM OF GOD.

This principle is true of each of Daniel's major prophecies in chapters 2,7,8,9,11 and 12. It is clear from the internal evidence of the chapters themselves that the symbols represent a sequence of events involving specific powers, leading to the Kingdom of God. The identity of three of these powers can be determined within the prophecy itself: namely Babylon, Persia and Greece. The identity of the fourth power needs to be determined by comparison with other scriptures:

- The fourth power was to be strong as iron but ultimately divided. 2:40,41. The fourth power was to devour the whole earth, 7:23.
- The little horn of the goat, or king of fierce countenance was to grow exceeding great and magnify himself against the "prince of the host" and by him the sanctuary was cast down. 8:9,11 and 23.

- Messiah the Prince was to be cut off and “the people of the prince shall destroy the city and the sanctuary.” 9:26.
- Nebuchadnezzar was a king of kings and ruler over all the children of men, the first Autocrat of Daniel’s visions. 2:37,38.
- The Ram representing Media and Persia “did according to his will” and is the second Autocrat. 8:4.
- The mighty king of Grecia would “do according to his will” and is the third Autocrat. 11:3.
- Daniel speaks of a fourth king who “shall do according to his will,” the fourth Autocrat. 11:36.
- Which power then followed the Greek; devoured the whole earth; became headed with a supreme ruler; cut off Messiah; and destroyed the city and sanctuary? One power only ruled “*all the world*” after the Greeks passed into decline, and that power is identified in Luke 2:1.
- “*It came to pass in those days that there went out a decree from CAESAR AUGUSTUS that ALL THE WORLD should be taxed*”.
- The great fear of the Jewish rulers was that:-
- “*The ROMANS shall come and take away both our place and nation.*” John 11:48.

It was the ROMAN governor Pontius Pilate who delivered Christ to be crucified, and who placed a title on the cross written in Hebrew, Greek and LATIN. It was ROME that Jesus required Paul to bear witness of him, Acts 23:11 which he accomplished by appealing to AUGUSTUS, Acts 25:11,25.

The fourth power in Daniel’s prophecy then is ROME.

Each of the prophecies of Daniel describes different aspects of the career of this fourth power, and it is evident that this power was to continue from the demise of the Greeks until the Kingdom of God should be established. The fourth beast of Daniel ch7 is a case in point. Daniel saw it rise up out of the sea, and he saw its body given to the burning flame at the time that “the ancient of Days did sit”. Similarly, the fourth Autocrat of Daniel ch11 continues until “the time of the end”.

It is possible then to make a comparison between these prophecies; and it can be seen that there are certain parallels and similarities in the information which each prophecy provides. See Chart No.2. In this second chart, the sequence of events described in each chapter is placed in parallel columns. Each column describes an aspect of the career of the fourth power BEFORE the Kingdom is established.

Assyria	Chapter two	Chapter seven	Chapter eight	Chapter nine	Chapters eleven & twelve
Babylon	Head of gold	Winged lion	Third year of Belshazzar		
Persia	Breast of silver	The bear	The ram-Persia	Command to restore Jerusalem	Four kings in Persia
Greece	Belly & thighs of brass	Four headed leopard	Goat - Greece A great horn Four horns		Realm of Grecia A mighty king Four divisions South v. North
Rome	Legs of iron Ten toes	The beast Dreadful & terrible Ten horns Little horn with eyes & mouth Three horns fall Little horn made war with saints & prevailed against them until The ancient of days comes Ancient of days comes Beast destroyed	Little horn waxes great Daily sacrifice removed Sanctuary cast down Cast down the truth to the ground Practised and prospered Craft prospers By peace destroys many Stands against the Prince of Princes Broken without hand	Messiah cut off City & sanctuary destroyed Overspreading of abominations That determined Poured out upon the desolator	The King shall do according to his will Exalt himself above every god neither regard the god of his fathers nor the desire of women Honours a god whom his fathers knew not A strange god whom he shall increase with glory Cause them to rule over many Divide the land for gain King of south shall push king of north. Comes to his end Michael stands up Resurrection
	Kingdom Established	Kingdom under the Whole heaven given to the saints of the Most High	The holy avenged		They that be wise shall shine as the brightness of the firmament ...and as the stars for ever and ever

Chart No. 2

By careful consideration, and again from INTERNAL EVIDENCE alone, and WITHOUT REFERENCE TO SECULAR historians it is possible to place the information given in the separate visions together, and so provide a detailed account of the CAREER of the fourth power, as shown in **Chart No 3**. Attention is drawn to the fact that during one of the phases of its career, the fourth power would acknowledge a NEW GOD; afterwards it would acknowledge and increase in glory a STRANGE GOD. Further the little horn of the fourth beast would make war with the saints BEFORE the Ancient of Days came, for it is written;

“I beheld, and the same horn made war with saints and prevailed against them Until the ancient of Days came.” Dan.7:21,22.

The left-hand column of the chart represents the time scale established from those scriptures easy to be understood, and the right hand column indicates the date “in history” which correspond to those events which were anticipated in the more sure word of prophecy, but to which no further reference will be made at present.

Two lines are drawn across the chart: the first at that period when Jerusalem was destroyed, and the second at the bottom of the diagram indicating the commencement of the Kingdom. Between these two lines, the book of Revelation is given to John: Jerusalem is trodden down of the Gentiles, the Man of Sin is developed; the fullness of the Gentiles is brought in and the fourth Power destroyed at the time of the Kingdom.

Again, let it be emphasised that no interpretation has been placed upon any of the prophecies in the book of Daniel other than that provided within the prophecies themselves, with the one exception of identifying the fourth power as ROME. Further, let it be appreciated that, such information as has been obtained from the prophecy of Daniel is in perfect harmony with the outline of the purpose of Yahweh taught by those Scriptures easy to be understood. Thirdly, in turning to consider the book of Revelation, let it be particularly stressed that there can only be ONE correct interpretation of this prophecy, and that will be found to be in strict accord with the information already obtained solely from THE WORD.

THE STRUCTURE OF THE REVELATION

Coming to the Revelation itself, it is evidently a book which is unique in the Scriptures for a number of reasons. It is the only prophecy given to one of whom it is claimed: *“He died and rose again from the dead and is alive for evermore.”*

The demonstration of the truth of this prophecy is therefore of paramount importance; for if it could be shown to be false, the only **TANGIBLE** evidence we have of the “LIVING” Christ is destroyed.

Babylon	Babylon - head of gold - winged lion	References in Daniel	Date
Persia	Persia - breast and arms of silver - bear - ram	2:38,7:4,8:1	612 B C
	Yet three kings in Persia; fourth far richer than they all	2:39,7:5 8:20	542 B C
	The command to restore and build Jerusalem	11:2 9:25	456 B C
Greece	Greece - belly and thighs of brass - leopard - goat	2:39 7:6 8:21	333 B C
	Great horn - the mighty king - broken	8:8,21,22 11:3	327 B C
	Greek dominion divided	8:8,22 11:4	315 B C
	King of the north verses king of the south	11:5-34	249-161
	Holpen with a little help	11:34	161 B C
Rome	Legs of iron - fourth beast - little horn of the goat	2:40 7:7 8:9,23	67 B C
	The king shall do according to his will	11:36	4 B C
	Messiah cut off - city and sanctuary destroyed	8:32 8:27	AD 29-70
	Casts the truth to the ground	8:12	AD 284
	Honours a god whom his fathers knew not	11:39	AD 313
	Overspreading of abominations	8:32 9:27	AD 135 to 530
	Ten horns begin to arise	7:7 & 7:24	400-480
	Strange god acknowledged and increased in glory	11:38,39	A D 530
	Saints given into his hand for time times and dividing of time	7:21 7:25	533-1793
	He shall exalt himself	11:25,37	A D 606
	He shall speak marvellous things against the God of gods	7:25 11:36	610-1870
	Abomination of desolation	12:11	637-688
	Little horn with eyes and mouth arises	7:8,24,25	752-800
	He shall speak great words against the most high		
	Three horns fell	7:8,24	755-817
	Craft prospers; war made with the saints	7:21 8:12,25	
	I beheld, and the same horn made war with the saints and prevailed against them;		
	<u>UNTIL</u>		
	The ancient of days come		
	The land divided for gain	11:39	1453-1917
	Thrones cast down	7:9	1793-1945
	The King of the south shall push at him	11:40	1917-1948
	By peace many destroyed	8:25	1970-1982
	Image assembled "in the latter days"	2:29,31,34,35	
	King of the north invades	11:40-45	
	Michael stands up	12:1	
	Ressurrection and judgment of the saints	12:2	
	Little stone strikes the image: Little horn of goat broken	2:45 8:25	
	I beheld then because of the words which the horn spake	7:11	
	Beast destroyed & his body given to the burning flame	7:9,11	
The Kingdom	The Kingdom established and given to the saints		
	Daniel stands in his lot at the end of the days		

Chart No. 3

On the other hand, the object of prophecy reaches its highest attainment as the instrument provided by God for the perfecting of the faith, assurance and confidence of the true servants of Christ, when by the light of this **“sure word of prophecy”** they can **“see”** the work of the Lord Jesus providentially overruling all things for their sakes.

The book of Revelation also contains within itself certain clearly specified sequences in a way which is not reproduced in other prophecies. However, it is clear from these sequences that this is a definable structure upon which the substance of the book is built. Without attempting an interpretation, if the Revelation is considered only according to the naked letter, as if it was an account rather than a prophecy: it has makes and signs and explanatory clauses inserted by the Spirit whereby the order, synchronism and sequel of all the visions contained in it may be discovered and demonstrated. Again, to understand the structure, no interpretation of the book is necessary, it is clear from internal evidence alone.

Having ascertained the structure, the next step is to discover the meaning of the symbols; this may be done by the explanations given within the book itself, and then by comparing those symbols which are not explained with similar terms in other parts of Scripture. The last step is to co-relate the interpretation to known facts, fixing the dates where possible and assigning to each its corresponding event.

THE THINGS THOU HAST SEEN

The apostle John was given a command:-

“What thou SEEST write in a book and send it to the seven ecclesias which are in Asia,”
1:11.

From this we learn that there are not several separate letters to the seven ecclesias, but ONE book or scroll, containing the open letters addressed to each Ecclesia, so that all might know the Spirit’s estimation of each ecclesia: hence the separate appeal:

“He that hath an ear let him hear what the Spirit saith unto the ecclesias.” 2:7,11,17,29;
3:6,13,22.

Thus the seven letters are an integral part of the Apocalypse; for it was the whole ‘BIBLION’ that was sent to the ecclesias, which is confirmed by the concluding words:

“I Jesus have sent mine angel to testify unto you these things in the ecclesias.” 22:16.

John was also given instruction as to the order in which the things revealed to him were to be set down:

“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” 1:19.

This instruction was given AFTER John had SEEN a certain vision: that of the Son of Man in the midst of seven golden candlesticks, which is undoubtedly FUTURE in its application and was to be realised after John's symbolic death and resurrection, 1:12-18. Thus the FIRST thing he was to record related to the future, and was to be the LAST to be realised. He was to record "*the things which are,*" which must refer to the several states of the Ecclesias as they existed in his own day, and concerning which he was commanded to write "*unto the angel of the ecclesia*" in question.

He was also to write down "the things which shall be hereafter." The Greek text reads: "the things which are about to occur (MELLEI GENESTHAI) after these"; that is, events following on immediately from the apostle John's day and leading up to the consummation of the future glory.

Thus:

The things

Thou hast seen = the glorified, multitudinous Son of Man.

which are = the state of the Ecclesias in Asia.

which shall be = Events after John's day leading up to the

hereafter time of the MANIFESTATION of the glory.

THE SEVEN SEALED SCROLL

The vision of the seven sealed scroll is the point of divergence in the varying interpretations of the Apocalypse but a few observations might be made here.

- 1. John saw the book in the hand of the occupant of the throne.**
- 2. He observed it to be written WITHIN and on the back side.**
- 3. He observed it to be sealed with seven seals.**

The occupant of the throne is described in chapter 4 and it is evident that the throne is not occupied by an individual, for:-

"In the midst of the throne and round about the throne were four living ones full of eyes before and behind."

The living ones are the Cherubim comprised of the Lord Jesus and the glorified saints; it is in their "hand" that the scroll is found, and represents knowledge concealed not from them, but among them; for they being full of eyes are omniscient. The knowledge concealed with them is SEALED to all who are not a part of the living ones; and that knowledge played a large part in their attainment to the throne.

The vision is of God manifest, and chapter 5 shows that there was a time when He was not manifest in this particular way: for there was *“no man in heaven nor in earth, nor under the earth, able to open the book, neither to look thereon.”* John wept much because of this. He was then shown that there was one who had prevailed, *“the lion of the tribe of Judah”*, to open the book and to loose the seven seals thereof.

He then saw the *“Lamb as it had been slain”*, that is the resurrected Lord Jesus, take the book out of the right hand of him that sat upon the throne.

Thus a link is established between the Lamb slain and the future glory of God manifest in Cherubic beauty.

THE UNSEALING OF THE SCROLL

We are not told in the chapter WHEN the scroll was opened. It can only be determined that it was opened AFTER the Lord Jesus had prevailed and before the singing of the New Song. However, from the evidence given in the Apocalypse itself, the scroll has been unsealed; for knowledge concealed still would not constitute an “apocalypse” or unveiling. That the scroll was unsealed and the contents revealed to John in Patmos is indisputable.

**THE REVELATION OF JESUS
CHRIST WHICH GOD GAVE
UNTO HIM**

**TO SHOW UNTO HIS
SERVANTS**

**THINGS WHICH MUST
SHORTLY BE DONE.**

**THE LION OF THE TRIBE OF
JUDAH HATH PREVAILED
TO OPEN THE BOOK**

**AND I SAW WHEN THE LAMB
OPENED ONE OF THE SEALS**

**SEAL NOT THE SAYINGS OF
THE PROPHECY OF THIS BOOK
FOR THE TIME IS AT HAND.**

Attention must be directed to the statements placed at the beginning and the ending of this book:-

“Things which must shortly come to pass.” 1:1

“The Lord God of the holy prophet sent his angel to show unto his servants the things which must shortly be done.” 22:6.

The word shortly (EN TACHEI) indicates an immediate response:

“As soon as she heard that, she arose QUICKLY and came unto him”. John 11:29.

“He smote Peter on the side and raised him up saying, Arise up QUICKLY.” Acts 12:7.

“Make haste and get thee QUICKLY out of Jerusalem” Acts 22:18.

“Surely I come QUICKLY.” Rev.22:20.

It does not require any interpretation to understand that things “SHORTLY TO COME TO PASS” can only mean events to occur in the near future.

THE CONTENTS OF THE SCROLL

John was then shown the contents of the seven sealed scroll, and the details of what he saw occupy the remainder of the Apocalypse from chapter 6 to the end. The scroll is unloosed one seal at a time, as indicated in **Chart No. 4**. That a certain sequence of events is indicated is shown by the prefacing of the unloosing of each seal with the words “AND WHEN...” So that the events of each SEAL period follow one another, as seen in their being numbered 1-7.

Coming to the sixth seal, there is plainly an interruption; for whereas the first part of the seal and previous five describe events involving death and bloodshed, the second part relates to the sealing of the white robed multitude that have come out of great tribulation. This vision is related to events under the sixth seal but as to its meaning and why it occurs here, more will be said later.

THE SEVEN TRUMPETS

When the seventh seal was opened, John saw seven angels given seven trumpets. It is understood from the context that the seven trumpets are contained WITHIN the seventh seal. This is again established by the words “AND WHEN”, when the seal was opened and NOT before.

The seven trumpets themselves are divided into two kinds. The 7th chapter commences with a reference to the four winds of the earth being restrained until the sealing is accomplished. When this is done, the seventh seal in chapter 8 is opened and four trumpets sound, again in succession. The last three trumpets are also styled “WOES”, as shown on the chart, by the angel 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.” 8:13.

The fifth trumpet, or first woe, is sounded, and the sequences of events signified by it are completed for:

“One woe is PAST and behold there come two woes more hereafter.” 9:12.

The sixth angel sounds and it is to be noticed particularly here that, to whatever period in the purpose of God these apply, THEY ARE NOT REFORMATORY.

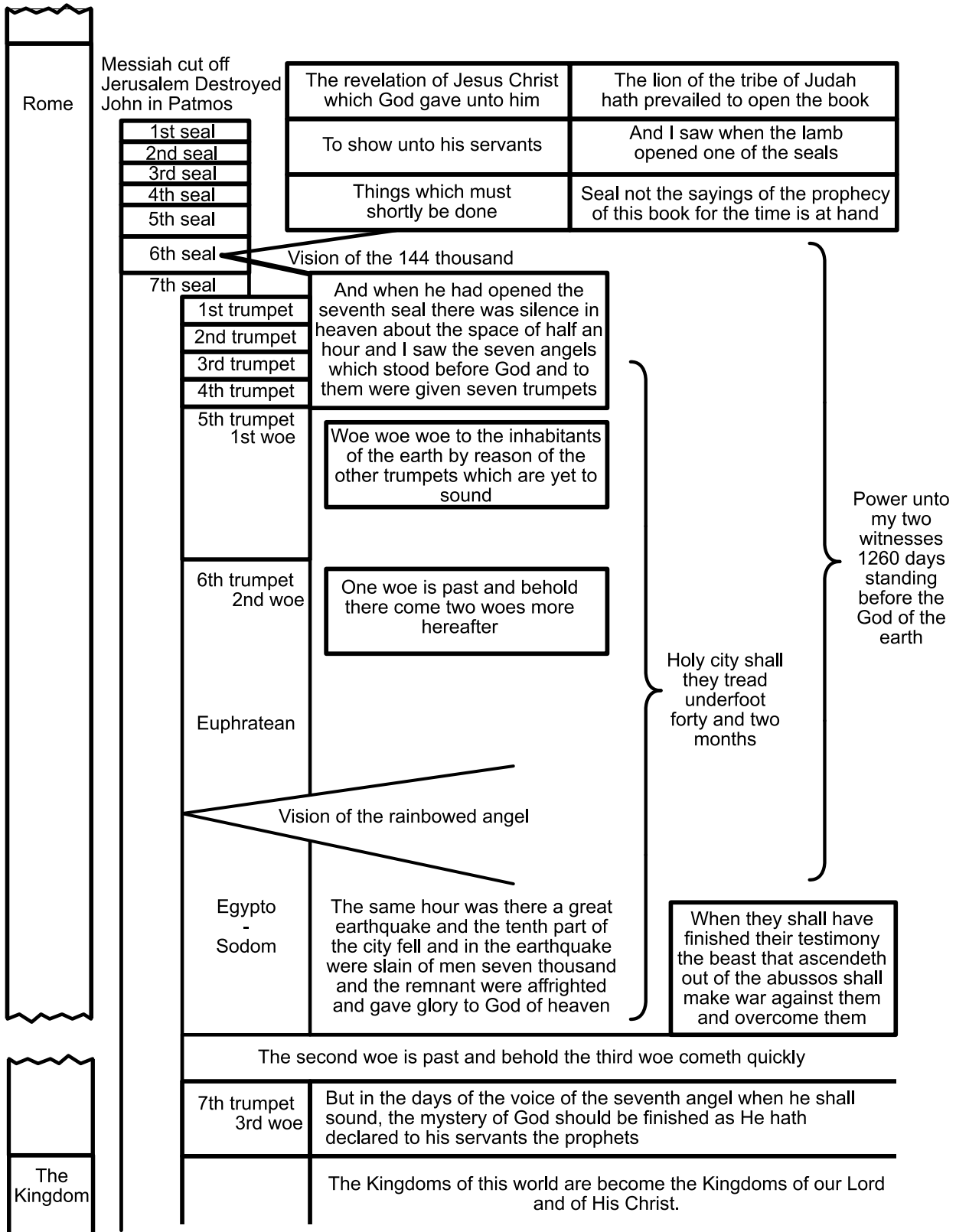


Chart No. 4

“The rest of the men which were not killed by these plagues, yet REPENTED NOT of the works of their hands..... NEITHER REPENTED THEY of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” 9:20,21.

Chapter 8 concludes without any reference to chapter 9 or to the conclusion of the sixth trumpet. Because the infliction described is attributable to the 4 angels loosed from the Euphrates, the first part of the sixth trumpet is styled the “Euphratean.”

Instead of announcing the conclusion of the sixth trumpet, the 10th chapter brings into focus a vision of the rainbowed angel. Again, let it be noted that this is apparently an interruption of the sequence of events, because reference is made here to the sounding of the 7th trumpet, which does not sound until the end of the following chapter. One important statement must be emphasised and that is the angel’s oath:

“There should be time no longer; but in the days of the voice of the seventh angel when he shall... sound, THE MYSTERY OF GOD should be finished, as he hath declared to his servants the prophets.”

The MYSTERY OF GOD is defined by the apostle Paul in the following passages as expressive of that TRUTH that *“God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted of Him.”* It teaches that GENTILES should be fellow-heirs with Jews and of the same body with them, and partakers of His promise concerning the Christ through the gospel; that is that Jews and Gentiles should by the obedience of faith attain to ONE NEW MANHOOD before God, and be equally eligible as heirs to the possession of the Kingdom.

Proof: *Acts 10:34; Romans 16:25,26; Col.1:25,26; 1 Tim.3:16; 1 Cor.1:9,2-7; Eph.2:16; 3:3,6; 1 John 1:3,6,7; Phil.3:9,10; 1 Peter 1:9-12.*

For the “Mystery of God to be finished” therefore means the termination of that period during which the Gentiles have had the opportunity of fellow-heir-ship with the Jews, or when the “fullness of the Gentiles” will have come in.

Proceeding to the eleventh chapter, another series of events is introduced: the measuring of the temple and altar; the treading underfoot of the holy city; the prophesying of the witnesses; the death and resurrection of the witnesses and their ascent to the heavens. This sequence is terminated in v.13 with the words:

“And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted and gave glory to the God of heaven,” 11:13.

**IT IS AT THIS POINT THAT THE TERMINATION OF THE SECOND
WOE, OR SIXTH TRUMPET, IS ANNOUNCED.**

“The SECOND WOE IS PAST, and behold, the third woe cometh quickly.”

Again, without attempting any interpretation, it is ABSOLUTELY CERTAIN that those events which commenced with the sounding of the sixth trumpet are terminated by the events recorded in chapter 11, consequent upon the ascension of the witnesses. This can only mean one of two things, that the incidents of chapter 11 are a continuation of those in chapter 8, or are complementary to them. It is also confirmed that the events of the sixth trumpet and those involving the two witnesses have the same point of termination, as illustrated in the chart. Because the witnesses’ dead bodies lie in the street of that Great City called Sodom and Egypt, and the period of witnessing is included in the Second Woe, the second part of the Sixth Trumpet has been called Egypto-sodom in the chart.

The THIRD WOE enables us to demonstrate conclusively the period to which the first six seals and the first six trumpets belong:

“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.” 11:15.

Also announced are the following facts:

The nations WERE angry and thy wrath is come, and the TIME OF THE DEAD THAT THEY SHOULD BE JUDGED and 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.” 11:18.

Therefore, it can be established beyond controversy that since the Seventh Trumpet announces:

1. The finishing of the Mystery of God. 10:7.
2. The resurrection of the dead and the rewarding of the saints and prophets. 11:18.
3. The opening of the “Temple of God” in heaven, and the removal of the vail so that the “ark of his testament” (Christ) is revealed 11:19.

.....that the events of the SIXTH TRUMPET and all the preceding five TRUMPETS and SEALS, with the exception of the remaining portion of the SEVENTH SEAL, belong to the PRE-RESURRECTIONAL ERA BEFORE CHRIST IS MANIFEST UPON EARTH AGAIN. This also proves from the Scripture, and from the book itself, without any reference to “history”, that the sackcloth witnessing before the God of the earth is also PRE-RESURRECTIONAL, and therefore a development leading up to the second coming of Christ.

THE BEASTS OF THE APOCALYPSE

Accepting the evidence of the Word as conclusive, the 11th chapter forms a link between what occurs during the SIXTH Trumpet, the sackcloth witnessing and those portrayed in chapters 12 and 13. The apostle John tells us:

“When they shall have finished their testimony, the BEAST THAT ASCENDETH out of the bottomless pit shall make war against them and shall overcome them and kill them.”

Now whatever is represented by *THE BEAST*, it is plain that since the sequence of events surrounding the witnessing in sackcloth is concluded by the SECOND WOE, then the BEAST’S war with the witnesses must itself be PRE-RESURRECTIONAL. We need therefore to examine the identity of this beast. We are told it *“ascendeth out of the bottomless pit”*. The only other reference to a beast ascending out of the bottomless pit is in ch.17; and a comparison of the two passages leads us to conclude that the beasts are both the same. What is meant by the bottomless pit? The word in the Greek is *abussos*, from which is derived our word abyss. It is used only twice outside the book of Revelation:

“And they besought him that he would not command them to go out into the deep (abussos) Luke 8:31.

“But the righteousness which is of faith speaketh on this wise, say not in thine heart, Who shall ascend into heaven, (that is to bring down Christ from above); or who shall descend into the deep (abussos), (that is to bring up Christ again from the dead.)” Rom.10:6,7.

Paul is here using a quotation from Deut.30:12,13, where from the words *“who shall ascend into the deep”* we find instead, *“neither is it beyond the SEA.”* The ABUSSOS then from these references refers to the deeper waters beyond the coast.

Now it is significant that John saw a beast rising up out of the sea, (Greek *thalassar*). In order to rise up out of the sea, the beast moved from the deep, *abussos*, to the shallower waters near the seashore. There is then a possibility of establishing an identity between the BEAST of the *abussos* and the beast of the sea. This shown to be more than probability in **Chart No.5**, in which a comparison between the BEASTS of chapters 11,17 and 13 confirms their identity.

THE BEAST OF THE SEA

It is the beast of the Sea that makes war with the witnesses BEFORE the resurrection, and this war is described in greater detail in chapter 13.

The beast was given a mouth speaking great things and blasphemed, and power was given unto him to continue 42 months: the same period as the holy city was to be trodden underfoot in ch.11.

Chapter 11	Chapter 17	Chapter 13
Holy city trodden under foot	Seven heads and ten horns	Seven heads and ten horns
Witnesses stand before the God of the earth		He opened his mouth blasphemy
The beast that ascendeth out of the <u>bottomless pit</u>	The beast that thou sawest was and is not and shall ascend out of the <u>bottomless pit</u> and go into perdition	I saw the beast rise up out of <u>the sea</u>
Shall make war against them and overcome them	I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus	It was given to him to make war with the saints and to overcome them
	They that dwell on the earth shall wonder whose names are not written in the book of life	All they that dwell on the earth shall worship him whose names are not written in the book of life of the Lamb slain
	The seven heads... Five are fallen, one is, and the other is not yet come	
	The beast that was and is not even he is the eighth	One of the heads wounded to death

Chart No. 5

“It was given unto him to make war with the saints and to overcome them; and power was given him over all kindreds, tongues and nations.” 13.7.

Here again we see that the BEAST OF THE SEA and the BEAST OF THE ABUSSOS accomplish the same task; the overcoming of its adversaries described by the terms “the Two Witnesses” and “the Saints.”

THE DRAGON

The power and authority of the Beast of the Sea is derived from the DRAGON. *“The dragon gave him his power and his seat and great authority.”* Since this power and authority was derived, it is evident that the Dragon was in existence BEFORE the emergence of the Beast. Therefore, upon the foregoing premises, this also occurred BEFORE THE RESURRECTION OF THE DEAD. There is an identity between the Dragon, the Beast of the Sea, and the Scarlet Coloured Beast in that they all have SEVEN HEADS AND TEN HORNS.

In respect of the Scarlet Coloured Beast, John was given further information. The seven heads represented seven kings IN HIS OWN DAY; five were fallen, ONE EXISTED, and one was to follow *“a short space.”* The beast that ascended out of the bottomless pit is the eighth head and is of the seven, and is therefore one of the other heads REVIVED. This beast is to go into perdition (17:8-11). It is significant that when John saw the SEA BEAST, one of its heads was wounded unto death and its deadly wound was healed. Again it should be carefully observed that a form of the beast under one of its heads EXISTED in John’s day: for it is stated *“ONE IS”*.

Concerning the Dragon, the Beast, and the Scarlet Coloured Beast, it can now be ascertained FROM THE WORD that since the Sea Beast’s war with the witnesses is PRE-RESURRECTIONAL; and since the authority and power of the Beast is derived from the Dragon; and since ONE of the heads of the Scarlet Coloured Beast represented a king, or ruling power in John’s OWN DAY, the Dragon itself was contemporary with the apostle, being headed up in the same AUTHORITY to which the apostle Paul appealed, and refers therefore to the IMPERIAL HEAD in ROME. The relationships between the Beasts in the Revelation and their successive careers are illustrated in **Chart No.6**.

Having ascertained that the BEAST and the DRAGON existed contemporaneously from the internal evidence of the Apocalypse, we can now seek confirmation of the fact from other Scriptures.

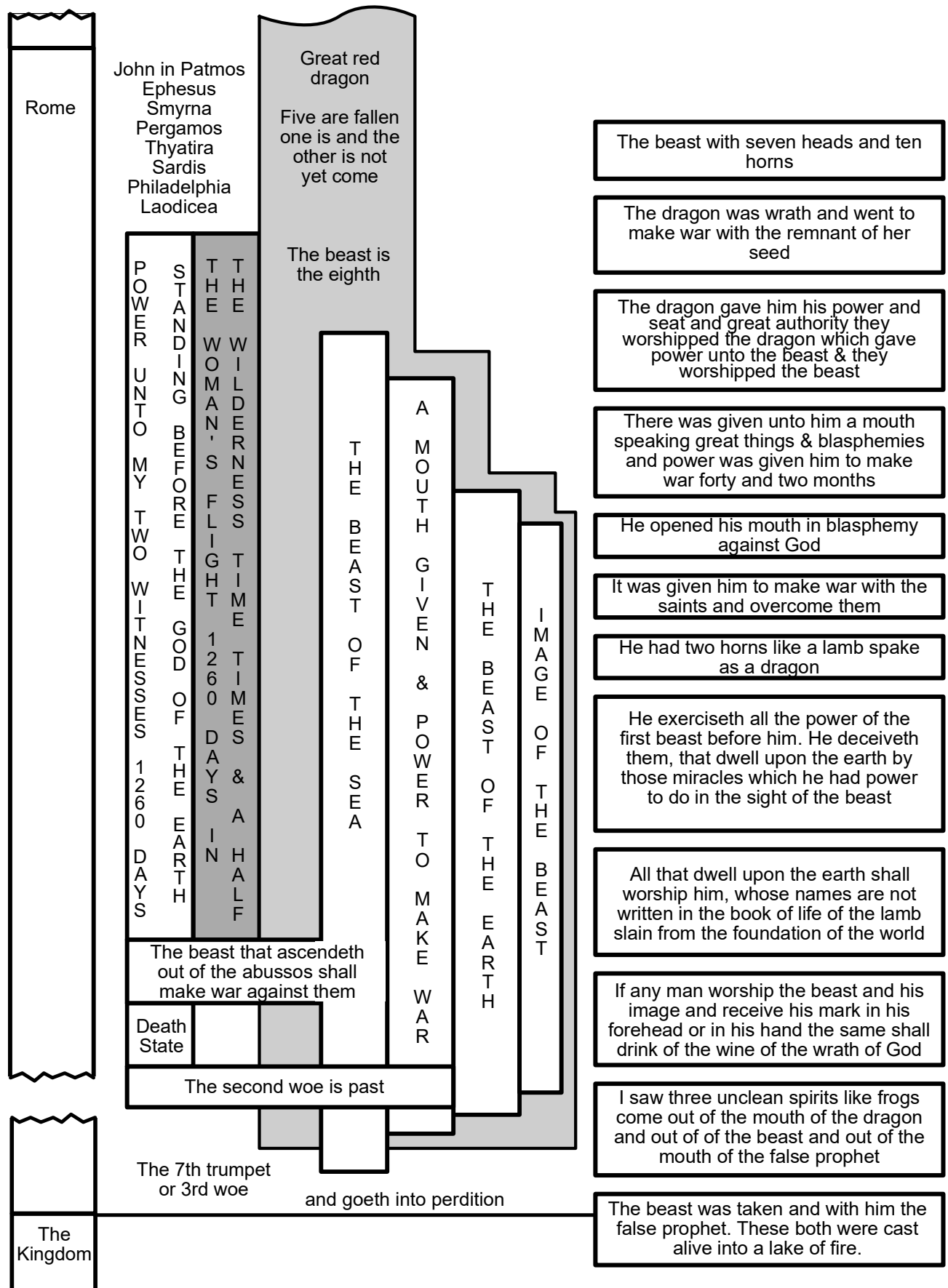


Chart No. 6

DANIEL'S FOURTH BEAST

The seventh chapter of Daniel's prophecy shows that there would be ONE BEAST arising after the first three, and that its existence would not be terminated until the setting up of the Kingdom of God, when the dominion under the whole heaven would be given to the people of the saints of the Most High. It is evident therefore that since the Apocalypse announces the inauguration of the Kingdom of God and the events leading up to it in the vanquishing of the Beast by Christ and its consignment to perdition, the beasts described in the Revelation: the Dragon, Beast of the Sea, Beast of the Earth and its Image, and the Scarlet Coloured Beast must be different and successive phases of the same beast. This is demonstrated by an analysis of their respective careers and a comparison with the information provided concerning the fourth Beast of Daniel, as illustrated in **Chart No.7.**

If the structure of the book of Revelation has been correctly outlined, then it should be supported by other prophecies, and seen to be in harmony with the purpose of God as defined in those Scriptures which are easy to be understood. This is shown in **Chart No.8,** where a comparison is made between Paul's prophecy from his second letter to the Thessalonians (the Apocalypse) and the prophecy of Daniel. Reflection upon these passages must surely lead us to the conclusion that the characteristics are so marked as to admit of a common identity. All speak of the same power that would arise BEFORE the second coming of Christ, and that power would be there to be destroyed at his appearing.

PLAGUES AND VIALS

Thus far it has been fairly established from the internal evidence of the book of Revelation itself, that the SEALS are opened with the TRUMPETS sounded, before the resurrection and appearance of Christ and the saints in glory. However, the Revelation also speaks of seven LAST PLAGUES, and seven VIALS. How do these fit into the structure so far portrayed? It is clear that the Seventh Trumpet announces the winding up of the TIMES OF THE GENTILES and the bringing in of THE AGE OF THE KINGDOM; therefore as all the judgements of God will be finished before the commencement of the Millennium, the plagues and vials must all be exhausted before that time also; and it may rightly be concluded that the 7th Trumpet COMPRISES the seven Last Plagues and the seven vials.

But it may be asked whether the Seven Plagues are identical with the Seven Vials? They are not, for they are shown to be distinct. Chapter 15 commences with the great and marvellous sign of SEVEN ANGELS having in possession the SEVEN LAST PLAGUES; then the additional information is given:

Seven heads		Daniel's fourth beast	Great red dragon	Beast of the sea	Beast of the earth	Scarlet coloured beast
			12:3	13:1		17:3
Ten horns		7:7	12:3	13:1		17:3
Blaspheming mouth and voice		7:8;16,13	16:13	13:2,5;16,13	13:11,15	17:3
Makes war with the saints		7:21, 25:	12:17	13:7		
Overcomes the saints		7:21		13:7		17:6
Persecutes for 1260 years		7:25	12:13,14	13:5	13:15	
Judged at Kingdom		7:12				17:14
Saints assist in its destruction		7:22				17:14;18:6
Destroyed by fire		7:11				19:20

Chart No. 7

The Beasts of Revelation	The Apostle Paul's Prophecy to the Thessalonians	Daniel's Prophecies of the Fourth Dominion
A Great Red Dragon Seven Crowns Upon His Heads The Great Dragon... Called The Devil And <u>Satan</u> Cast Out Persecuted the Woman Woman Nourished for a <u>Time and Times and Half a Time</u> The Dragon Went to <u>Make War</u> with the Remnant of Her Seed The Beast of the Sea Upon His <u>Horns Ten Crowns</u> the Beast Is the Eighth and Goeth into <u>Perdition</u> His Mouth as the <u>Mouth</u> of a Lion The Dragon Gave Him His Power and Seat and Great Authority They Worshipped the Dragon and They <u>Worshipped</u> the Beast There Was Given Him a <u>Mouth Speaking Great Things</u> Power Was Given Unto Him to <u>Make War</u> Forty and Two Months He Opened His Mouth in <u>Blasphemy</u> Against God It Was Given Him to Make War with the <u>Saints</u> and <u>Overcome Them</u> The Beast of the Earth: Two Horns Like a Lamb and He Spake as a Dragon He Exerciseth <u>All the Power</u> of the First Beast <u>Before Him</u> He Doeth Great Wonders He <u>Deceiveth</u> Them That Dwell on the Earth by Those <u>Miracles</u> (Semeion) Which He Had <u>Power</u> to Do in the <u>Sight</u> of the Beast And All That Dwell on Earth Shall Worship Him Whose Names Are Not Written in the Book of Life of the Lamb Slain From the Foundation of the World The Beast Was Taken and With Him the False Prophet. These Both Were Cast Alive into a <u>Lake of Fire Burning With Brimstone</u>	Let No Man Deceive You by Any Means: for That Day (of Christ) Shall Not Come Except There Be a Falling Away <u>First</u> He Who Now Letteth Will Let Until He Be Taken Out of the Way That Man of Sin Be Revealed the Son of <u>Perdition</u> Then Shall That Wicked (One) Be Revealed Who Opposeth and Exalteth Himself Above All That Is Called <u>God</u> or That Is <u>Worshipped</u> He As God Sitteth in the Temple of God Shewing Himself That He <u>Is God</u> Whose Coming Is After the Working of <u>Satan</u> With <u>All Power</u> and <u>Signs</u> (Semeion) and Lying Wonders and With <u>All Deceivableness</u> of Unrighteousness in Them That Perish For This Cause God Shall Send Them Strong Delusion That They Should Believe a Lie That They <u>All</u> Might Be Damned Who Believe Not the Truth In <u>Flaming Fire</u> Taking Vengeance on Them That Know Not God. Whom the Lord Shall <u>Consume</u> With the Spirit of His Mouth and Shall <u>Destroy</u> With the Brightness of His Coming.	The King Shall Do According to His Will and He Shall <u>Exalt</u> Himself and Magnify Himself <u>Above Every God</u> They Shall Be Given into His Hand for a <u>Time and Times and the Dividing of Time</u> He Cast the Truth to the Ground He Shall Not Regard the God of His Fathers The Beast Had <u>Ten Horns</u> He Shall Honour the <u>God of Guardians</u> Causes Craft to Prosper Acknowledges a <u>Strange God</u> and Increases Him with Glory Little Horn with Eyes and Mouth Speaking Very Great <u>Things</u> Against the Most High Craft Prospers Wears Out the Saints The Same Horn Made <u>War</u> with the <u>Saints</u> and Prevailed Against Them <u>Until</u> the Ancient of Days Came The Beast Was Slain and His Body <u>Destroyed</u> and Given to the <u>Burning Flame</u>. The Judgment Shall Sit and They (the Saints) Shall Take Away His Dominion to <u>Consume</u> and to <u>Destroy</u> It unto the end

Chart No. 8

“One of the four living ones gave unto the seven angels seven golden vials full of the wrath of God.” 15:7.

Subsequently in ch.17 John makes reference to;

“One of the seven angels which had the seven vials.”

He is then told of the judgement that is to fall upon the great whore, Babylon the Great, and he is shown the dreadful system BEFORE it is finally and utterly destroyed. Before this execution, the seven angels are referred to as having only the seven vials. But after Babylon and all its connected vials have been shown to John to be consigned to the lake of fire, he is approached by;

“One of the seven angels which had the seven vials full (Greek gemonton = being filled) of the seven last plagues.”

It would appear therefore that before the destruction of Babylon, though the seven vials are referred to, the seven last plagues are not in evidence, but after the destruction of Babylon, the plagues are manifest; which seems to infer that the seven last plagues are reserved for the purpose of overthrowing that system, and are styled HER plagues:

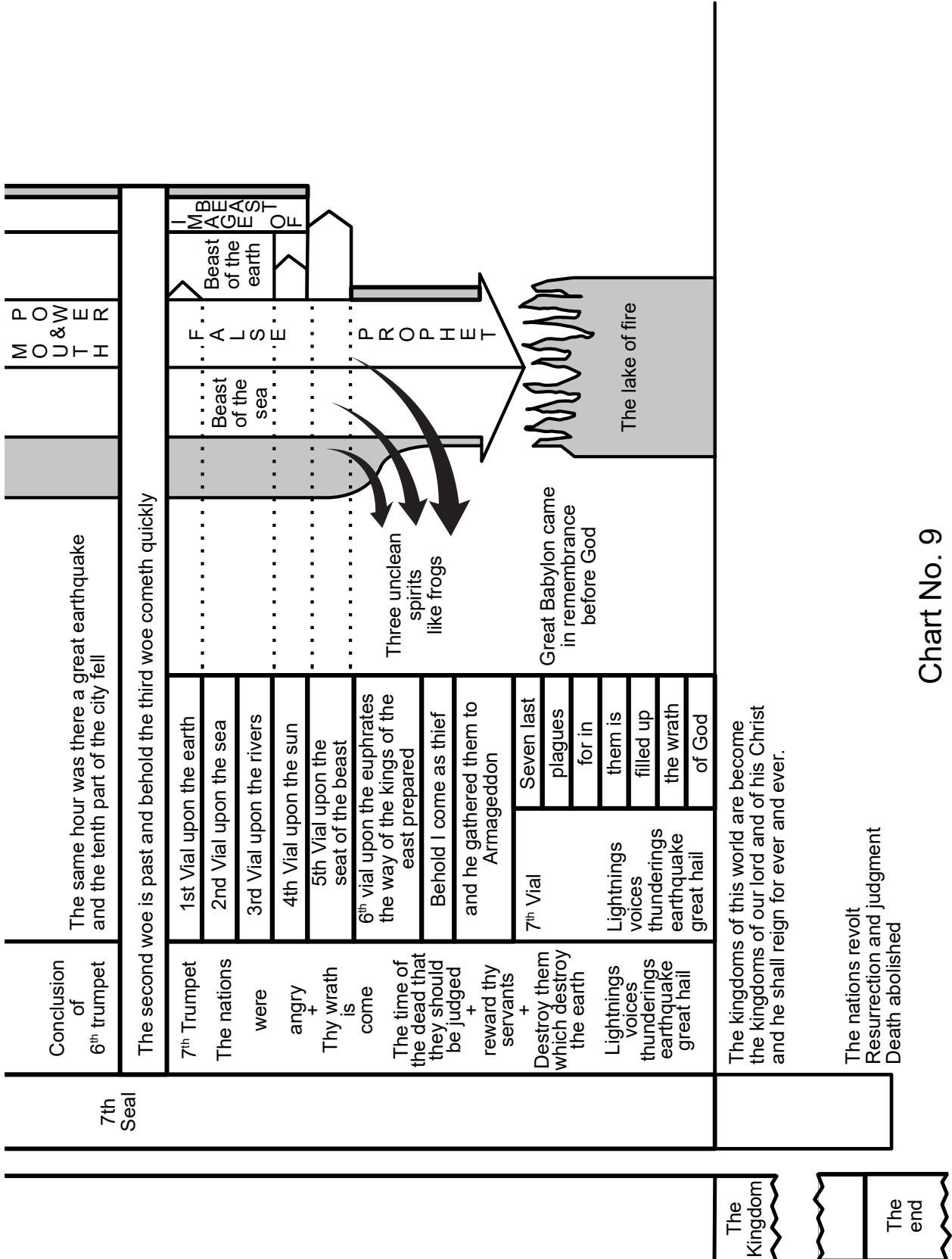
“Therefore shall HER plagues come in one day, death, mourning and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.” 18:8.

It is also apparent that though the vials are not identical with the plagues, the plagues are CONTAINED in the vials; but as they are called the LAST PLAGUES, the vials must be expected at least in part, before the plagues are put into effect. The vials also contain OTHER plagues beside the last plagues, which like those of the seventh trumpet, are not reformatory. It is noteworthy that just as the plagues are reserved for the destruction of Babylon; it is not until the seventh vial is outpoured that “Great Babylon” comes into remembrance before God.

From this it can be determined that the seventh trumpet, or THIRD WOE, commences “quickly”, or immediately, after the SECOND WOE. It commences with the outpouring of the FIRST VIAL, and concludes with the infliction of the seven LAST PLAGUES upon Babylon. Since the SEVENTH VIAL is concurrent with the seven LAST PLAGUES, it is to be expected that the events of the seventh vial would conform to the concluding events of the seventh trumpet. In fact, they coincide exactly. See **Chart No.9**.

The seventh trumpet concludes:

“There were lightning’s and voices and thunderings and an earthquake and great hail.” 11:19.



The seventh vial concludes:

“There were voices and thunders and lightnings..... 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.” 16:18-21.

It may be thought that there is some discrepancy in the order of events as symbolised in voices, thunder and lightnings; but in the Greek text the order is the same, only in ch.16 the order has been reversed in translation. It has been corrected in the Revised Standard Version.

The SEVENTH TRUMPET declares the nations to have been angry, and announces the setting up of the Kingdom. Between these two incidents “the time of the dead that they should be judged” is also referred to, as it were, partway through the trumpet blast. Since there can be no judgment of the dead without resurrection, and since the resurrection cannot take place without the return of Christ, who is the “Resurrection and the life”, (John 11:25) it is apparent that the Lord Jesus returns during the sounding of this last trumpet. If then it has been correctly ascertained that the vials and last plagues are poured out alongside with the sounding of the seventh trumpet, there should be a clear indication of Christ’s return during the VIAL and PLAGUE period. There is such an indication very plainly marked; it occurs in the middle of the SIXTH VIAL period, where we read:

“BEHOLD I COME AS A THIEF. BLESSED IS HE THAT WATCHETH AND KEEPETH HIS GARMENTS, LEST HE WALK NAKED AND THEY SEE HIS SHAME.” 16:15.

Surely if words ever meant anything at all, it is abundantly plain to all but the wilfully ignorant that Christ steals in upon the world in the SIXTH VIAL period, that afterwards HE is instrumental in gathering the nations together to Armageddon, and that BEFORE his coming this is the work of the FROG-LIKE SPIRITS which, if we are living when Christ is about to appear, must be NOW.

THE SEVEN ANGELS AND THE VIALS

It may seem unnecessary to some, to assert that six of the seven vials are poured out prior to the return of the Lord Jesus in view of the plain declaration that his coming is announced during the period of the sixth vial. However, it is objected by some that since the vials appear to be given (in ch.15) to the seven angels after the victory of the redeemed over the beast and the opening of the tabernacle of the testimony in heaven, therefore the

outpouring of the vials is, in whole, future to the return of Christ. This view ignores the basic structure of the apocalypse and the clear direction of the Spirit already referred to in the text, and reveals a wrong understanding of the nature of the “seven angels”. 15:1.

It has been shown how ch.11 concludes with the sounding of the seventh trumpet and the establishing of the Kingdom of God. It has also been shown how the conclusion of the seventh trumpet coincides with the events described in the seventh vial, and it is to be noted that a signal event is referred to in the concluding verse of chapter 11 verse 19.

“And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.”

The only other reference to this is found in chapter 15:5:

“And after that I looked and behold the temple of the tabernacle of the testimony in heaven was opened.”

This can only indicate again that the seven plagues are included in the seventh trumpet period, and that these occur at the time of the “opening of the temple in heaven.”

However, it is to be observed that when the seven angels are given the seven golden vials FULL of the wrath of God:

“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.”

Between these two descriptions of the “Opening of the Temple” in ch.11 and ch.15, further information is conveyed to the apostle John which, when examined, is seen to fall into two contrasting series. The first series contains the events described in chapters 12 and 13: the second in chapter 14 and the first four verses of chapter 15. In the former two chapters there is emphasised the power of Sin, the Mystery of Iniquity, in its ecclesiastical and political manifestations, and its antagonism and apparent triumph over those who would hold fast to the teachings of Jesus. In symbol Sin is manifest in the Woman clothed with the Sun, in the Great Red Dragon, in the Serpent, in the Beast of the Sea, the Beast of the Earth and the Image of the Beast. The persecution of the faithful remnant is emphasised, and the section concludes with information by which the Beast might be identified:

“He causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads. And that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name.”

The latter two chapters are in direct contrast to this, and they illustrate the victory of faith on the part of the redeemed over the powers which persecuted them and destroyed them in the days of their flesh. The power of God is vindicated by their victory and the judgments poured out upon the system of iniquity. An analysis and comparison of the two sections serve to emphasise the point.

The comparison outlined in **Chart No.10** illustrates the great contrast between the two sections, and the major difference between them is that the first deals with the PRE-resurrection era and the second with the POST-resurrection era. All the events in chapter 14 and those in chapter 15:1-4 are future to the return of Christ, and nothing having the least resemblance to them has ever been transacted upon the earth since the apocalypse was given to the apostle John. However, the scenes depicted therein can be understood through the testimony of the prophets as belonging to the “day of the Lord” and the manifestation of Messiah.

Observe the contrast in the details of the two sections. Firstly in 12:2 there is depicted a woman clothed with the sun being with child. She evidently is NOT a virgin, whereas those who constitute the Redeemed are specifically styled virgins. Emphasis in chapter 13 is laid upon the name and number of the beast, whereas in chapter 14 the Name of the Father is prominent and the number of the redeemed is declared. The blasphemy and deception practiced by the Beasts is given prominence in 13:5,6 and 14, in contrast to the praise and acclaim rendered by the Redeemed in whom is no guile, 15:4, 14:5. The proclamation in 12:10 is evidently false, emanating from “the Heaven”, (where *heaven* stands symbolically for the ruling authority of a people nation or empire as in many other places in the prophets) for had it been true and “salvation” was really apparent, then those who had the testimony of Jesus would not have been persecuted; but the “Pseudo gospel” will be exposed by the proclamation of the “Aionian-gospel” of 14:6-7. The fornication of the woman clothed with the Sun, 12:1, prepared the way for the deception practised by the Earth Beast by which all nations are deceived, but the Babylonish deception is to come to its end, 14:8. The Dragon, the Serpent and the Beasts exercise wrath, prosecute war and execute death upon all who hold the faith of Jesus 12:13,17; 13:7,15; but ultimately the wrath of God and the execution of divine vengeance will be upon the adherents of the Sin Powers. 14:9-20. The Beast makes war with the saints, 13:7, but ultimately it is the redeemed who obtain the victory. 15:2.

The 13th chapter concludes with the description of the tyranny of the Sin Power of the Beasts at their zenith, while the Truth holders are mercilessly slain; whereas chapter 15 reveals the ultimate victory of the servants of God. But how has this been accomplished? By what means have the Beasts been suppressed, how was the victory accomplished, and how have the saints been elevated to honour and glory? The explanation is provided in the latter part of chapter 15 and the whole of chapter 16, which provides the link between chapters 13 and 14, and fills in the details of the events outlined in the seventh trumpet.

The notion that the vials are not poured out until after the coming of Christ arises from a misconception of the seven angels and their mission in chapter 15; and that the symbol of “the seven angels” is exclusively applicable to the immortal saints. In order to determine the significance and application of the symbol, it is important to reduce it to its radical meaning first. The word “angel” in the Greek is simply “one sent forth”, “a messenger” or

CHAPTERS TWELVE & THIRTEEN AFFLICTION, PERSECUTION, DEATH

AND there appeared a great wonder in heaven, a woman clothed with the sun.

2 And she being with child cried, travailing in birth

6 And the woman fled into the wilderness,

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

CHAPTER 13

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

5 And there was given unto him a mouth speaking great things and blasphemies:

7 And it was given unto him to make war with the saints, and to overcome them:

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

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

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast;

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

CHAPTERS FOURTEEN & FIFTEEN VINDICATION, RETRIBUTION, LIFE

15 5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened

14 4 These are they which were not defiled with women; for they are virgins.

14 8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

14 6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth,

14 10 The same shall drink of the wine of the wrath of God,

15 7 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.

14 14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

14 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

15 2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and Over his image, and over his mark, and over the number of his name

14 12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

14 AND I looked, and, lo, a Lamb stood on the mount Zion,

14 5 And in their mouth was found no guile:

14 3 and no man could learn that song but the.... redeemed from the earth.

14 1 an hundred forty and four thousand, having his Father's name written in their foreheads.

“an agent”. The agent may be human or divine, mortal or spirit beings, as illustrated in many parts of Scripture. They can be messengers for good or evil purposes and designs: Ps.78:49; Luke 1:26; Jas.2:25. The significance of seven in Scripture is that of completion or entirety, and of unity in diversity. This is illustrated in the phrase, 1:4.

“Seven spirits which is (Greek - estin) before the throne”.

The teaching of the Scripture is that there is but one Spirit, Eph.2:4, but “diversities of operations” 1Cor.12:4-6. Hence the association in the apocalypse of the “seven Spirits” with a singular verb; for the One Spirit of God is revealed in a wide variety of ways, but God is the originator of all. The “seven Spirits” are depicted in Rev.4:5 as “seven lamps of fire burning before the throne” and in 5:6 as the horns and the eyes of the once slain Lamb which are the “seven spirits of God sent forth into all the earth.” Seven spirits sent forth constitute the “angelic” spirits: that is the One Spirit of God directed by the Lord Jesus in diverse operations to accomplish the purpose of the Almighty. That “sevenfold power” when sent forth may be manifested in a number of ways. It can act through the “powers that be” which are ordained of God, it will also act through the glorified brethren of Jesus, but however developed, it is ordained and determined by the authority of the Almighty, conforming to His will.

An illustration of the way in which the “seven spirits” operate in conformity with the purpose of God, the form they assume, and how they are symbolised, is given in the prophecy of Ezekiel. The prophet upon witnessing the glory of the Elohim of Israel declares its similarity to a previous visionary experience:

“It was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city.” Ezekiel 43:3.

Consider the implications in the prophet’s words: *“When I came to destroy the city...”* The vision referred to is found in chapter 9:1, where the prophet is commanded to:-

Cause them that have charge over the city to draw near, even every man with his “destroying weapon in his hand.”

This resulted in six men coming from the way of the higher gate, every man with a slaughter weapon in his hand; and in their midst a seventh clothed in linen with a writers’ inkhorn by his side. Who were these men? Were they literal or symbolic? Undoubtedly symbolic and sent forth to execute divine vengeance in accomplishing the destruction of Jerusalem. But what power actually executed Divine wrath upon Jerusalem? The Scriptures testify it to be the Babylonians. By the **word** of the Lord, through the **prophet**, Jerusalem was destroyed. It was accomplished in symbolic representation by the angels of God sent forth for the purpose: seven in number. It was accomplished in fact by the Babylonians. Here then it can be demonstrated how the Spirit of God, operating through

the angelic powers, girds itself with a pagan nation to accomplish the word of God, through the prophet, “the son of man.”

It is upon this same principle that THE Son of Man sent forth the *“Seven spirits of God into all the earth.”* Rev.5:6. He is the resurrected Lamb, the *“lamb having been slain”*; and he is symbolised as having seven horns and seven eyes: the horns being symbolic of power, and the eyes of discernment; so that the glorified Jesus is revealed to be both omnipotent and omniscient, as Peter testifies:

“Who I gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.” 1 Peter.3:22.

The *“Seven spirits of God”* are the Elohist powers sent forth to accomplish the purpose of God in the Kingdom of Men, which they do in *“the world that is now”*, through the *“powers that be”*, in what may be termed the ways of Providence. But in *“the world to come”* (Heb.2:5) the new world of the Rainbow Angel in which God’s judgments are made manifest, the Spirit of God operates directly and openly through Jesus and his Brethren who constitute the evolution of the Spirit in the glorified multitude of Abrahamic Elohim.

The “temple” of the tabernacle is the Greek word *“naos”* or *“nave”*, and is equivalent to that compartment of the Mosaic tabernacle known as the *“holy of holies”*. The tabernacle represents two states of the people of God: it comprises the holy of holies representing the immortal state; and this is separated from the *“holy place”* containing the table, candlestick and incense altar, by the vail. The holy place represents those who hold *“the faith”* of Jesus in the mortal state.

The “heaven” of the Apocalypse is the political firmament which has been closed to the saints in all the times of their wilderness sojourning, for *“NOW is my kingdom not of this world,”* John 18:36, Heb.13:14; but which is to be opened to them when *“the STONE”* smites Nebuchadnezzar’s Image upon the feet. When this is effected, the Temple will be found in the heavens.

However, the temple is described as being both open and in a condition by which entrance is prevented:

“Behold the temple of the tabernacle of the testimony in heaven was opened.” 15:5

“No man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.” 15:8

In chapter 14 there is a similar difference to be observed in the description of the temple:

“And another angel came OUT OF THE TEMPLE, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap, for the harvest of the earth is ripe,” 14:15

“And another angel came out of THE TEMPLE WHICH IS IN HEAVEN, he also having a sharp sickle,” 14:17

Again in chapter 16 a similar comparison may be made:

“I heard a great voice OUT OF THE TEMPLE saying to seven angels, Go your ways and pour out the vials of the wrath of God upon the earth.” 16:1

“There came a great voice OUT OF THE TEMPLE OF HEAVEN from the throne saying, It is done.” 16:17

By comparing these statements concerning the temple it seems evident that the obvious differences are intended to indicate its position relative to the progress of the Divine plan. They may therefore be placed in order of development, in harmony with the pattern already established from those passages of Scripture to be understood literally.

1. *“I heard a great voice OUT OF THE TEMPLE.” 16:1*
2. *“Another angel come OUT OF THE TEMPLE crying with a loud voice to him that sat on the cloud.” 14:14*
3. *“After that I looked and behold THE TEMPLE OF THE TABERNACLE OF THE TESTIMONY IN HEAVEN WAS OPENED.” 14:5*
4. *The TEMPLE was filled with smoke.” 15:8*
5. *“No man was able to enter the TEMPLE till the seven plagues of the seven angels were fulfilled.” 15:8*
6. *“There came a great voice out of THE TEMPLE OF HEAVEN FROM THE THRONE saying, It is done,” 16:17*
7. *“Another angel came out of the TEMPLE WHICH IS IN HEAVEN, he also having a sharp sickle,” 14:17*
8. *“THE TEMPLE OF GOD WAS OPENED in heaven, and THERE WAS SEEN IN HIS TEMPLE the ark of his testament,” 11:19*

1. During the times of the Gentiles, there is no open manifestation of God’s power. The voice represented as issuing from the Most Holy state originates from Him who is in the presence of God, and as shown, his voice or will is executed through the powers that be, through which the Seven Spirits operate. Until the time of his appearing his brethren remain in the altar state, 16:7

2. When the Lord Jesus returns, then the temple will be established upon earth, though not at first in the political heavens. Hence the appeal of the angel proceeding from the temple to the One like the Son of Man, to thrust in his sickle and reap, 14:15. Such will be the will of the redeemed after the Judgment at Sinai and before the destruction of Gog. The reaping of the harvest of the earth is culminated in Armageddon, 16:16, *“A heap of sheaves in the valley of judgment.”*

3. The victory of Armageddon effects the entry of the *“Temple of the tabernacle”* into the political heavens, and it is opened firstly in the sense that the judgments of God proceed no

longer “providentially”, but manifestly through the operations of the “Seven spirits” now girded with fine linen and pure gold: that is through the Lord Jesus and his brethren.

4. The temple is filled with smoke during the period of Divine judgment upon the earth. There is no national intercession while the wrath of God is being executed.

5. Until the judgments are over, none can enter into the temple, for fellowship with the Lord Jesus and the redeemed is dependent upon submission: and when the seven plagues are exhausted and the world cleansed from corruption, only then will the priestly constitution of the Kingdom be appreciated.

6. The victory of Armageddon results in the establishment of the temple in the political heavens, and a voice proceeds from the throne which is representative of the government of Christ and the saints established upon Mount Zion. The edicts which are first to be promulgated demand submission, 14:7, and are followed by declarations of war, 14:8-10: by which the purpose of God will be consummated in the great “It is done”. Afterwards the law will go forth from Zion, and the word of the Lord from Jerusalem.

7. The declaration of war from Zion is followed by the outpouring of the seven plagues upon Babylon, by which is effected by the cutting down of the vine of the earth and its destruction in the winepress of the wrath of God, 16:19; 14:18-20.

8. The judgments accomplished, the smoke of God’s wrath is dissipated and His anger assuaged; then the temple of God will be open in the political heavens, and the ark of His covenant WILL BE SEEN. The ark is representative of Christ and the redeemed, constituting the throne of Yahweh; and their apocalypse to the nations will be appreciated and the covenant understood, honoured and obeyed.

There is then nothing contradictory in affirming that the vials are partially exhausted before the coming of Christ; and the fact that ONE of the Living Ones gives the seven vials to the seven angels is evidence that these judgments are not executed by those represented by the Living Ones directly, but indirectly, or on their behalf (as Ezekiel destroyed Jerusalem through the Babylonians). So that the vials, like all the other operations of God in history are for the benefit, development and ultimate revelation of Christ and his true brethren and sisters, as it is written,

“For all things are for your sakes.” 2 Cor. 4:15

THE SEVEN VIALS

The vials make reference to the beasts of Revelation. The first vial was poured out upon the earth, *“and there fell a grievous sore upon the men which had the mark of the beast and upon them which worshipped his image.”* Here is a reference to the EARTH BEAST

phase of chapter 13: and although the effect of the vial is not fatal, it is intended to diminish the strength of the power represented by the TWO-HORNED BEAST OF THE EARTH.

The fourth vial is poured upon the sun, or the central authority: but it is not reformatory in its effects:

“Men repented not to give God the glory.”

The fifth vial is poured out upon the seat of the beast and his kingdom was full of darkness: and again the effect if not reformatory, they continue to blaspheme God. The effect of these three vials would lead us to expect a profound change in the nature of the power represented by the BEAST OF THE EARTH and HIS IMAGE. Such a change is indicated in John’s commentary on the beast:

“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,” 19:20

However it was not the false prophet that wrought miracles before the BEAST OF THE ABUSSOS (SEA), it was the BEAST OF THE EARTH.

“I beheld another beast coming up out of the earth, and he had two horns like a lamb and spake as a dragon, and he exerciseth all the power of the first beast BEFORE him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed... and deceiveth them by means of those miracles he had power to do in the SIGHT of the first beast... And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads.” 13: 11-16

It was the BEAST OF THE EARTH which wrought the work of deception before the BEAST OF THE SEA. Now the significance of a beast as a symbol is shown from many prophecies to be that of a kingdom; hence a possessor of power and territory. But the Earth Beast, grievously afflicted by the first vial, deprived of its ruling authority in the fourth, and its “seat” in; the fifth; so that its kingdom is deprived of light: becomes a shadow of its former self. Since it has no longer the power, seat or authority originally derived from the DRAGON, (compare 13:2 with 13:3) but continues to blaspheme, even to the end, (16:9,11,21) it is styled appropriately “THE FALSE PROPHET.”

The BEAST OF THE EARTH no longer figures in the events of the Apocalypse, since its power has been abrogated, but during the sixth vial period immediately prior to the thief-like advent of the Lord Jesus, the false prophet is stirred up to feverish activity: for he is also the BABYLONIAN LION MOUTH of the Beast and the Dragon, and therefore ROMAN. From the MOUTH issue three unclean spirits like frogs 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.

There should then be seen, immediately prior to the coming of Christ a “going forth” of certain evil influences from the Mouth of the Roman, Dragonic, Bestial False Prophet: the “Mouth” must be its official voice. But who is able to discern the stirring signs of the times in which we live?

TESTING THE STRUCTURE

Having illustrated and proved the structure of the Revelation, and confirmed it from the Word without any reference to “history derived from secular sources” it is possible to pursue a line of enquiry which should serve to test the soundness of the structure. As in the building of a house, the soundness of the foundation and the levels established will soon prove to be true and according to the plan intended by the architect, when the details are attended to. If the foundation is inclined, or any of the major structures are out of perpendicular, when, say the roof, door and windows come to be fitted, it will be evident that there is not a lining up.

Similarly, if the structure of the Revelation presented is not true according to the mind of “*Him who hath builded all things*” (Heb. 3:4) then there will be evidence of a similar lack of alignment or fit; but on the other hand if it is according to the intended pattern, the details will fit in and the corresponding alignment discerned. To help demonstrate this, attention is drawn to **Chart No.11**.

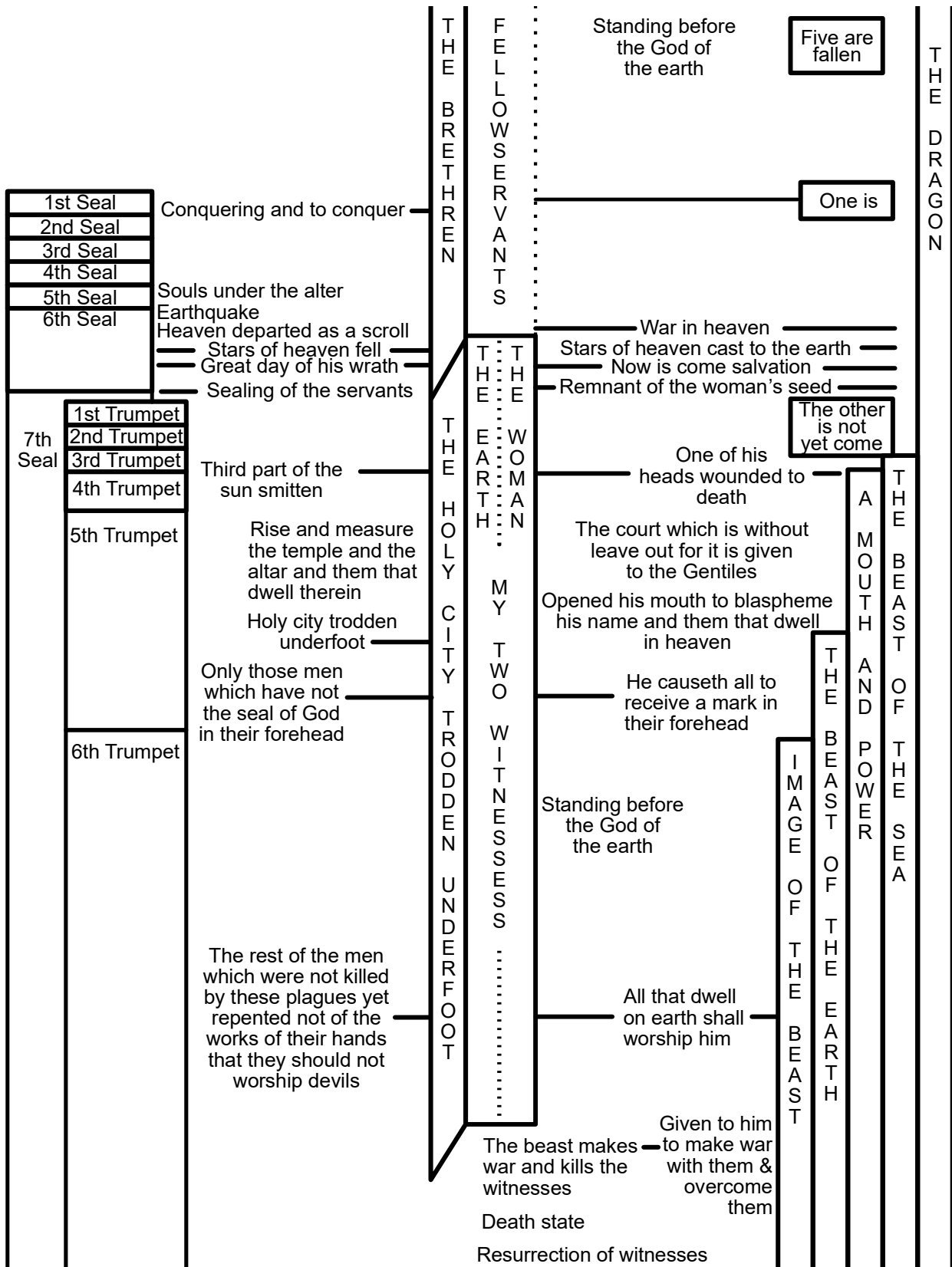
THE DOMINANT POLITICAL POWER

The opening of the seven sealed scroll and the revealing of the contents to John took place on the isle that is called Patmos. The things he was shown were designated as being “*Things which must shortly come to pass.*” In the explanation of the symbol of the seven-headed, ten-horned beast, John was told that the seven heads are seven mountains on which the woman sits. He was also told that they represented:

“Seven kings: five are fallen, ONE IS and the other is not yet come; and when he cometh he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.” 17:10,11.

One of the heads, as has been shown, existed in John’s day. “The DRAGON gave the BEAST his power, his seat and great authority.” 13:2. The Dragon is the first apocalyptic beast introduced, and is therefore the phase represented by the sixth head: verifying that the dragon existed contemporary with the apostle John. It has been shown that the apocalyptic beasts are phases of Daniel’s fourth beast and are therefore Roman.

The first four seals depict riders upon horses of various colours. As a plain symbol, the horse represents a nation or a political power prepared for war, as can be determined by the following references:



“The horse is prepared against the day of battle,” Pr. 21:31

“A great people and a strong... the appearance of them as the appearance of horses.” Joel 2:2,4

“That led them through the deep as an horse in the wilderness... so didst thou lead thy people, to make thyself a glorious name.” Is. 63:13,13

“The Lord of Hosts hath visited his flock the house of Judah, and hath made them as His goodly horse in the battle.” Zec.10:3

The horse symbol may be representative of different powers at different epochs. The power may be Jewish or Gentile and the identity can only be determined by the context. Which power then in John's day was prepared for war? It was not Jewish, for Israel's armies had been trampled into the dust. There was only one Gentile power of any consequence and that was ROME, the DRAGON and the SIXTH HEAD.

THE RISING APOSTASY

The Spirit in the letter to the Ecclesias refers to a woman Jezebel who was guilty of fornication:

“I gave her space to repent of her fornication, and she repented not.” 2:21

One of the consequences of fornication is pregnancy followed by labour and travail. Existing contemporary with the Dragon, is a woman (Rev.12), symbol of a religious community, who is pregnant. Since the Dragon existed in John's day, and the woman is represented as being in the SAME HEAVEN, it needs only to be asked: Was she a faithful chaste virgin? Or was she unfaithful and an adulteress?

The Laodicean ecclesia is represented as being about to be spewed out of the spirit's mouth. Laodicea at that time was part of the Spirit's institution erected by the labours of the apostles. Col 4:16, but separation was imminent. At the beginning of chapter 11, we are shown how a separation is made affecting part of the Spirit's institution:

“The court which is without the temple cast out, (Greek ekrake = outside) and measure it not for it is given unto the Gentiles.” 11:2

This casting out takes place before the 42 months witnessing in sackcloth, which has been shown to terminate BEFORE the resurrection in the Second Woe. Jesus said concerning those who had departed from the faith, that they were to be as the outside Gentile. Matt. 18:17; and in the absence of repentance on the part of Laodicea, they became those represented in the unmeasured outer court: separated from the Temple and the Altar of the Truth. There is then an alignment between the things outlined in the letters and the opening seals, and those described in the beginning of chapters 11 and 12.

THE BRETHREN

The fifth seal depicts the souls under the altar which were slain for the word of God and for the testimony they held. In response to their cry, How long? They were told that they were to rest for a little season until their fellow-servants also and their BRETHREN should be killed as they were. Here, evidently, is a time of persecution which is also depicted in chapter 11 by the measuring of the altar with a reed like a rod, an instrument of affliction. The persecution during the seal period parallels with the acknowledgment in chapter 12 that the DRAGON, the accuser of OUR BRETHREN, had been overcome by the word of their testimony and they loved not their lives unto death.

CHANGES IN THE HEAVEN

Coming down to the sixth seal, the sun is eclipsed, the moon becomes as blood, the stars of heaven fall, v.13. The heavens depart as a scroll, and the statement is made by the vanquished, who have been caused to flee:

“THE GREAT DAY OF HIS WRATH IS COME.” 12v17

Again, an alignment with chapter 12 is clearly discernible. The dragon’s tail drew the third part of the STARS OF HEAVEN and did CAST THEM TO THE EARTH. There is WAR IN HEAVEN and the GREAT RED DRAGON occupant is cast out, and their place is found no more in heaven. But the victors declare, as opposed to the voice of the vanquished.

“NOW IS COME SALVATION.” 12v10

The seventh seal opens with the sealing of the servants, and chapter 12 concludes with reference to the remnant of the woman’s seed, which keep the commandments of God and have the testimony of Jesus Christ.

THE SEALING OF THE SERVANTS

Reference was made to this previously, and difficulty has been encountered as to why reference should be made at this point to an event which is obviously related to the glorification of the brethren of Jesus, and therefore IN THE FUTURE, if the seventh seal forms part of a continuing sequence before the resurrection era, signified by the SEVENTH TRUMPET.

What then is intended by *“THE SEAL OF THE LIVING GOD?”* This involves a point of doctrine which can only be resolved by attending to the way in which the Scriptures themselves use the term. The word SEAL is in Greek *sphragis*; to seal is *sphragizo*. It is applied to individuals in the following references.

“He received the sign of circumcision, a SEAL of the righteousness of faith which he had, yet being uncircumcised.” Rom. 4:11

“The SEAL of mine apostleship are ye in the Lord.” 1.Cor.9:2

“The foundation of God standeth sure, having this SEAL, The Lord knoweth them that are his.” 2Tim.2:19

“He that hath received his testimony hath set to his SEAL that God is true.” John 3:33

“Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the Father SEALED.” John.6:27

“When therefore I have performed this, and have SEALED to them this fruit (a certain contribution for the poor saints) I will come by you into Spain.” Rom.15:28

“Who hath also SEALED us and given the earnest of the SPIRIT IN OUR HEARTS.” 2Cor.1:22

“In whom also, after that ye believed, ye were SEALED with that Holy Spirit of promise.” Eph.1:13

“Grieve not the Holy Spirit of God whereby ye are SEALED UNTO THE DAY OF REDEMPTION.” Eph.4:30

“He openeth the ears of men and SEALETH their instruction.” Job 33:16. “Bind up the testimony, SEAL the Law among my disciples.” Is.9:16

“My transgression is SEALED up in a bag.” Job 14:17. “Set me as a SEAL upon thine heart.” Song 8:6

From the foregoing references it can be categorically stated that whatever the sealing represents, nowhere in the Scripture does it relate to the bestowal of immortality; but in every case it relates to a present possession in the mortal state. It was so with Christ, with the apostles and with the believers. What then does the sealing convey? It refers to the impressing of the heart and mind with the knowledge of God. What is it that makes this impression? The seal of the living God is THE WORD of the living God. But why should it be introduced at this point? It should be remembered that the early ecclesias were unlike any now extant. The early believers had in their midst Spirit inspired apostles and prophets, evangelists, pastors and teachers, all guided by the Holy Spirit, Eph.4:11. Their instruction supplemented that derived from the Old Testament. But the Spirit gifts were withdrawn, as Paul had said, 1 Cor.13:10; and as Jesus had warned, the light stand would be removed out of its place: Rev.2:5. As a result of the diminishing influence of this Spirit – directed instruction, the apostasy developed more rapidly than before; but the guidance of the Spirit was not finally withdrawn until the New Testament writings had been

provided and completed by that same Spirit, and circulated amongst the Ecclesias. Thus the SEAL OF GOD represents the WRITTEN WORD in its entirety, and it was this that effected the SEALING during the entire period of the Seventh Seal down to the PRESENT TIME.

The sealing not only impressed minds with the Truth, it accomplished something else also. The servants were sealed OUT OF (*ek*) all the tribes of the children of Israel. Who then were these tribes representing OUT OF whom the servants were sealed? Since the SEALING effected a separation, they can only refer to the tribes of the apostasy who “SAY THEY ARE JEWS and are not.” It is from among the Laodiceans and Jews of Satan’s Synagogue in the outer court that a people have been separated by THE WORD in all the subsequent TIMES OF THE GENTILES. John saw the aggregate of this number, and he was shown the process of its accomplishment, as it was not all done at once but, as it were, tribe by tribe. Afterwards he saw them having been sealed, constituting “*a great number which no man could number..... And God shall wipe away all tears from their eyes.*” However it was but a representative part of this number that were sealed at THE COMMENCEMENT of the SEVENTH SEAL, and the separation effected is elsewhere represented by the “*casting out of the court unto the Gentiles.*” 11:2, that separation causes tears, as every stand for the Truth has done ever since, because of the enmity and the sadness of so many falling away. So the vision is inserted here, to encourage believers, who experience the pain in every age to hold fast.

THE TRUMPETS

The trumpets, like the seals, follow in the sequence denoted by the Word. The effect of the trumpets was felt upon the earth, the sea, the rivers, and finally the sun and the moon, and the third part was darkened. The sun of any system is its central authority or ruling head. God speaks of the overthrow of Pharaoh in this way:

“And when I shall put thee out, I will cover the heaven and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.” Ez.32.7

This equates with “*the brandishing of my sword*” in the same chapter: for “*Thus saith the Lord God, The sword of the king of Babylon shall come upon thee.*” Ez.32.11. Thus the sun was darkened when Pharaoh was cut down by the sword.

This imagery is seen in the fourth trumpet: the sun is smitten and darkness prevails for a limited period; and this aligns with the urise of the Beast of the Sea, one of whose heads had been wounded to death, 13:3 and that would had been inflicted by A SWORD, but the wound was limited for it revived. “*The beast which had a wound by a sword and did live.*” When the head was cut off, the kingdom was darkened.

SEALS AND TRUMPETS PRE-RESURRECTIONAL

Defining the first resurrection, the apostle says:

“And I saw thrones and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the WITNESS of Jesus, and the Word of God, and which had not worshipped the beast neither his image, neither had received his mark upon their foreheads or in their hands: and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power but they shall be priests of God and of Christ, and shall reign with him a thousand years,” 20:4-6

Here we are shown that the first resurrection terminates the opportunity for Jews or Gentiles to inherit the Kingdom and to obtain *aionian* life in the Kingdom of God. All those responsible, who die after the first resurrection consisting of the mortal subjects of the Kingdom, will not be raised until the thousand years are concluded. We are also shown without any doubt that those who are the worthy participants in the first resurrection, are to be priests of God, and will live and reign with Christ a thousand years: not only so, but it is these same faithful who REFUSED TO WORSHIP THE BEAST. And this proves beyond all question, that the period of time during which the beast held sway and required submission was pre-resurrection. Moreover the apostle speaks of:-

“Then the souls of them that were beheaded for the witness (or testimony) of Jesus, and for the word of God,” 20:4

The only place in the Apocalypse where souls are said to have been slain for the Word of God and the testimony is under the fifth seal:-

“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 the testimony which they held.” 6:9

A comparison between these two passages reveals that since the souls holding the testimony participate in the resurrection and live and reign with Christ a thousand years; and since also the beast had its existence and made war with the saints during the sixth trumpet or second woe, then without question the seals and trumpets are of necessity pre-resurrectional and belong to the intervening period between the giving of the Apocalypse and the return of Christ.

The fact is however that Jerusalem and the Apocalyptic Holy City are alike downtrodden BEFORE the coming of Christ and not afterwards. Jerusalem the Holy City which is above, the Mother of all true believers, the Ecclesia of the living God, is subject to tribulation and trial during the time when the Lord is absent; but when he comes her trials

are concluded, and having made herself ready she is declared to be the Lamb's Wife, and will rest in his love. To the opposing Gentiles her appearance will be:-

"Fair as the moon, clear as the sun, and terrible as any army with banners." Song 6:10

During the times of probation her experiences were very different:

"The watchmen that went about the city found me, they smote me, they wounded me; the keeper of the walls (the court) took away my veil from me." Song 5:7

True believers were despised and the Truth was trodden underfoot. They (the dwellers in heaven) were persecuted by the BEAST OF THE ABYSS, together with those who were influenced by the Truth they held. But during the fifth trumpet, their adversaries were themselves to receive any unexpected reverse in the judgments that were to fall upon *"those men which have not the seal of the living God in their foreheads."* Rev.9:4

The question has been posed that since the seal of God affects the heart and mind, how could mere mortals before the resurrection distinguish between the true and the false? The answer can be determined in the parallel between the 5th trumpet period and the Earth Beast period when it was policy *"to cause all both great and small, rich and poor, free and bond to receive a mark in their right hand or in their forehead."* Those who were sealed with the seal of the living God would never submit to the mark of the beast and image worship. Thus for the judgment to fall on those men which HAVE NOT the seal of the living God, is for it to fall on image worshippers with the mark of the beast. Similarly during the sixth trumpet, the third part of men were killed. But *"the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they would 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 their fornication, nor of their thefts."* 9:20;21.

No indeed! The rest of men did not repent, for they were busily engaged in murdering the witnesses and trying the patience of the saints, 13:10,15, deceiving them that dwell on earth with their sorceries and miracles, 13:14 and their thefts: preventing all except those with the mark of the Beast from buying and selling. This coincidence and alignment is surely a mark of design.

WAR WITH THE SAINTS

The Beast of the Sea was given power to make war with the saints, 13:7, and to overcome them. Such a war takes place BEFORE the conclusion of the second woe, 11:7. War with the saints in ch.13:7 is not the same as in ch.11:7, where this is depicted as a war against the two witnesses *"when they shall have finished their testimony."*

The term SAINT signifies one who is separated or set apart. The term QODESH or HAGIOS is used of anything, person or people, set apart by God to accomplish His purpose. It does not in its radical sense have any bearing on moral relations. Daniel speaks of the fourth power destroying “the mighty and the holy people”, Dan. 8:24, at a time when morally they were far from holy, and were destroyed for their iniquity. Mat.23:34-38. Similarly the Medes are referred to as God’s sanctified ones, because He had set them apart for the purpose of executing judgment against Babylon. But the term SAINT also includes those who are “sanctified through the Truth”: saints in the highest sense of the word. The war with the saints includes both classes: it was war with the witnesses AND war with the “dwellers in the heaven”, the Holy City community, the true brethren of Christ. Two periods of war are mentioned in chapter 13:-

“Power was given him to continue (MAKE WAR) forty and two months.”v5.

“It was given unto him to make war with the saints.”v7

This is important because there are two classes spoken of in chapter 11, those IN the altar and temple, and those comprising the witnesses in the outer court. The outcome of the conflict is the same in both cases. The Beast prevails UNTIL the Ancient of Days comes. There is then an alignment between chapters 11 and 13.

THE RELATIONSHIP BETWEEN THE HOLY CITY, THE WITNESSES, THE GOD OF THE EARTH AND THE BEAST

Just as the correctness of the structure may be judged by the alignment of additional features, a diagonal measurement between correlated features will confirm whether the building is true. A similar correlation may be discerned in the internal structure of the Revelation. The book exhibits two main features and their relationships with each other; these may be demonstrated simply as Truth and Error. Truth is manifest in various features: in the Ecclesia, in the Temple, in the Altar, in the Bride, and ultimately in the New Jerusalem. Error is manifest in the Nicolaitans, Balaamites, Jezebel, the Synagogue of Satan, the Dragon, the Beasts and the False Prophet, and Babylon the Great. Between these two camps there is interplay of forces: the Truth is in the World and has an effect upon it; and the World for its part is antagonistic to, and subversive of, the Truth. This is the outworking of the enmity placed between the Serpent and its seed, and the Woman and her seed in the beginning.

The great drama of the Apocalypse commences with the Truth on the one hand represented by the Seven Ecclesias, and the World on the other represented by the Dragon under its sixth Imperial Head. The influence of the world is already in evidence in the Ecclesias,

but there are certain aspects of the Truth which are leaving a marked impression upon the world. But whereas the effect of the world's influence upon the ecclesias is undermining THE FAITH, the influence of certain aspects of the Truth is to alter the character of the dominant power, and exchange one tyranny for another.

This development is illustrated in **Chart No.12**. On the left-hand side, the broad column denotes THE WORLD dominated by the GREAT RED DRAGON. On the right, the narrow column denotes THE TRUTH. At the head of the narrow column are the words of the apostle Paul: "*Some preach Christ even of ENVY and STRIFE, and some also of GOODWILL.... notwithstanding every way, whether in pretence or in truth, Christ is preached.*" Phi.1:15,18

Thus, it is shown that even before the revelation was given to John, there was an element of insincerity amongst those advocating the Truth, motivated by the lusts residing in human nature. The working of these ambitions, subversive of the Spirit of Christ, is called by Paul, the **MYSTERY OF INIQUITY**, 2 Thess.2:7. When those desires were manifested in the promulgation of falsehood, they were spoken of by John as "*spirit of Antichrist*", of which influence he says, "*even now is it already in the world.*" 1 John 4:3

So in the opening letter to the seven Ecclesias in Asia, the letter to Ephesus, that influence had already been felt; for the star-angel was commended in that they "*tried them which say they are apostles and are not, and hast found them liars.*" Rev.2:2

The Ecclesia itself had left its first love and needed to remember from whence it had fallen. For it had moved away from its absolute position, indicative of the commencement of a drift away from the TRUTH towards the WORLD. The Ecclesia at Smyrna received words of encouragement from the Spirit which expressed an awareness of the tribulation and poverty of the believers; and attention is drawn to another assembly styled "**the Synagogue of Satan**" consisting of those "*Who say they are Jews and are not.*" These spurious Jews are representative of those who claim a relationship with the FAITH of Abraham, but in reality have not submitted to the requirements of that Faith; and have set up a separate organization claiming to hold the Truth, but rather have departed from it and are "*gone out into the world.*" Thus, a more radical shift is seen and one which is prepared to accommodate the requirements of THE SATAN.

Similarly, at Pergamos, Satan was at work: his emissaries were an undermining influence in the Ecclesia, manifest in the Balaamites and the Nicolaitans; and the encouragement was being given by these "*to eat things offered to idols.*" So that Pergamos is represented also as having moved towards the WORLD. The Thyatiran Ecclesia had much to commend it to the mind of the Spirit, but it is again apparent that, side by side with it, there existed another community depicted by "*that woman Jezebel*". The influence of the Jezebel class was one of seduction: a concerted effort to draw away disciples after them. The eldership of Thyatira is rebuked for not being strong enough in their resistance to

Chart No. 12

these influences. Again, the tendency of the majority of those in Thyatira was toward the WORLD.

Sardis, however, was found in a critical condition. Its besetting sin was hypocrisy; its true condition discernible only to the eye of the Spirit, and therefore unable to be dealt with by the faithful few who had not become defiled by the same fatal narcosis. They had a name that they were alive but in the Spirit's estimation they were dead. But for the remnant, and without a thorough going repentance, the majority had become supinely indifferent to the Spirits' requirements and consequently a breeding ground for compromise with the WORLD.

The Philadelphian Ecclesia were possessed of a little strength, reduced in numbers adhering to the Word and rich in faith, they were a despised remnant in the eyes of the Synagogue of Satan who made their boast of being Jews and yet were proved liars. Abraham was a stranger and a pilgrim, but these were not; they had found an accommodation with the WORLD.

The Laodiceans were blind to their own condition: they were rich in this world's goods but destitute of spiritual wealth. Their state was such that as a community they were nauseous to the Spirit and about to be ejected from His mouth; and except they became zealous and manifested true repentance there was no hope. They did not repent, so their rejection by the Spirit followed; and as has been shown, they were cast off from association with the Spirit's institutions, as symbolised in the casting out of the court unto the Gentiles. They still claimed to be the institution of God; the Nicolaitans assumed the authority of Spirit appointed Bishops, Acts 20:28; they continued with the laying on of hands, 1Tim. 4:14; 2Tim. 1:6, even though the withdrawal of the Holy Spirit and the gifts rendered these a meaningless sham. They claimed to be Jews, the true Israel of God, but were destitute of those qualities which give praise to the Most High. The Truth was preserved only amongst those who received the seal of the living God and constituted the remnant which keep the commandments of God and have the testimony of Jesus Christ.

The Laodiceans, being comprised of the vast majority of nominal Christians and containing every deviation from the Truth as it is in Jesus, were unashamed of their flirtation with the world. Their object was to avoid persecution for the cross of Christ, Gal. 6:12, obtain all the benefits the world had to offer and retain the assurance of possessing "the truth", which in reality their own deceiving's had converted into a lie and a strong delusion, Rom. 1:25; 2Peter 2:13, 2Thess. 2:11. The ambitious amongst them set their sights on nothing less than the acquisition of authority and the "conversion of the world."

Thus, within the Body of the Woman developed the fruits of fornication and unfaithfulness to Christ. Not all were prepared to go as far towards the world as the majority were ready to do. These were the neutrals and the verbal protestors, who were shaken out of their

lethargy by the activities of the progressives, whose subversion of even basic principles became glaringly obvious. Thus, tensions were set up within the Body of the Woman which resulted in partition between those who supported union with the world and those who did not. So the system of amalgamation of “Church” and “State” became embodied in the “Man of Sin” which emerged as a result of the working of the mystery of iniquity prophesied by Paul. The opposing party weakened and emaciated by prolonged labour and pain, being a religious community, is still styled the Woman, and being found in the minority were forced to flee. Whereas the supporters of the newly emergent Man Child, hailed him as the great champion of their cause; like the chief commander (Hebrew: *sar*) who had made a stand for the children of his people, (which is implied in the title MICHAEL, see Dan.12:1)

Having such a champion, they set their sights upon the seat of supreme authority occupied by the GREAT RED DRAGON; and the subsequent WAR IN HEAVEN resulted in the ejection of the system so symbolised. The Lord Jesus returns to earth during the SEVENTH TRUMPET period or THIRD WOE, but the GREAT RED DRAGON was cast out of the heavens BEFORE the Second Woe period; in fact before any of the Trumpets began to sound. Therefore the title “HO MICHAEL” does not refer to Christ in this context, but is descriptive of the pretensions of that power which afterwards was to have the appearance of a LAMB,, yet would speak as a DRAGON. Rev.13:11.

The champion having attained to the position of authority over the Dragon’s dominion (the whole habitable world), a loud voice was heard in the SAME heaven: “*Now is come salvation*” was a bitter travesty, and a prelude of a persecution more intense than any hitherto experienced, during which the MYSTERY OF INIQUITY would become sated with their blood, 13:15; 17:6. Their Deliverer was yet to come, and by his power the DRAGON will be suppressed for 1,000 years. At that time there will be no more fleeing into the wilderness for theirs truly will be the Kingdom of God. 20:2-4.

In the time of the Man Child and Serpent, there were three classes of opposition to the religious tyranny recently established in the HEAVENS, described as: the EARTH, the WOMAN, and the REMNANT OF THE WOMAN’S SEED who KEEP THE COMMANDMENTS OF GOD and have the TESTIMONY OF JESUS, which represent the political and religious opponents of tyranny, and those few who maintained the Truth. As the new tyranny developed, so the Man Child grew to maturity until that WICKED spoken of by Paul was fully manifested, claiming the adoration of all that dwell on earth, 13:8; “*Showing himself that he is God.*” 2 Thess.2:4. Thus a new and strange “*God of the earth*” emerged who was acknowledged and increased in glory: the very embodiment of that spirit of antichrist, and chief of the serpent brood.

But this seed of the Serpent was not unopposed, for those who had the testimony of Jesus Christ were well aware of his identity and testified against him; often sealing their testimony with their blood 20:4. Beside them were the TWO WITNESSES represented by

TWO OLIVE TREES and TWO CANDLESTICKS. There is only ONE TRUE LIGHTSTAND, and yet the witnesses are symbolised by TWO, revealing that their testimony is partitive: neither holding the Truth in its entirety, but sufficient to energise them in their conflict with the God of the Earth against whom they stand. Paul speaks of two olive trees as representative of two classes of humanity, Rom. 11; those derived from the wild olive tree by nature, and others derived from their association with the Abrahamic stock. Thus, the witnesses represent two classes: one whose principles are purely political, and the other whose principles are religiously derived.

The path of apostasy is clearly delineated then, in the structure of the Revelation. The logical conclusion of a departure from the Truth is union with the WORLD, developing into organised opposition to the institutions and advocates of the WORD. What commenced as a failure to curb natural impulses as individuals by the Word applied in the heart and mind, hardened into the PRIDE of the NICOLAITANS and GREED of the BALAAMITES and the IDOLATRY OF JEZEBEL; and in the process of time resulted in the system that Christ comes to destroy, represented by that DRUNKEN WHORE, MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS, seated upon the SCARLET BEAST full of names of blasphemy and fit only for destruction.

THE ALTAR AND THE GOLDEN ALTAR

It is of great significance that the symbols of the ALTAR and the GOLDEN ALTAR are found in conjunction with the SEALS, TRUMPETS AND VIALS. The altar in the tabernacle signifies that place where an offering is made, the life blood poured out and the flesh consumed, it is the OLAH or place of ascent, where the offering is not destroyed but converted. This is a process which for those who are involved in the mystery of godliness MUST take place BEFORE the Resurrection. The work of Gentiles called by the gospel is in Paul's words to:-

"Present your bodies a living sacrifice, holy, acceptable unto god, which is your reasonable service" Rom.12:1;

Believers are partakers of their altar, 1 Cor.9:13 which is Christ, Heb.13:10, if the altar process has not been completed before the resurrection, then for all such there will be no Kingdom. Gal. 5:21.

Therefore, wherever the symbol occurs, it witnesses of things transpiring in the MORTAL state. It is significant that in all the visions of future glory, the ALTAR symbol is absent with one exception, Rev.14:18, to be considered later. The Golden Altar similarly represents the community whose prayers are received by God and acted upon, effecting the

outworking of political developments of their times. Prayer is the means of access into the Most Holy presence of God, which is possessed by the brethren of Christ whilst in the

MORTAL state, Heb. 4:14-16;10,19. When glorified, the time for prayer will have ceased, for all will be at ONE with the Father, each an expression of His MIND.

The position is again illustrated with the comparison between the measuring by John of the Temple and the Altar and those that worship therein, with the measuring REED like a ROD, 11;1, and with that measuring of the angel by the GOLDEN REED which applied to the Holy City.12:15. Neither altar nor temple are mentioned, as the apostle relates: *"I saw NO temple therein."* The measurement of the rod of affliction terminates with John's resurrection, whereas the measurement of the golden reed is *"according to the measure of a man, that is of the angel."* The time when "a man" will be equal to an angel is in the POST- RESURRECTIONAL state, as defined by Jesus, Luke 20:36.

Thus, it is in the periods before that glorious intermission of the Seventh Trumpet by the Resurrection, the altar and the golden altar are representative of those who by belief in the Kingdom of God and the things concerning the name of Jesus Christ, are truly baptised into him. They appear in the fifth seal: at the commencement of the seventh seal; at the commencement of the sixth trumpet in chapter 9; measured with affliction in chapter 11; and in between the third and fourth vials of chapter 16.

As in the sixth seal, there is evidently an intermission: so also in the sixth trumpet. The sixth trumpet commences with ONE VOICE being heard, from the four horns of the golden altar which is before God, appealing that the four angels bound in the Euphrates might be loosed. As has been shown, the termination point of the sixth trumpet is not mentioned in chapters 9 or 10. Instead there is seen the vision of the Rainbowed Angel similar in appearance to the Certain Man seen by Daniel, chapter 10. Why should this be inserted here? For two reasons, the altar witness of chapter 9, would cease to exist before the end of the sixth trumpet, being overcome by the Beast, (Daniel's little horn with eyes and mouth): and it would appear that TRUTH would be extinguished from the earth. But the Rainbowed Angel reveals that, though the saints were overcome, they would indeed rise again and comprise, together with Christ, the Mighty Man of War, Exod.15; depicted in the Rainbowed Angel, whose enemies would become ashes under the soles of their feet, Mal.4:3; Rev.10:1. Therefore the placing of the vision here is appropriate: the triumph of the godless would be short, for with the termination of the Second Woe, the Rainbowed Angel would be fully developed out of the thief-like advent of Christ.

In order for the altar and them that worship therein to be measured, and in order for the Holy City to be trampled, it is evident that they must have had an existence. But it is still more evident that at the end of the down-treading, the altar community CEASED TO EXIST, and that is why it could no longer be measured or trodden down.

THE SIGNIFICANCE OF THE ALTAR'S DESTRUCTION

The Truth it is claimed, has been revived in these last days. (See the writings of J. Thomas and R. Roberts to this effect.) The Truth has been brought to light, and some claim to hold that Truth. The apostasy, on the other hand claims that the Truth remains with them, and that they can trace that claim back to the early church. The Catholic Church in particular asserts this, and all her harlot daughters are likewise dependent upon her claims for their own validity. In these last days numerous sects have sprung up and they are dismissed by the churches as having no foundation.

But the truth is different, the Truth is of God. The Truth planted in the heart of man is in God's sight a very precious thing; it is His work. If then, as is claimed, the Truth was brought to light, where was it before that? Seeing that the whole purpose of God is outlined in His Word, would it not be a singularly remarkable thing that HIS TRUTH SHOULD BE EXTINGUISHED and He should TAKE NO NOTICE of that fact IN HIS WORD? And if it did die out from among men, is it not even more remarkable still that such a wonderful event as the BRINGING TO LIGHT OF HIS PRECIOUS TRUTH should go unrecorded IN HIS WORD?

THE ALTAR'S REVIVAL

Contrary to the teaching of the apostasy, the word of God provides for the removal of the ALTAR of witness and its REVIVAL again. It is of profound significance that in the period of the vials, a voice from the Altar which had not been heard since the appeal to *"loose the four angels which are bound in the great river Euphrates,"* should again be heard. That voice remarks upon the work of the third angel pouring out his vial, and reveals the fact that during the subsequent vials, an altar community of witnesses comprising *"those who are alive and remain to the coming of the Lord"* would be brought into existence again, and would continue their witness in order to fulfil the role appointed: to *"watch and KEEP their garments"* in preparation for him who declares: *"Behold I come as a thief"*.

It is the hallmark of true faith where brethren are found who can acknowledge their own position in the purpose of God, and conform to divinely appointed conditions, as did Daniel, Ezra, Nehemiah and Moses. John also witnessed;

"Another angel came out of the ALTAR which had power over fire." 14:18

The angel so depicted as originating from the altar and having power over fire is the same community which, having made the sacrifice, is able to *"dwell with the devouring fire"* and among *"the everlasting burnings"*, who during the execution of God's judgments, will be able as Daniel's three friends, to walk in the midst of the fire in the real presence of the Son of God.

THE APOCALYPSE AND THE “FAITH”

There can be no doubt that the book of the Revelation of Jesus Christ occupies an important position in the Divine estimation, and in this connection, there are a number of statements which need to be carefully reflected upon, in order to evaluate their full bearing upon the life of true brethren and sisters in Christ, *“Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are WRITTEN THEREIN, for the time is a hand.”* Rev. 1:3

“Behold I come quickly, blessed is he that keepeth the sayings of the prophecy of this book.” 22:7

“For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, GOD SHALL ADD UNTO HIM THE PLAGUES that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the BOOK OF LIFE and out of the HOLY CITY, and from the things that are written in the book.” 22:18,19.

It is apparent from these words of the Lord Jesus that there will be a calling to account of a person's attitude towards, and treatment of, the Apocalypse; and it will involve acceptance with Him or rejection. It is an issue which will without doubt affect the bestowal of ETERNAL LIFE. The plagues that are written in this book include the last plagues which are to fall upon Babylon the Great, Rev. 18:4. The Beast and the False Prophet of that system are to be cast alive into the *“lake of fire,”* Rev. 19:20. But with them are to be included the rejected, the fearful and UNBELIEVING, the abominable and murderers, whoremongers and sorcerers, and ALL LIARS, who *“shall have their part in the lake which burneth with fire and brimstone: this is the second death.”* Rev 21:8. Those who take away from the words of the book of the apocalypse shall have their part taken out of the Book of Life and *“Whosoever was not found written in the book of life was cast into the lake of fire.”* Rev. 20:15.

The goodness and severity of God in respect of the treatment given to this, the testimony of His dearly beloved Son, is laid down in these warnings, God has magnified His Word above all His Name, Ps.138:2, and the greatest honour a man or woman can bestow upon themselves is to receive that WORD with meekness and fear and believe it WHOLEHEARTEDLY. The apocalypse is part of that WORD, and God has fenced it round with special imprecations on the one hand, and the promise of special blessings on the other. It is therefore a subject which cannot be ignored with impunity; moreover it is one which requires the utmost diligence in order to comprehend its meaning.

Evidently not all have the ability to “read” the prophecy, therefore those who can, have the added responsibility of conveying clearly and accurately the information it contains, in order that all might “hear” what the Spirit saith and “keep” the things that are written therein. *“But if the trumpet give an uncertain sound, who shall prepare himself to the*

battle?” 1Cor.14:8. And if conflicting interpretations of this prophecy are sounded forth, how can anything but confusion abound, confusion of which God is most decidedly not the author?

It has been shown that the apocalypse is ITS OWN INTERPRETER as far as its basic structure is concerned; and it clearly EXCLUDES, by its own definitions, the possibility of an interpretation which places all the SEALS, TRUMPETS, and VIALS into the period which elapses between the coming of Christ and the establishment of the Kingdom. Such an interpretation comes into that category of *“taking away from the words of this prophecy.”* For its importance is reduced from a period of nearly 2000 years, in which Divine Providence has been at work according to the plan outlined, to a very short period after Christ’s return. This reduction nullifies the stated objective; for it is impossible now “to keep” or “to watch” for things which take place after Christ’s return. It is also to be remembered that the SEVEN THUNDERS following upon the roaring of the RAINBOWED ANGEL represent the judgment to be executed by the multitudinous CHRIST, the details of which were required to be sealed up and known only to those who are found worthy to execute it, Rev.10;3,4; Ps.149;6-9.

The book of Revelation forms part of the TESTIMONY OF JESUS CHRIST, 1:1, for which the apostle John was exiled to Patmos. During the fifth seal, faithful brethren were slain for the period of the trampling of the Holy city, the witnesses delivered a powerful TESTIMONY against the GOD OF THE EARTH, which is symbolically described as being like *“fire proceeding out of their mouth.”* It was a TESTIMONY which tormented those who dwelt on the earth. The remnant of the woman’s seed are styled those *“which keep the commandments of God and have the TESTIMONY of Jesus Christ.”* In chapter 19:9 John is addressed by the angel who appears to be identical to the angel referred to in 17:1, *“One of the seven angels which had the seven vials.”* John fell at the feet of this angel to worship him, and he said, *“See thou do it not; I am thy fellow servant, and of thy brethren that have the TESTIMONY of Jesus; worship God: for the TESTIMONY of Jesus is the spirit of prophecy.”* 19:10. In chapter 20:4 John saw the souls of them that were beheaded for the TESTIMONY of Jesus. The prophecy concludes, *“I Jesus have sent mine angel to TESTIFY unto you these things in the churches..... He which TESTIFIETH these things saith, Surely I come quickly.”* 22:16-20.

There seems to be a special emphasis on this word, “testimony” or “witness”. At the time of its first publication, the Apocalypse was not well received: it narrowly escaped being proscribed from the canon; but some appreciated the value of its testimony, some were prepared to die on account of it and others found it invaluable in identifying the enemies of Righteousness. But it was a powerful aid in another respects; it was CHRIST’S WITNESS.

The Apocalypse differs from every other book of the Bible in one important respect. Every other book was written by men who received inspiration from God and then died often cruel deaths at the hand of their enemies. When their word came to pass, it gave witness that they were true prophets and God’s servants indeed. But the Revelation is

different: it is the ONLY BOOK given by a member of the human race WHO CAME BACK FROM THE DEAD. It is a standing and a living witness to this fact. But not only so, it is a witness that he is ALIVE, and that the LORD JESUS CHRIST is the DIRECTOR of the execution of the purpose of God and had been for the last nineteen and a half centuries.

“He is gone into heaven and is on the right hand of God, angels and authorities and powers being made subject unto him.” 1Peter.3:22.

Thus, as true and faithful brethren have observed the unfolding of the drama recorded in the Apocalypse, they have seen the powerful testimony of Jesus Christ at work. He is their elder brother; in his hands is concentrated all power and delegated through the angels controlling the “powers that be”. He is bringing all things to a predetermined conclusion, for which his brethren ardently wait. This knowledge presents a powerful aid to faith; for if it is within the power of the once crucified Jesus to raise up nations and cast them down, it is also well within his power to succour his brethren in every time of need; and they are enabled to wait patiently until they too, are granted the strength of him whoever lives to make intercession for the saints.

Unfounded objections have been raised with regards to this role which is given to Christ as the Lamb who opens and initiates all the Seals. It is asserted on the grounds of Hebrews 2:8 that he does not possess the power NOW. But this is not what the apostle says. What he does say is: *“But now we see not yet all things put under Him”*. Not that he has not got the power or the authority to exercise. He has both, as the Word plainly declares, being placed *“Far above all principality, and power and might and dominion, and every name that is named, not ONLY IN THIS WORLD (aion) but also in that which is to come.”* Eph.1:21. The power that he possess is not yet seen, *“We see not yet”* says the apostle. It is not seen because as yet it is veiled (covered over). The Lord Jesus and the angels are behind the scenes of world affairs, but the Apocalypse enables us to “LIFT THE VEIL” and discern what is the true significance of the history of the last nineteen centuries. See **Chart No 13.**

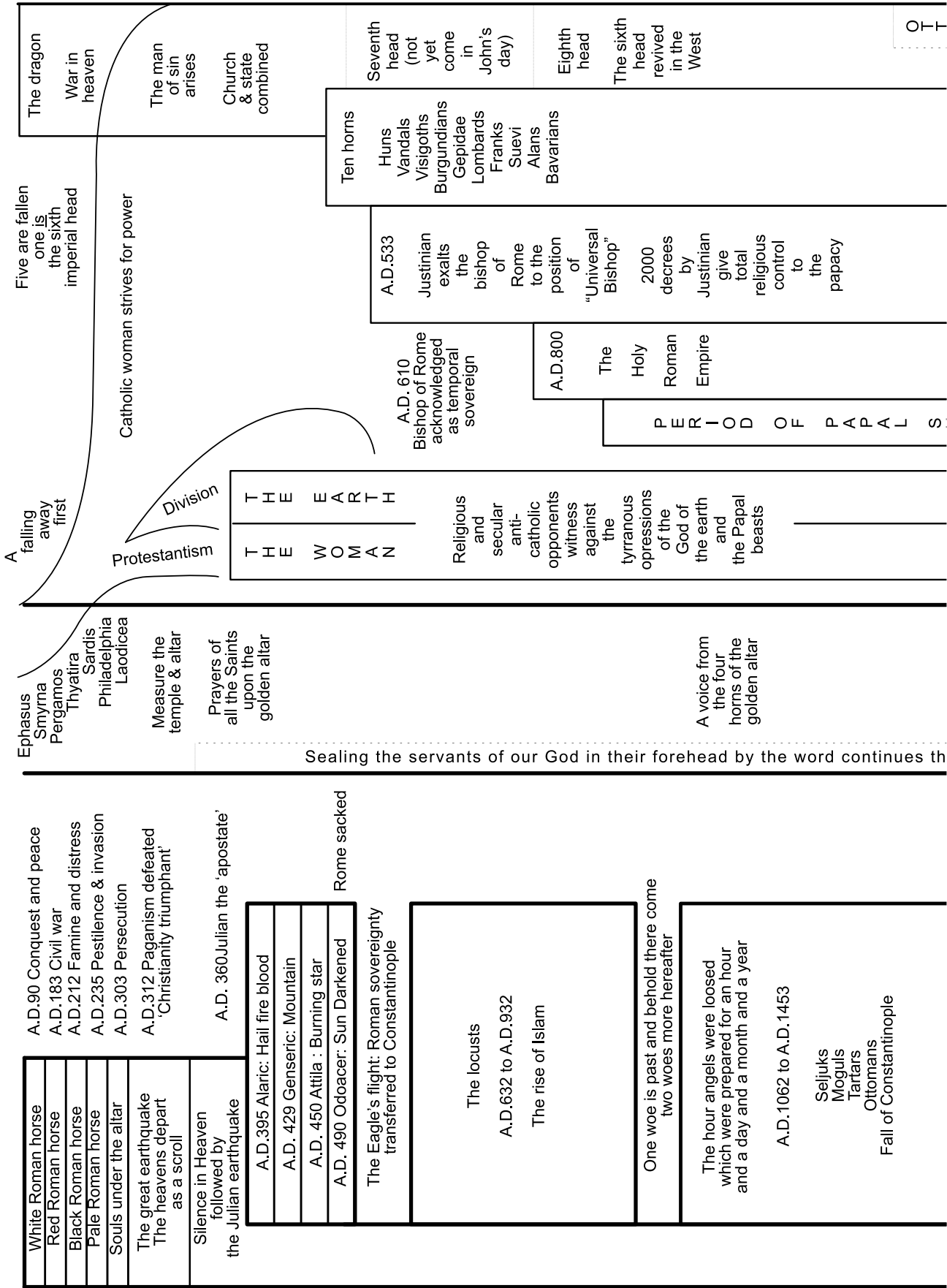
THE COMING ONE

That power however, is to be manifest at the Apocalypse of the Lord Jesus. In a number of places the following announcements are made:

“Grace be unto you and peace, from him which is, and which was, and which IS TO COME,” (Greek – the Coming One) 1:4.

“I am Alpha and Omega, the beginning and the ending saith the Lord, which is and which was, and which IS TO COME (THE COMING ONE) the Almighty (Greek: Ho Pantokrator)” 1:8.

“Holy, Holy, Holy, Lord God Almighty, which was and is and is to come”. 4:8



The French revolution
The tenth of the city = France

Seven thousand = The aristocracy
(names) of men

Remnant afflicted = Great terror

Gave glory to the God of Heaven = Recognition of supreme being

is throughout the seventh

SUPREMACY

+ 1572 massacre of Huguenots
The beast shall overcome them and kill them

1684 revocation of edict of Nantes
Political death
1793 the resurrection of the witnesses

Power to make war taken away

OTTOMAN EMPIRE

The second woe is past and behold the third woe cometh quickly

7 th trumpet The nations were angry + The wrath is come + The time of the dead that they should be judged + Reward thy servants + Destroy them which destroy the earth Lightnings Voices Thunderings Earthquake Great hail	Vial upon the earth commences 1793 Vial upon the sea commences 1794 Vial upon the rivers commences 1796 Vial upon the sun commences 1805 Vial upon the throne commences 1809 Drying of Euphrates commences 1820 The way prepared Israel revived in the land Behold I come as a thief and he gathered them to Armageddon 7 th vial Lightnings Voices Thunderings Earthquake Great hail	Revival of the truth Latter day falling away Fulness of the Gentiles now come in "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues"	Holy Roman Empire expires 1870 fall of the temporal power of the papacy Socialism Communism Ecumenism	Blaspheming mouth continues as F A L S E P R O P H E T I S M & the great whore The horns shall hate the whore Europe confederate against Christ	DR-ES DL The lake of fire - Europe in flames
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Alleluia: for the Lord God omnipotent reigneth

Chart No. 13

“We give thee thanks, O Lord God Almighty (Greek: Theos Ho Pantokrator) which art and wast and ART TO COME”. 11:17

“Thou art righteous O Lord, which art and wast and SHALT BE, because thou hast judged thus.” 16:5.

These phrases occur in various places in the Revelation; two at the commencement, one in the vision of the throne, one in the seventh trumpet period, and one in the vial period. Here is a powerful indication, that the manifestation so outlined is not at the time of the vision described, but still lies in the future. It is significant that the phrase does not reoccur after chapter 16, for it is here that the COMING ONE declares:-

“Behold, I come as a thief...”

In verse 14 we have reference again to the use of “LORD GOD ALMIGHTY,” It is found again in chapter 21:22, where it refers to the same time as that in 15:3, when the redeemed sing the song of Moses and of the Lamb. The word used for GOD ALMIGHTY, in Greek “PANTOKRATOR”, is found only once elsewhere in the New Testament, 2 Cor.6:18, where it also refers to the apocalyptic temple and the fulfilment of God’s promises. This word is the Greek rendering of the Hebrew EL SHADDAI, the name by which God revealed Himself to the fathers when the promises were made Gen.17:1.

Thus in these events, the promises and their fulfilment in the multitudinous body are inseparably linked. During the interval between Genesis and Revelation, God bears the memorial Name “YAHWEH”, He who shall be. When the saints themselves become “equal unto the angels”, and therefore ELOHIM, or SHADDAI, Mighty Ones; the name Yahweh is fulfilled as far as they are concerned. They are glorified extensions of HIS MIND and HIS POWER. For them God is no longer HE WHO WILL BE Elohim in the future age, but HE WHO IS manifested in his saints. The saints having become SHADDAI, equal unto the angels, God’s relation to them is changed. He is the source of their immortal strength, and is therefore AIL SHADDAI, the strength of the Powerful Ones.

THE REVELATION, BAPTISM AND OBEDIENCE

Seeing that ordinary men and women, by their belief and obedience to the gospel, are to become glorified members of the multitudinous Son of Man, it may be asked what relevance the understanding of the Apocalypse has, on the out-working of this purpose. Much every way. The information given in the Apocalypse is not provided for the benefit of the UNBAPTIZED, but for those who are already IN CHRIST. This is apparent from the introduction:

“The Revelation of Jesus Christ which God gave unto him, to show unto His SERVANTS,” 1:1.

The message comes from the Lord Jesus Christ, and to him it is ascribed by one who is the representative:

“Unto him that loved us and washed us from our sins in his own blood.” 1:5

Those washed in his blood, are they who already have an understanding of the things concerning the Kingdom of God and the Name of Jesus Christ: which things constitute the key to an understanding of the Apocalypse. 1 Peter 1:2, 19-23. Therefore, it may be concluded that an understanding of this symbolic prophecy is not required before baptism. Indeed, many were in Christ through the ministry of the apostles before this last message from the Lord was vouchsafed (to give) to John.

Where then does this place the book of Revelation in connection with the development of the character by the Truth, in preparation for that glorification by partaking of the Divine Nature? Can it be argued that since it does not necessarily effect baptism it is not important? Can it be argued that because it concerns prophecy it is not therefore doctrinal? Such arguments arise from shallow reasoning and a lack of appreciation of the DOCTRINE OF JUSTIFICATION.

The apostle writing to the Hebrews speaks of the *“first principles of the oracles of God”* Heb. 5:12. He also writes of the need to go on unto perfection: growing from the stage of first principles besides; even as the apostle Peter exhorts the need to *“add to your faith”* 2 Peter 1:5. What are the two types of principles referred to? How does God receive a man or a woman and fit them for His ultimate blessing?

Consider the life of Abraham the father of the faithful. He is introduced to us as:-

1. A man called out of idolatrous Ur.
2. A man who BELIEVED GOD and his belief was COUNTED TO HIM FOR RIGHTEOUSNESS. He was by his FAITH justified from past sins, and stood before God a forgiven man. Rom 4:3,5, 22-25.
3. A man who though accounted righteous, being justified from his past sins, was required to walk before God and to be perfect, Gen 17:1.

This required the proving of his FAITH and LOVE for God by the offering of his son Isaac; thus he was through faith JUSTIFIED UNTO ETERNAL LIFE by WORKS which were required by God. James 2:21-24.

The Word then brings to our attention TWO PRINCIPLES OF JUSTIFICATION. The first is by faith and obedience in baptism whereby past sins are forgiven. The second is the subsequent obedience to the WORD and a participation in the WORK of God, and it is into this category that the study and observation of the things contained in the Apocalypse falls.

The Word of God having been given, it is the duty of those who receive it to strive to understand and obey it. It may not at first be comprehended, it may be but dimly perceived and as the mind is exercised in all the Scriptures, it may be found that misleading ideas have been received as to its meaning. Wrong ideas may prevail as a result of the failure of trusted teachers. Yet everyone has the responsibility to search the Scriptures for themselves to see if these things be so. We may not have been responsible for the promulgation of erroneous opinions, but it is our responsibility to refute, combat and remove false assumptions from our minds when they become known, in the same way that Hezekiah carried forth the rubbish out of the Temple. 2 Chron. 29:5. He was not personally responsible for the neglect and the error of defilement; but when he understood the will of God, appreciated what was wrong and what was required to put things right, he was responsible to do something about it.

Understanding the last message of the Lord Jesus is important; and more than this, it needs to be implemented and acted upon, for knowledge without works is dead. It is a message provided with the object of preparing an enlightened people for his coming; and it has been demonstrated FROM THE SCRIPTURES throughout, if warnings are neglected, if unity of mind on matters of such importance is not achieved, the blessing will not be attained.

If Abraham had failed in his response to submit to God's requirements, would he have been accepted and regarded as the friend of God? Similarly, if people impute a meaning to the words of God He has no intention of conveying, will they be acceptable to Him? Are they His friends? How can they be?

If the principle of interpretation herein is correct and according to the mind of the Spirit, then interpretations based on different principles cannot be of God,

and are therefore: -

HERETICAL

and should be treated in exactly the same way as any other erroneous doctrine. Conversely, if the principles outlined are wrong, then the proponents themselves are heretics and should be dealt with as such. There is no middle ground.

THE APOCALYPSE AND THE REVIVAL OF "THE TRUTH"

By the year 1850, through the grace of God, "the Truth" was unearthed from the accumulated rubbish of human tradition by Dr John Thomas. "The Truth" comprised the gospel of the Kingdom of God and the things concerning the Name of Jesus Christ; and herein are contained the means whereby God intends to manifest Himself in those whom He has justified from sin, through faith and justification unto eternal life by their subsequent obedience to His

Will. Included in “The Truth” was the teaching that the work committed to those who were washed from their sins in the blood of Christ, involved their being filled with the knowledge of God’s will in all wisdom and spiritual understanding. A necessary corollary of this doctrine is the comprehension of “all scripture” whereby the man of God may be perfected, thoroughly furnished unto all good works.

To this end John Thomas entered into that labour which was to occupy twelve years in accomplishment: namely an exposition of the Apocalypse in harmony with the gospel of Kingdom of God and the Name of Jesus Christ. That work became known as “Eureka”, and it was received with gratitude by those who found it an invaluable assistance in understanding the book of Revelation, but also other difficult Scriptures as well.

“Eureka” was not accepted because it was written by John Thomas; it was accepted because it illustrated and proved the meaning of the Apocalypse according to SOUND SCRIPTURAL PRINCIPLES, which when understood, enabled the reader to arrive at the same conclusions. It may be admitted that the application of those principles to events which lay still in the future, John Thomas’s expectations were sometimes premature, or inexact, but this does not alter the principle of approach. Rather it emphasises the limitations of the human mind and serves to stimulate the interest of those anxious to penetrate the obscurity which has puzzled others, and arrive at a true understanding of the mind of God in the outworking of the principles He has given.

It is one thing, however, to reapply the same principles to new developments as they arise: it is an entirely different thing to disregard those principles, and substitute them with others which **completely alter the meaning** of the entire prophecy. For this is what the futurist interpretation does, and its outworking negates the structural principles defined. It destroys the unity of the faith which has bound all together in the BODY from the time of the apostle John during times of severe persecution when the Holy City was trodden underfoot, and the Mother of Harlots was drinking in the blood of the martyrs of Jesus, to these last days; when by the light of the Apocalypse the faithful have rejoiced in the knowledge that their risen and glorified Lord has been overruling all things for their good, and directing the affairs of the nations along a course that will culminate in his appearing and their own glorification. These are they whose names will not be removed from the Lamb’s book of Life because, by diligent endeavour, they have understood, held to, and loved the TESTIMONY OF JESUS.

APPENDIX A

FUTURISM AND THE ANTICHRIST THEORY

Among many “Evangelical” churches there has arisen, in comparatively recent times, the teaching that a satanic man will emerge upon the world political stage at the time of the end, in the last seven years of world history, prior to Christ’s millennial reign on earth. This evil individual known as the ANTICHRIST, will make a covenant with the restored Jewish nation in Palestine, abolish the Jewish religion; build a temple in Jerusalem and demand the worship of humanity. He will violate his contract with the Jews halfway through the seven years; and this will result in the Great Tribulation, when earth will witness great upheavals, when the Antichrist, together with his henchman the False Prophet, will assume worldwide power and plunge the nation into an orgy of destruction known as Armageddon.

This teaching is false, and will undoubtedly be an important factor in turning the minds of men against the Son of God when he returns to fulfil the promises God gave concerning him, by which he is to receive *“the throne of his father David, to reign over the house of Jacob (Israel) for ever.”* Luke 1:32,33; and to possess World Dominion: a Kingdom that shall know no end.

The Antichrist theory is based upon a subtle blend of false doctrines (the Personal Devil and Immortal Souls); a confused interpretation of both literal and symbolic prophecies mainly from Daniel and the Revelation; in addition to the teachings of the apostle Paul concerning the coming of Christ and the resurrection of the dead, 1 Thess.4:13-18; and the prophecy of the revealing of the “Man of Sin”, 2 Thess.2:2-12. It is not coincidence that this theory should have obtained such a widespread influence among protestant and evangelical communities at the present time, nor is it coincidence that there should be a phenomenal growth in the influence and popularity of the Catholic Church and the Pope in so many countries of the world. The two developments have definite links, and it is our purpose to examine the theory and establish from the Scriptures the true doctrines of antichrist and the Man of Sin, and his undoubted identity.

Going back into history, we find that there was no doubt in the minds of the Reformers, Protestants and Anabaptists generally as to the identity of the apostle Paul’s Man of Sin. Similarly, there was no difficulty with the symbols in the Revelation of the mystical woman “Babylon”, the mother of harlots. The Epistle Dedicatory, at the beginning of the Authorised Version, provides interesting evidence in this respect. It speaks of the support given by James the First for the translation of the Holy Scriptures into the English tongue, describing this as “giving such a blow to that man of sin as will not be healed”, and it refers later to the opposition experienced as being “traded by Popish Persons at home or abroad who therefore malign us.”

In 1520 Martin Luther wrote his thesis on the “Babylonian Captivity of the Church”, in which he correctly adduced that the “Babylon” of the Apocalypse was in fact the Church of Rome, and he denounced the Papacy as the Antichrist. It was thus recognised that the Church of Rome was not only in error, but that it was a system completely subversive of the Truth as taught by Christ and his apostles. It was in fact, a reincarnation of Paganism, the spiritual Babylon, a system of pseudo-Christianity. As a result of Luther’s stand in the Protestant Reformation which followed, Rome lost all her northern provinces, and Protestantism became firmly established in Britain during the reign of Elizabeth I. The sentiments of the Protestant churches were later expressed in what became known as the Westminster Confession of Faith, which was ratified by the English Parliament in 1649. It was uncompromising in its attitude towards Romanism:-

“There is no other Head of the Church but the LORD JESUS CHRIST; nor can the Pope of Rome in any sense be the Head thereof, but is that Antichrist, that MAN OF SIN and SON OF PERDITION, that exalted himself in the Church against Christ and all that is called God”.

Rome had suffered a tremendous blow to her prestige and dignity. The authority of the Papacy having been discredited, it was left with the problem of how to re-establish itself in the world and counter the attacks that Protestants had made upon its claims. Above all it was realised that the stigma of “Babylon”, “Antichrist” and the “Man of Sin” had to be removed. It was further realised that if Protestantism was to be effectually countered, it had to be combatted in England. This has been Rome’s strategy for many years, as spelled out by Cardinal Manning 1859:-

“It is good for us to be here in England.... Surely a soldier’s eye and a soldier’s heart would choose by intuition this field of England for the warfare of the faith. None ampler or nobler could be found..... It is the head of Protestantism, the centre of its movements and the stronghold of its powers. Weakened in England it is paralysed everywhere. Conquered in England it is conquered throughout the world. Once overthrown here, all is but a war of detail. All the roads of the whole world meet in one point; and this point reached, the whole world is open to the Church’s will.”

When these words were spoken, carefully laid plans had already been put into operation to present a new image of the Church of Rome, and the Pope, to the World.

The Society of Jesus, otherwise known as the Jesuits, was constituted in 1534 and the Constitution of the Company was drafted and approved in Rome by Pope Paul 3rd in 1540. The Jesuits put themselves at the disposition of the Pope, promising him unconditional obedience. The Jesuits are the secret, highly educated political priests of the Church of Rome, as distinct from purely religious priests. They celebrate Mass like other Roman priests, but they are primarily secret politicians. They have cultivated the friendship of Kings, Princes, Statesman, Ministers, Newspaper Magnates, Reporters, Editors,

Merchants, Financiers, and leaders of society. Since the founding of the Order, because of their intrigues they have been expelled from some fifty different countries.

The object of the Jesuit Order was to restore the prestige of the Papacy and bring about the dissolution of Protestantism; and it was from the writings of the Jesuits that the first attempts were made to erase the indictments against Rome and the Pope, as Babylon and Antichrist. The first endeavour to refute the accusations of the Reformers, came from the pen of the Jesuit priest Francis Ribera in 1591. He, together with Cardinal Bellarmine, another Jesuit devised an interpretation of the prophecies of Daniel and the Apocalypse, whereby all the symbols by which Protestants had rightly identified Rome as an apostate church, were relegated to a week of years at the end of the age. The intention of the argument was clear. If the events in the Revelation referring to Babylon were yet future and were to be fulfilled in the last seven years, then Rome as it presently existed was not the Babylon referred to, seeing it was yet future. The argument can be followed in an extract from Ribera's work:

“Babylon whose fall is here predicted; Babylon the empurpled Harlot; Babylon the Mother of Harlots and Abominations of the Earth; she that hath made all nations drink of the wine of the wrath of her fornication: this is indeed Rome. But NOT ROME CHRISTIAN, NOT ROME OBEDIENT TO THE POPE, NOT ROME RETAINING AND PRESERVING WITHIN HERSELF THE SEE OF THE APOSTLE PETER... It was Rome the author and preserver of superstitions, the head of idolatry, the sink of all iniquity, the most bitter enemy of the Christian Name, the slaughterer of the saints... SUCH AS SHE WILL BE AT THE END OF THE WORLD, AFTER SHE HAS FALLEN AWAY FROM THE POPE.”

Cardinal Bellarmine powerfully supported Ribera when he said:

“The ten kings who will share among them the Roman Empire, and in whose reign “ANTICHRIST” will come; these will hate the purple-bearing harlot that is Rome, and will make her desolate and burn her with fire. How therefore can she be the seat of antichrist, if at that very time she is to be overthrown and burnt?”

Bellarmino and Ribera's thesis was accepted by the Church of Rome and became standard church doctrine: a doctrine which was to become the greatest of all Protestant delusions, and pave the way to reunion with Rome.

In 1613 another Jesuit priest, Luis de Alcasar of Seville, put forward an alternative theory. Instead of projecting those Scriptures which condemn the Papacy into the future he devised an interpretation whereby the appropriate passages in Daniel and the Apocalypse itself were relegated to history. Yes, it was Rome indicated in the Scriptures, but it was pagan Rome; and the Antichrist was identified with the Caesars who had persecuted the Christians. This view has been accepted by modernists; and ever since German theology overran British and American Universities, this view, known as the Preterist, has been

regarded as the “scholarly interpretation”. The design of the interpretation was the same as Bellarmine’s: to effectively remove the condemnation of Rome by construing the symbols employed to a period far removed from the Papal times; so claiming that the Revelation was written for a people living at the time of the collapse of the Eastern empire in A.D.476. Accepting this, the way was open for modernists and Catholic theologians to meet on common ground.

There was no difficulty in the fact that the works of Ribera and Alcasar were contradictory in their approach to the prophecies of Scripture. The object was not to enlighten, but to refute by whatever means the accusations of the reformers. The object was to sow confusion and doubt as a deliberate policy, as is shown by the instructions sent by the Council of Trent in 1551 to the Jesuits in Paris:-

“Ye are not to preach all after one method, but observe the place wherein ye come. In England preach any that are contrary to the Holy See of St.Peter by which your function will not be suspected.... There being no better way to demolish that Church of heresy than by mixture of doctrines and adding of ceremonies.”

The long term objective of the Catholic Church was to bring back Protestant countries into the Roman fold: an objective that was restated in 1957 by the Roman Catholic Bishop of Clifton:-

“Our aim is the conversion of every man, woman and child in this country. What we are doing is to implement the character of God who gave it to us, and our aim is to capture the souls of those who belong to those in heresy. We cannot, and we shall not, rest until not one person remains outside the Catholic Church.”

The beginning of the 19th century witnessed a major development in the implementation of this objective, which culminated in many thousands of Anglican clergyman and members of their congregations going over to Rome, foremost among whom was John Henry Newman, leader of the Tractarian Movement, who later became a Cardinal.

Prior to this, the Jesuit Emanuel Lacunza published the work which, more than any other, was responsible for destroying Protestant objections to Romanism, and developing the modern antichrist theory that has virtually penetrated all protestant and evangelical denominations at the present time. Lacunza’s work, in four volumes, was entitled “The coming of Messiah in Glory and Majesty”; but with deliberate intention, the name of this Jesuit did not appear. Instead it purported to be the work of Rabbi Juan Josafat Ben Ezra, a Jewish convert of the Christian faith: That it was secretly designed to be read by Protestants, with a view to undermining their confidence in the long accepted interpretations of the Reformers, is evident in the fact that it was placed on the Vatican’s list of forbidden books “Index Expurgatorious”, something which was bound to arouse the curiosity of the opponents of Rome.

Lacunza's work was deliberately prepared in order to foist upon the Protestant public the great delusion that the Papacy is not the Antichrist. One hundred and fifty years later, and how well that Jesuitical work has succeeded! Truly seducing spirits and doctrines of veritable devils (1 Tim.4:1) have transformed the Papacy into an angel of light, 2 Cor.11:14; admired by millions and receiving homage from all its old adversaries who have become utterly deluded. 2 Thes.2:11. Again Lacunza's contention was that the "little horn" of Daniel 7, Paul's "Man of Sin", and the events surrounding "Babylon" in the apocalypse were all future: none to be revealed until the 7 last years at the time of the end; and therefore the time periods in the revelation were literal, taking place in the 70th week of Daniel 9, which in a similar manner was placed at the very end of the world.

The book was cunningly denounced by the Inquisition, and in 1812 a complete edition of the book (in 4 volumes) was published in London by the diplomatic Agent of the Republic of Buenos Aires. In 1816 copies of this work began to appear in the libraries of various universities, notably in those of Oxford and Cambridge.

Now there was a library in London which could not afford to be without a copy of this theological treatise published in 1816. This was the personal library of the Archbishop of Canterbury, maintained not only for his personal use, but for the use of the entire Church and people of England. It was the responsibility of the Librarian to procure all important theological works then printed. Thus a copy of Lacunza's work entitled "The coming of the Messiah in Glory and Majesty" found its way on to the shelves of the most important Protestant ecclesiastical library in England under the spurious author of that supposed converted Jewish Rabbi, Juan Josafat Ben Ezra. HOW WELL HAS ROME ONCE AGAIN UNDERTAKEN TO DO HER WORK – that within the very heart and core of British Protestantism was found this treatise.

About eight to ten years later, Dr.S.R.Maitland was appointed Librarian to this great library of the Archbishop of Canterbury. Upon taking up his appointment, Maitland discovered that the classification and organization of the library was in a great need of updating. Upon giving himself to this re-organization, Maitland came across the 4 volumes authored by the fraudulent, converted Jewish Rabbi, Ben Ezra. Being particularly interested in eschatology, Maitland decided to study the fake works in detail. Being exceedingly impressed with the contents, he thereupon decided to write a series of tracts on prophecy, including a few of his own ideas. It was in 1826 that the entire Protestant world was shocked when Maitland published the first of his booklets on prophecy.

Ten years later the bait had been swallowed. Dr.S.R.Maitland, D.D, the librarian of the Archbishop of Canterbury, began publishing tracts based on the arguments of 'Ben Ezra' alias Lacunza. Dr.Maitland's tracts were circulated throughout the British Isles and were received enthusiastically among High Churchmen; influencing the Tractarian Movement

led by J.H.Newman to such a degree that the Roman Catholic Church became regarded, not as the corrupter of Christian doctrines, but as a sister communion: The return to Rome had begun in earnest.

During this period, important prophetic conferences were held both at Aldbury Manor (1826-1830), the home of Henry Drummond, situated 30 miles southwest of London; but more important; in 1831 conferences were held at Powerscourt Mansion, 15 miles south of Dublin, Ireland. This was the home of Lady Theodosia Powerscourt. These meetings were held for several years. Two men, later to become very well known, were involved in these Powerscourt meetings: they were, Edward Irving and John Nelson Darby.

In 1831 the “Catholic and Apostolic church” was founded by Edward Irving, a popular Presbyterian preacher in London. Irving had been influenced by two men: James Haldane Stewart, who sought “a fresh outpouring of the Spirit”, and Henry Drummond who had an enthusiasm for the study of prophecy; and he had also obtained a copy of “The Coming of Messiah in glory and Majesty”. Irving began to proclaim the secret rapture of the church in two stages: first, Christ came secretly for his saints, then seven years later with his saints; an idea culled directly from his recent acquisition. So impressed was Irving by the reasoning of the “converted Jew”, that he translated it into English and published a two volume edition. An abridgement of this edition was published by the Tractarian Movement in 1833. Thousands of tracts were issued. Newman, Pusey and Maitland were staggered at the way the new theology had caught on, which finally resulted in the defection of some 850 High Church vicars and curates who joined the Church of Rome. Irving himself died at the age of forty-two, and shortly afterward the church in Newman Street, London gave birth to a new denomination, the Catholic Apostolic Church. At about the same time, the sect known as the “Plymouth Brethren” came into being, (known today generally as “The Brethren”: the majority being described as “open” whereas others are “exclusive”). Among its founders were J.N.Darby, formerly a curate of County Wicklow; Dr.Edward Cronin, a former Roman Catholic; W.Kelly and F.W.Newman whose brother was to be rewarded for his Romanising endeavours with a Cardinal’s hat. The Newman brothers were at Oxford University at the same time, together with a number of persons who became prominent among the “Brethren”, when the Oxford movement was at the height of its activity. Edward Cronin and J.N.Darby both embraced the doctrine of the “Secret Rapture of the Saints”, and Lacunza’s “Antichrist” theory of the Last Seven Years was adopted by the ‘Brethren’ and remains the standard teaching of their movement. Thus the ‘Brethren’ have been responsible, more than any other denomination, for the powerful propagation of this theory among “evangelical” Protestants. The ‘Brethren’ have provided many useful aids to the study of the Scriptures. Authors having connections with the ‘Brethren’ are: J.Kitto, S.P.Tregelles, G.V.Wigram, H.W.Soltau, W.E.Vine, F.F.Bruce, A.Rendle Short; but it should be remembered that these works are biased in favour of their accepted doctrines. In recent years, with the dissemination of so much literature relating to the interpretation of Bible prophecy by the ‘Brethren’ or those influenced by their

scholarship, the nature of the Papacy and the Roman Catholic Church has been effectively masked by the genius of Lacunza; yet it must be conceded that the support and propaganda of the Plymouth Brethren was something more than even the Jesuits, for all their intrigues, had hoped for.

From 1859-1874 Darby visited America six times, His FUTURISM preaching possessed great attraction and impelling power. It came with a freshness and vitality which caught and drew multitudes of American Christians. He was warmly welcomed. His system of prophetic interpretation was eagerly adopted. This new prophetic system (FUTURISM) found much favour among the cream of American Bishops, Professors and Ministers. A great conference was called together in 1878. A second prophetic Conference took place in Chicago in 1886. These conferences promoted the fame of FUTURISM. Important men were at these meetings, some of whom later established theological schools. Of much greater importance, a series of meetings was held at Niagara on Lake Ontario in 1883-97. These conferences saw the leading teachers of that time all advocating with much enthusiasm the same FUTURIST THEORY, e.g. Antichrist, the Tribulation, the Secret Rapture, are all to take place in the last 7 years of this age, still in the future. The following well-known authors/teachers were at the Ontario conference:- James H. Brookes, A.C. Dickson, A.J. Gordon, W.E. Erdman, Albert Erdman, Canon Howitt, Hudson Taylor, George C. Needham, Robert Cameron. Later still, a new conference at Seacliff, Long Island, was opened in 1901. It was at this conference that the plan for the Reference Bible embodying the entire FUTURIST SYSTEM, occurred to Dr. C.I. Scofield.

Rev. C.I. Scofield, D.D, later a Bible translator, became famous for his included notes in his version, and having swallowed the Tractarian Movement's major doctrines, coloured his explanations in the notes in a similar way to Darby. It is worthy of note, however, that research into the life and work of Scofield indicates that there were greater interests at work behind the publication of this 'reference' Bible. In his biographical research entitled 'The Incredible Scofield and His Book', J.M. Canfield writes concerning Scofield's admission to the Lotos Club, *"It defies understanding that an obscure pastor from the hinterlands, whose output up to 1901 consisted of very sectarian booklets, articles and courses, would be considered acceptable to the Lotos Club"*. *"Curious too, that his application should have been supported by a notorious criminal lawyer."* *That someone was directing the career of C.I. Scofield, such direction probably was motivated by concerns remote from fidelity to the Person, Work and Truth of Jesus Christ."* Indeed, it would appear that little genuine research was ever pursued by the acclaimed author of the world's most renowned 'Reference Bible'. Time simply would not have permitted it, but the possibility that "others" assisted cannot now be ruled out.

No instrument has been more influential than the SCOFIELD REFERENCE BIBLE, in implanting the futurist System in the thinking of millions of Christians. This, together with the many summer Bible Conferences, all aided the same propagation of this evil JESUIT LIE. So deeply entrenched has the Futurist Theory become, that many pastors

and Christian leaders have been led to assume that this teaching has been essential doctrine in the history of the Church, extending back to the apostolic times.

Now in these present years (1985 onwards), we behold literally hundreds of prominent theological colleges in America, all strongly advocating the same Futurist System. Prime among these is Dallas Theological Seminary Texas, a professor of which is Professor Dr. Dwight Pentecost. He authored that masterpiece of futurism “Things to Come” published in 1958. Dallas Theological Seminary is one of the largest in the world.

The Scofield Reference Bible edited by C.I.Scofield, with the help of other no-less famous editors, has done a tremendous amount of damage to the unadulterated pure Word of God. It's influence within Christendom today is incredible; multitudes of Christians, especially young folk obtain copies of Scofield's Bible and look upon the commentary as if it were just as inspired as the Bible passages themselves. The Scofield Bible was first published in 1910 in England, and 1917 in America. This concept of Dispensationalism together with Futurism thus began to spread, particularly among evangelical Americans. From the early 20th century, a great expansion of the entire theory of Futurism has taken place via the exceedingly evangelical missionary activity of both the U.S.A, and the U.K. Hardly an English-speaking country in the entire world has been left untouched by this hideous, false theory invented by Rome. This missionary activity, together with the almost incredible avalanche of books, pamphlets and articles all promoting the same falsehood, has gone out to the entire World. The ‘Christian’ bookshops in every major city of the Western world have large sections on the subject of ‘prophetic studies’. Interest in “Things to Come” has grown exceptionally, probably as a direct result of the political, economic and social turmoil now stalking the earth since the end of World War II.

Many large, important theological colleges in the United States stand firm on Futurism. Dr John.F.Walvoord President of Dallas since 1952, has himself published many books advocating Futurism; “The Rapture Question” and “The Church in Prophecy”, are two examples. Dallas has many famous professors involved in teaching it's lies, among them Dr.Charles C Ryrie, Professor Systematic Theology, his contribution to futurism: “The Final Countdown”, the basis of pre-millennium faith. Dr Dwight Pentecost, Professor of Bible exposition, another well-known Dallas man, his contribution to the advancement of Roman lies: “Prophecy for Today”, “Things to Come”, and others. Hal Lindsey was also a graduate of Dallas Theological Seminary. In “The Pictorial Encyclopedia of the Bible” published by J.F Walvoord, the author of a number of popular works on prophecy, writing upon the subject ANTICHRIST, concludes :-

“Taking Scriptural references as a whole, it may be concluded that while the concept of Antichrist can apply to many people and anti-god movements of the past and the future, there is reasonable justification for expecting this to culminate in a single person, who will be the Antichrist, and will be destroyed by Christ at his Second coming. This person will be Antichrist theologically, as he claims to be God Himself; he will be Antichrist politically, as he will attempt to rule the world; and he will be Antichrist Satanically

THE ANTICHRIST THEORY

ACCORDING TO RIBERA, LACUNZA,
and modified by

DARBY, SEISS, LINDSAY,
WALWOORD.

The fictitious Antichrist will:-

1. Probably be a Jew.
2. Set up his power in Jerusalem and deliver Israel from the power of Russia.
3. Exercise "Satanic" power.
4. Claim to be the Messiah.
5. Abolish the Jewish religion.
6. Make a covenant with Israel for 3 1/2 years, and then break it.
7. Command the worship of humanity.
8. Build a Temple in Jerusalem.
9. Embark upon world conquest.
10. Be destroyed by Christ at his coming.

THE SECOND COMING OF CHRIST

ACCORDING TO THE SCRIPTURES.

The Lord Jesus at his second coming will:-

1. Be revealed in the land of Israel, Acts 1:11; Zec.14:11.
2. Deliver the nation of Israel and the city of Jerusalem from the Russian invader. Ez.38:21-23; Dan.12:1.
3. Exercise Divine power. Isaiah.11:4; 2 Thess.3:7-8.
4. Claim to be Israel's Messiah and be accepted as such. Rom.11:26
5. Be acknowledged by the Jews. Zec.12:10; Luk.1:32-33; Mat.23:39.
6. Make a new covenant with Israel. Rom.11:27; Heb.10:16; Jer.31:33-34.
7. Destroy all false institutions of worship in Israel. Zec.13:1-2.
8. Rebuild the Temple in Jerusalem & institute sacrificial worship. Ez.40-48; Zec.6:12-13.
9. Proclaim Jerusalem the centre of world government. Mic.4:1-2.
10. Declare war upon his adversaries. Rev.19:11 and 15
11. Be acknowledged as King of Kings and Lord of Lords. Rev.19:16.

because he will prosper with Satanic power, much as Christ manifested the power of God. In many respects the future Antichrist will be to Satan what Christ is to God the Father, and the supporting false prophet of Revelation 13:11-18 will fulfil a similar role to that of the Holy spirit, justifying the concept of an unholy trinity comprised of Satan, the Antichrist and the false prophet”.

Consider also the following:-

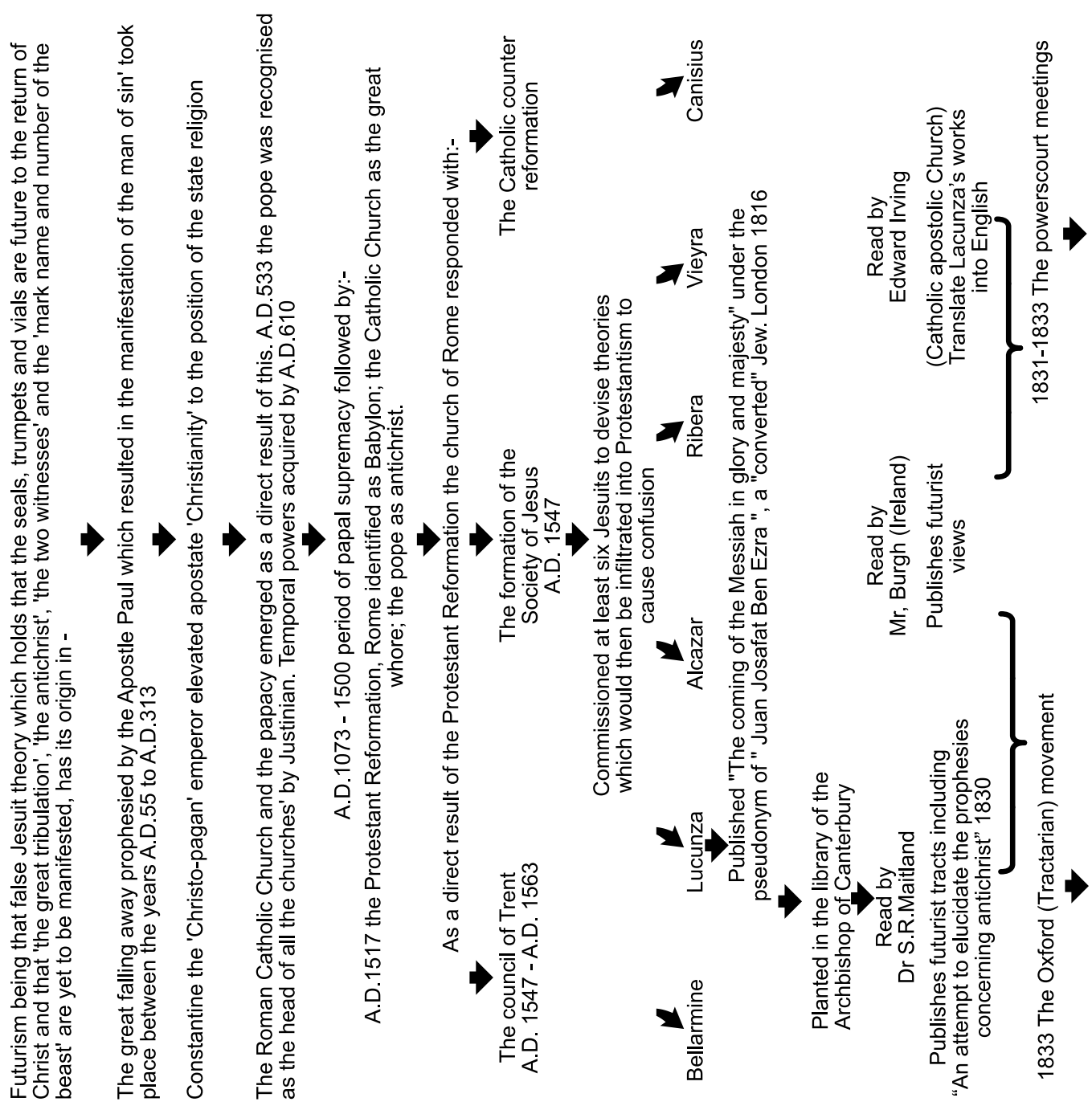
“The Antichrist will deify himself just like the Caesars did. He will proclaim himself to be God; he will demand that he be worshipped and will establish himself in the Temple of God (2 Thess.2:4). There is only one place where the temple of God can be, and that is Mount Moriah, on the site where the Dome of the Rock and other Moslem shrines now stand.... Forty and two months are three and a half years prior to Christ’s return.... The Antichrist is going to be given absolute authority to act with the power of Satan. It was given to him to make war with the saints and to overcome them.... It is logical to ask at this point: How is he going to make war with the saints when they are gone from the earth? “The saints” are the people who are going to believe in Christ during this great period of conflict.... However, Antichrist is going to unleash a total persecution of these people. “And it was given to him....authority over every tribe and people, tongue and nation.” He will be the absolute dictator of the whole world. This is the future Fuehrer.” (“The Late Great Planet Earth” by Hal Lindsey.)

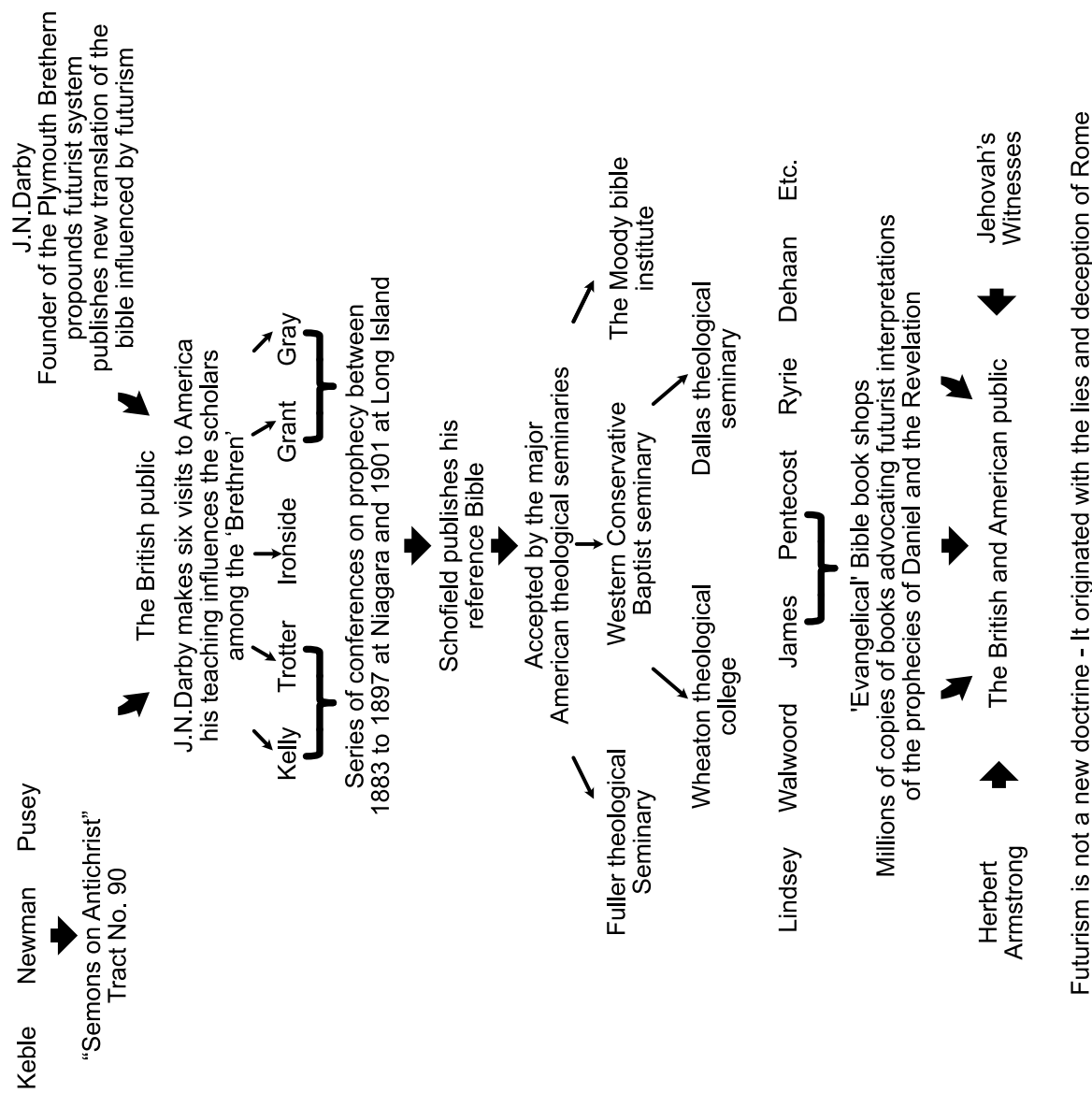
The popular interest aroused by “The Late Great Planet Earth” is indicated by the sale of ten million copies in paperback. A review of the work in the Daily Telegraph has the following comment:-

“This work is now being made into a film, backed, one supposes, by men who hope for a return on their investment before the end. Meanwhile Mr Lindsey is passing the end-time by writing another book called “Hope for the Terminal Generation.” He lives in Pacific Palisades, thereby ensuring that he will share the terminal experience only with the very, very rich (not that prophecy is very generous to them).”

Such are samples of popular prophetic interpretation: But compare what ‘evangelicals’ are taught to anticipate concerning antichrist, with what the Scriptures teach concerning the coming of the Lord Jesus, and the dangerous delusion is immediately apparent. See **Chart No. 14.**

Quite clearly there will be many thousands of people who will be deceived by the ‘Evangelical’ and Catholic teaching, into believing that the Lord Jesus Christ is the Antichrist. The rulers of this world will not accept the authority of the Son of God at his second coming, any more than they were prepared to at his first appearing. Moreover, when he makes his demand on all nations to submit to him, the rulers of the nations will enlist the aid of the clergy and the churches, who will denounce him as a dangerous Jewish fanatic.





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